

A LITERAL TRANSLATION  
OF  
THE PROPHETS,  
FROM  
ISAIAH TO MALACHI.

WITH NOTES,  
CRITICAL, PHILOLOGICAL, AND EXPLANATORY.  
BY LOWTH, BLAYNEY, NEWCOME, WINTLE, HORSLEY, ETC.

—◆—  
IN FIVE VOLUMES.  
VOLUME I.—ISAIAH.

BY ROBERT LOWTH, D.D., F.R.S., BISHOP OF LONDON.

*A New Edition.*

LONDON:  
PRINTED FOR THOMAS TEGG & SON, CHEAPSIDE;  
R. GRIFFIN & CO., GLASGOW; AND  
TEGG, WISE, & CO., LOWER ABBEY STREET, DUBLIN.

MDCCCXXXVI.

ISAIAH:  
A  
NEW TRANSLATION;  
WITH  
A PRELIMINARY DISSERTATION,  
AND  
NOTES.

CRITICAL, PHILOLOGICAL, AND EXPLANATORY.

---

By ROBERT LOWTH, D.D. F.R.SS. LOND. & GOET.

LORD BISHOP OF LONDON;

AUTHOR OF LECTURES ON THE SACRED POETRY OF THE HEBREWS.

---

THE ELEVENTH EDITION,  
CAREFULLY CORRECTED AND REVISED.

---

LONDON:

PRINTED FOR THOMAS TEGG & SON, CHEAPSIDE;  
TEGG, WISE & TEGG, DUBLIN; GRIFFIN & CO. GLASGOW;  
AND JAMES & SAMUEL AUGUSTUS TEGG,  
SYDNEY, AUSTRALIA.

---

MDCCCXXXV.



TO  
  
**THE KING.**

---

SIR,

AN attempt to set in a just light the writings of the most sublime and elegant of the Prophets of the Old Testament might merit the honour of your Majesty's gracious acceptance, were the execution in any degree answerable to the design. If it has at all succeeded, it is in a great measure to be ascribed to a particular attention to that most important, but too long neglected, part of sacred criticism, which, to the honour of this nation, and to the universal benefit of the Christian Church, hath been set forward, and is now greatly advanced, under your Majesty's distinguished patronage. Your Majesty's taste and judgment have induced you to encourage every part of science tending to the benefit of your people and the glory of your age; and your Majesty's piety hath prompted you to promote in the first place every thing that may contribute to the advancement of true religion, and to favour every well-meant design which has that great object in view.

This consideration encourages me to beg leave humbly to approach your Majesty with this small offering, accompanied with the truest sentiments of duty, affection, and gratitude; and with the most fervent prayers to Almighty God for Your Majesty's happiness, private and public, temporal and eternal.

Your Majesty's

Most dutiful Subject,

And most devoted Servant,

R. LONDON.

THE  
PRELIMINARY DISSERTATION.

---

THE design of the following Translation of Isaiah, is not only to give an exact and faithful representation of the words and of the sense of the Prophet, by adhering closely to the letter of the text, and treading as nearly as may be in his footsteps ; but, moreover, to imitate the air and manner of the author, to express the form and fashion of the composition, and to give the English reader some notion of the peculiar turn and cast of the original. The latter part of this design coincides perfectly well with the former : it is indeed impossible to give a just idea of the Prophet's manner of writing, otherwise than by a close literal version. And yet, though so many literal versions of this Prophet have been given, as well of old as in later times, a just representation of his manner, and of the form of his composition, has never been attempted, or even thought of, by any translator, in any language, whether ancient or modern. Whatever of that kind has appeared in former translations, (and much indeed must appear in every literal translation), has been rather the effect of chance than of design, of necessity than of study : for what room could there be for study or design in this case, or at least for success in it, when the translators themselves had but a very imperfect notion, an inadequate or even false idea, of the real character of the author as a writer ; of the general nature, and of the peculiar form, of the composition ?

It has, I think, been universally understood, that the Prophecies of Isaiah are written in prose. The style, the thoughts, the images, the expressions, have been allowed to be poetical, and that in the highest degree ; but that they are written in verse, in measure, or rhythm, or whatever it is that distinguishes, as poetry, the composition of those books of the Old Testament which are allowed to be poetical, such as Job, the Psalms, and the Proverbs, from the historical books, as mere prose ; this has never been supposed, at least has not been at any time the prevailing opinion. The opinions of the learned concerning Hebrew verse have been various ; their ideas of the nature of it vague,

obscure, and imperfect; yet still there has been a general persuasion, that some books of the Old Testament are written in verse, but that the writings of the Prophets are not of that number.

The learned Vitrिंग says,\* that Isaiah's composition has a sort of numbers, or measure; "esse orationem suis adstrictam numeris:" he means, that it has a kind of oratorical number, or measure, as he afterwards explains it; and he quotes Scaliger as being of the same opinion, and as adding, that "however upon this account it could not rightly be called poetry."† About the beginning of this century, Herman Von der Hardt,‡ the Hardouin of Germany, attempted to reduce Joel's Elegies, as he called them, to iambic verse; and, consistently with his hypothesis, he affirmed, that the Prophets wrote in verse. This is the only exception I meet with to the universality of the contrary opinion. It was looked upon as one of his paradoxes, and little attention was paid to it. But what was his success in making out Joel's iambics, and in helping his readers to form in consequence a more just idea of the character of the prophetic style, I cannot say, having never seen his treatise on that subject.

The Jews of early times were of the same opinion, that the books of the Prophets are written in prose, as far as we have any evidence of their judgment on this subject. Jerome§ certainly speaks the sense of his Jewish preceptors as to this matter. Having written his translation of Isaiah from the Hebrew Verity in *stichi*, or lines divided according to the *cola* and *commata*, after the manner of verse, which was|| often done in the prophetic writings for the sake of perspicuity, he cautions his reader "not to mistake it for metre, as if it were any thing like the Psalms, or the writings of Solomon; for it was nothing more than what was usual in the copies of the prose works of Demosthenes and Cicero." The later Jews have been uniformly of the same opinion; and the rest of the learned world seem to have taken it up on their authority, and have generally maintained it.

But if there should appear a manifest conformity between the prophetic style and that of the books supposed to be metrical—a conformity in every known part of the poetical character, which equally discriminates the prophetic and the metrical books from those acknowledged to be prose—it will be of use to trace out and to mark this conformity with all possible ac-

\* Prolegom. in Iesaiam, p. 8.

† Scaliger, Animadvers. in Chron. Eusebii, p. 6.

‡ See Wolfii Biblioth. Hebr. tom. ii. p. 169.

§ Præf. in Transl. Esaiæ ex Heb. Veritate.

|| See Grabe, Proleg. in LXX, Int. tom. i. cap. 1. § 6.

curacy ; to observe how far the peculiar characteristics of each style coincide ; and to see whether the agreement between them be such as to induce us to conclude, that the poetical and the prophetic character of style and composition, though generally supposed to be different, yet are really one and the same.

This I purpose to do in the following Dissertation ; and I the more readily embrace the present opportunity of resuming this subject, as what I have formerly written\* upon it seems to have met with the approbation of the learned. And here I shall endeavour to treat it more at large ; to pursue it further, and to a greater degree of minuteness ; and to present it to the English reader in the easiest and most intelligible form that I am able to give it. The examples with which I shall illustrate it shall be more numerous, and all (a very few excepted) different from those already given ; that they may serve by way of supplement to that part of the former work, as well as of themselves to place the subject in the fullest and clearest light.

Now, in order to make this comparison between the prophetic and the poetical books, it will be necessary, in the first place, to state the true character of the poetical or metrical style ; to trace out carefully whatever plain signs or indications yet remain of metre, or rhythm, or whatever else it was that constituted Hebrew verse ; to separate the true, or at least the probable, from the manifestly false ; and to give as clear and satisfactory an explanation of the matter as can now reasonably be expected in the present imperfect state of the Hebrew language, and on a subject which for near two thousand years has been involved in great obscurity, and only rendered still more obscure by the discordant opinions of the learned, and the various hypotheses which they have formed concerning it.

The first and most manifest indication of verse in the Hebrew poetical books, presents itself in the acrostic or alphabetical poems ;—of which there happily remain many examples, and those of various kinds—so that we could not have hoped, or even wished, for more light of this sort to lead us on in the very entrance of our inquiry. The nature, or rather the form, of these poems is this : The poem consists of twenty-two lines, or of twenty-two systems of lines, or periods, or stanzas, according to the number of the letters of the Hebrew alphabet ; and every line, or every stanza, begins with each letter in its order as it stands in the alphabet ; that is, the first line, or first stanza, begins with א, the second with ב, and so on. This was certain-

\* De Sacra Poesi Hebræorum Prælect. xviii. xix.

ly intended for the assistance of the memory, and was chiefly employed in subjects of common use, as maxims of morality, and forms of devotion; which being expressed in detached sentences, or aphorisms, (the form in which the sages of the most ancient times delivered their instructions), the inconvenience arising from the subject, the want of connexion in the parts, and of a regular train of thought carried through the whole, was remedied by this artificial contrivance in the form. There are still extant, in the books of the Old Testament, twelve \* of these poems; (for I reckon the four first chapters of the Lamentations of Jeremiah as so many distinct poems); three of them perfectly † alphabetical, in which every line is marked by its initial letter; the other nine less perfectly alphabetical, in which every stanza only is so distinguished. Of the three former it is to be remarked, that not only every single line is distinguished by its initial letter, but that the whole poem is laid out into stanzas; two ‡ of these poems each into ten stanzas, all of two lines, except the two last stanzas in each, which are of three lines: in these, the sense and the construction manifestly point out the division into stanzas, and mark the limit of every stanza. The third || of these perfectly alphabetical poems consists of twenty-two stanzas of three lines; but in this the initial letter of every stanza is also the initial letter of every line of that stanza; so that both the lines and the stanzas are infallibly limited: And, in all the three poems, the pauses of the sentences coincide with the pauses of the lines and stanzas.

It is also further to be observed of these three poems, that the lines so determined by the initial letters in the same poem, are remarkably equal to one another in length, in the number of words nearly, and probably in the number of syllables; and that the lines of the same stanza have a remarkable congruity one with another, in the matter and the form, in the sense and the construction.

Of the other nine poems less perfectly alphabetical, in which the stanzas only are marked with initial letters, six § consist of stanzas of two lines, two ¶ of stanzas of three lines, and one \*\* of stanzas of four lines; not taking into the account at present some irregularities, which in all probability are to be imputed to the mistakes of transcribers. And these stanzas likewise naturally divide themselves into their distinct lines, the sense and the construction plainly pointing out their limits; and the lines have the same congruity one with another in matter and form,

\* Psal. xxv. xxxiv. xxxvii. cxi. cxii. cxix. cxlv. Prov. xxxi. 10—31. Lam. i. ii. iii. iv.

† Psal. cxi. cxii. Lam. iii. ‡ Psal. cxi. cxii. || Lam. iii.

§ Psal. xxv. xxxiv. cxix. cxlv. Prov. xxxi. Lam. iv.

¶ Lam. i. ii. \*\* Psal. xxxvii.

as was above observed in regard to the poems more perfectly alphabetical.

Another thing to be observed of the three poems perfectly alphabetical is, that in two \* of them the lines are shorter than those of the third † by about one-third part, or almost half; and of the other nine poems, the stanzas only of which are alphabetical, that three ‡ consist of the longer lines, and the six others of the shorter.

Now, from these examples, which are not only curious, but of real use, and of great importance in the present inquiry, we may draw some conclusions, which plainly follow from the premises, and must be admitted in regard to the alphabetical poems themselves; which also may by analogy be applied with great probability to other poems, where the lines and stanzas are not so determined by initial letters, yet which appear in other respects to be of the same kind.

In the first place, we may safely conclude, that the poems perfectly alphabetical consist of verses properly so called; of verses regulated by some observation of harmony or cadence; of measure, numbers, or rhythm. For it is not at all probable in the nature of the thing, or from examples of the like kind in other languages, that a portion of mere prose, in which numbers and harmony are totally disregarded, should be laid out according to a scale of division, which carries with it such evident marks of study and labour, of art in the contrivance, and exactness in the execution. And I presume it will be easily granted in regard to the other poems which are divided into stanzas by the initial letters, which stanzas are subdivided by the pauses of the sentence into lines easily distinguished one from another, commonly the same number of lines to a stanza in the same poem, that these are of the same kind of composition with the former, and that they equally consist of verses: And, in general, in regard to the rest of the poems of the Hebrews, bearing evidently the same marks and characteristics of composition with the alphabetical poems in other respects, and falling into regular lines, often into regular stanzas, according to the pauses of the sentences; which stanzas and lines have a certain parity or proportion to one another; that these likewise consist of verse—of verse distinguished from prose, not only by the style, the figures, the diction, by a loftiness of thought and richness of imagery, but by being divided into lines, and sometimes into systems of lines; which lines, having an apparent equality, similitude, or proportion one to another, were in some sort measured by the ear, and regulated according to some general laws of metre, rhythm, harmony, or cadence.

\* Psal. cxi. cxii.

† Lam. iii.

‡ Lam. i. ii. iv.

Further, we may conclude, from the example of the perfectly alphabetical poems, that whatever it might be that constituted Hebrew verse, it certainly did not consist in rhyme, or similar and correspondent sounds at the ends of the verses; for, as the ends of the verses in those poems are infallibly marked, and it plainly appears that the final syllables of the correspondent verses, whether in distichs or triplets, are not similar in sound to one another, it is manifest that rhymes, or similar endings, are not an essential part of Hebrew verse. The grammatical forms of the Hebrew language in the verbs, and pronouns, and the plurals of nouns, are so simple and uniform, and bear so great a share in the termination of words, that similar endings must sometimes happen, and cannot well be avoided; but, so far from constituting an essential or principal part of the art of Hebrew versification, they seem to have been no object of attention and study, nor to have been industriously sought after as a favourite accessory ornament.

That the verses had something regular in their form and composition, seems probable from their apparent parity and uniformity, and the relation which they manifestly bear to the distribution of the sentence into its members. But as to the harmony and cadence, the metre or rhythm, of what kind they were, and by what laws regulated, these examples give us no light, nor afford us sufficient principles on which to build any theory, or to form any hypothesis. For harmony arises from the proportion, relation, and correspondence of different combined sounds; and verse, from the arrangement of words, and the disposition of syllables, according to number, quantity, and accent;—therefore the harmony and true modulation of verse depends upon a perfect pronunciation of the language, and a knowledge of the principles and rules of versification; and metre supposes an exact knowledge of the number and quantity of syllables, and, in some languages, of the accent. But the true pronunciation of Hebrew is lost—lost to a degree far beyond what can ever be the case of any European language preserved only in writing; for the Hebrew language, like most of the other Oriental languages, expressing only the consonants, and being destitute of its vowels, has lain now for two thousand years in a manner mute and incapable of utterance: the number of syllables is in a great many words uncertain; the quantity and accent wholly unknown. We are ignorant of all these particulars, and incapable of acquiring any certain knowledge concerning them; how then is it possible for us to attain to the knowledge of Hebrew verse? That we know nothing of the quantity of the syllables in Hebrew, and of the number of them in many words, and of the accent, will hardly now be denied by any man; but if any should still maintain the authority of the



Masoretical punctuation, (though discordant in many instances from the imperfect remains of a pronunciation of much earlier date, and of better authority, that of the Seventy, of Origen, and other writers), yet it must be allowed, that no one, according to that system, hath been able to reduce the Hebrew poems to any sort of harmony.\* And indeed it is not to be wondered, that rules of pronunciation, formed, as it is now generally admitted, above a thousand years after the language ceased to be spoken, should fail of giving us the true sound of Hebrew verse. But if it was impossible for the Masoretes, assisted in some measure by a traditionary pronunciation delivered down from their ancestors, to attain to a true expression of the sounds of the language, how is it possible for us at this time, so much further removed from the only source of knowledge in this case, the audible voice, to improve or to amend their system, or to supply a more genuine system in its place, which may answer our purpose better, and lay open to us the laws of Hebrew versification? The pursuit is vain; the object of it lies beyond our reach; it is not within the compass of human reason or invention. The question concerning Hebrew metre is now pretty much upon the same footing with that concerning the Greek accents. That there were certain laws of ancient Hebrew metre is very probable; and that the living Greek language was modulated by certain rules of accent is beyond dispute: but a man born deaf may as reasonably pretend to acquire an idea of sound, as the critic of these days to attain to the true modulation of Greek by accent, and of Hebrew by metre.†

Thus much then, I think, we may be allowed to infer from the alphabetical poems; namely, that the Hebrew poems are written in verse, properly so called; that the harmony of the verses does not arise from rhyme, that is, from similar corresponding sounds terminating the verses, but from some sort of rhythm, probably from some sort of metre, the laws of which are now altogether unknown, and wholly undiscoverable;—yet that there are evident marks of a certain correspondence of the verses with one another, and of a certain relation between the composition of the verses and the composition of the sentences,—the formation of the former depending in some degree upon the distribution of the latter,—so that generally periods coincide with stanzas, members with verses, and pauses of the one with pauses of the other; which peculiar form of composition is so observable, as plainly to discriminate in general the parts of the Hebrew Scriptures which are written in verse, from those

\* See Hare, *Prolegomena in Psalmos*, p. xl. &c.

† See *A Larger Confutation of Bishop Hare's Hebrew Metre*; London, 1766; where I have fully treated of this subject.

which are written in prose. This will require a larger and more minute explication, not only as a matter necessary to our present purpose, that is, to ascertain the character of the prophetic style in general, and of that of the Prophet Isaiah in particular, but as a principle of considerable use, and of no small importance, in the interpretation of the poetical parts of the Old Testament.

The correspondence of one verse or line with another, I call parallelism. When a proposition is delivered, and a second is subjoined to it, or drawn under it, equivalent, or contrasted with it in sense, or similar to it in the form of grammatical construction, these I call parallel lines; and the words or phrases, answering one to another in the corresponding lines, parallel terms.

Parallel lines may be reduced to three sorts,—parallels synonymous, parallels antithetic, and parallels synthetic. Of each of these I shall give a variety of examples, in order to shew the various forms under which they appear; first, from the books universally acknowledged to be poetical; then, correspondent examples from the Prophet Isaiah, and sometimes also from the other Prophets, to shew that the form and character of the composition is in all the same.

As some of the examples which follow are of many lines, the reader may perhaps note a single line or two intermixed, which do not properly belong to that class under which they are ranged. These are retained, to preserve the connexion and harmony of the whole passage; and it is to be observed, that the several sorts of parallels are perpetually mixed with one another, and this mixture gives a variety and beauty to the composition.

First, of parallel lines synonymous; that is, which correspond one to another, by expressing the same sense in different but equivalent terms; when a proposition is delivered, and is immediately repeated, in the whole or in part, the expression being varied, but the sense entirely or nearly the same: As in the following examples:—

“ O-Jehovah, in-thy-strength the-king shall-rejoice;  
And-in-thy-salvation how greatly shall-he-exult!  
The-desire of-his-heart thou-hast-granted unto-him;  
And-the-request of-his-lips thou-hast-not denied.” Psal. xxi. 1, 2.

“ Because I-called, and-ye-refused;  
I-stretched-out my-hand, and-no-one regarded;  
But-ye-have-defeated all my-counsel;  
And-would-not incline to-my-reproof:

I also will-laugh at-your-calamity ;  
 I-will-mock, when-what-you-feared cometh ;  
 When-what-you-feared cometh like-a-devastation ;  
 And-your-calamity advanceth like-a-tempest ;  
 When-distress and-anguish come upon-you :  
 Then shall-they-call-upon-me, but-I-will-not answer ;  
 They-shall-seek-mie-early, but-they-shall-not find-me :  
 Because they-hated knowledge ;  
 And-did-not choose the-fear of-Jehovah ;  
 Did-not incline to-my-counsel ;  
 Contemptuously-rejected all my-reproof :  
 Therefore-shall-they-eat of-the-fruit of-their-ways ;  
 And-shall-be-satiated with-their-own-devices.  
 For the-defection of-the-simple shall-slay-them ;  
 And-the-security of-fools shall-destroy them."

Prov. i. 24—32.

" Seek-ye Jehovah, while-he-may-be-found ;  
 Call-ye-upon-him, while-he-is near :  
 Let-the-wicked forsake his-way ;  
 And-the-unrighteous man his-thoughts ;  
 And-let-him-return to Jehovah, and-he-will-compassionate-him ;  
 And-unto-our-God, for he-aboundeth in-forgiveness."

Isa. lv. 6, 7.

" Fear not, for thou-shalt-not be-ashamed ;  
 And-blush not, for thou-shalt-not be-brought-to-reproach :  
 For thou-shalt-forget the-shame of-thy-youth ;  
 And-the-reproach of-thy-widowhood thou-shalt-remember no more."

Isa. liv. 4.

" Harken unto-me, ye-that-know righteousness ;  
 The-people in-whose-heart is-my-law :  
 Fear not the-reproach of-wretched-man ;  
 Neither be-ye-borne-down by-their-revilings ;  
 For the-moth shall-consume-them like-a-garment ;  
 And-the-worm shall-eat-them like wool :  
 But-my-righteousness shall-endure for-ever ;  
 And-my-salvation to-the-age of-ages."

Isa. li. 7, 8.

" Like-mighty-men shall-they-rush-on ;  
 Like-warriors shall-they-mount the-wall :  
 And-every-one in-his-way shall-they-march ;  
 And-they-shall-not turn-aside from-their paths."

Joel ii. 7.

" Blessed-is the-man, that-feareth Jehovah ;  
 That-greatly delighteth in-his-commandments."

Psal. cxii. 1.

" Harken unto-me, O-house of-Jacob ;  
 And-all the-remnant of-the-house of-Israel."

Isa. xlvi. 3.

" Honour Jehovah with-thy-riches ;  
 And-with-the-first-fruits of-all thine-increase."

Prov. iii. 9.

" Incline your-ear, and-come unto-me ;  
 Harken, and-your-soul shall-live."

Isa. lv. 3.

In the foregoing\* examples may be observed the different degrees of synonymous parallelism. The parallel lines sometimes consist of three or more synonymous terms; sometimes of two, which is generally the case when the verb, or the nominative case of the first sentence, is to be carried on to the second, or understood there; sometimes of one only, as in the four last examples. There are also among the foregoing a few instances, in which the lines consist each of double members, or two propositions. I shall add one or two more of these, very perfect in their kind:—

“Bow thy heavens, O Jehovah, and descend;  
Touch the mountains, and they shall smoke;  
Dart forth lightning, and scatter them;  
Shoot out thine arrows, and destroy them.” Psal. cxliv. 5, 6.

“And they shall build houses, and shall inhabit them;  
And they shall plant vineyards, and shall eat the fruit thereof:  
They shall not build, and another inhabit;  
They shall not plant, and another eat:  
For as the days of a tree, shall be the days of my people;  
And they shall wear out the works of their own hands.” Isa. lxxv. 21, 22.

Parallels are also sometimes formed by a repetition of part of the first sentence:—

“My voice is unto God, and I cry aloud;  
My voice unto God, and he will hearken unto me.”  
“I will remember the works of Jehovah;  
Yea, I will remember thy wonders of old.”  
“The waters saw thee, O God!  
The waters saw thee; they were seized with anguish.” Psal. lxxvii. 1. 11. 16.

“For he hath humbled those that dwell on high;  
The lofty city, he hath brought her down:  
He hath brought her down to the ground,  
He hath levelled her with the dust.  
The foot shall trample upon her;  
The feet of the poor, the steps of the needy.” Isa. xxvi. 5, 6.

“What shall I do unto thee, O Ephraim!  
What shall I do unto thee, O Judah!  
For your goodness is as the morning cloud,  
And as the early dew it passeth away.” Hosea vi. 4.

\* The terms in English, consisting of several words, are hitherto distinguished with marks of connexion—to shew, that they answer to single words in Hebrew.

Sometimes in the latter line a part is to be supplied from the former to complete the sentence:—

“And those that persecute me thou wilt make to turn their backs to me;  
Those that hate me,\* and I will cut them off.” 2 Sam. xxii. 41.

“The mighty dead tremble from beneath;  
The waters, and they that dwell therein.” Job xxvi. 5.

“And I looked, and there was no man;  
Even among the idols,† and there was no one that gave advice;  
“And I inquired of them, and [there was no one] that returned an answer.” Isa. xli. 28.

Further, there are parallel triplets—when three lines correspond together, and form a kind of stanza, of which, however, only two commonly are synonymous:—

“The wicked shall see it, and it shall grieve him;  
He shall gnash his teeth, and pine away;  
The desire of the wicked shall perish.” Psal. cxii. 10.

“That day, let it become darkness;  
Let not God from above inquire after it;  
Nor let the flowing light radiate upon it.  
That night, let utter darkness seize it;  
Let it not be united with the days of the year;  
Let it not come into the number of the months.  
Let the stars of its twilight be darkened:  
Let it look for light, and may there be none;  
And let it not behold the eyelids of the morning.” Job iii. 4. 6. 9.

“And he shall snatch on the right, and yet be hungry;  
And he shall devour on the left, and not be satisfied;  
Every man shall devour the flesh of his neighbour.”† Isa. ix. 20.

“Put ye in the sickle, for the harvest is ripe;  
Come away, get you down, for the wine-press is full;  
The vats overflow; for great is their wickedness.” Joel iii. 13.

There are likewise parallels consisting of four lines; two distichs being so connected together, by the sense and the construction, as to make one stanza. Such is the form of the 37th Psalm, which is evidently laid out by the initial letters in stanzas of four lines; though in regard to that disposition some irregularities are found in the present copies. From this Psalm, which gives a sufficient warrant for considering the union

\* In the parallel place, Psal. xviii. the poetical form of the sentence is much hurt, by the removing of the conjunction from the second to the first word in this line; but a MS. in that place reads as here.

† See the Note on the place.

of two distichs as making a stanza of four lines, I shall take the first example :—

“ Be not moved with indignation against the evil-doers ;  
Nor with zeal against the workers of iniquity :  
For like the grass they shall soon be cut off ;  
And like the green herb they shall wither.” Psal. xxxvii. 1, 2.

“ The ox knoweth his possessor ;  
And the ass the crib of his lord ;  
But Israel doth not know Me ; \*  
Neither doth my people consider.” Isa. i. 3.

“ And I said, I have laboured in vain ;  
For nought and for vanity I have spent my strength :  
Nevertheless my cause is with Jehovah ;  
And the reward of my work with my God.” Isa. xlix. 4.

“ Jehovah shall roar from Sion ;  
And shall utter his voice from Jerusalem :  
And the habitations of the shepherds shall mourn ;  
And the head of Carmel shall wither.” Amos i. 2.

In like manner, some periods may be considered as making stanzas of five lines, in which the odd line or member either comes in between two distichs, or after two distichs makes a full close :—

“ If thou wouldst seek early unto God ;  
And make thy supplication to the Almighty ;  
If thou wert pure and upright :  
Verily now would he rise up in thy defence ;  
And make peaceable the dwelling of thy righteousness.” Job viii. 5, 6.

“ They bear him on the shoulder ; they carry him about ;  
They set him down in his place, and he standeth ;  
From his place he shall not remove :  
To him, that crieth unto him, he will not answer ;  
Neither will he deliver him from his distress.” Isa. xlvi. 7.

“ Who is wise, and will understand these things ?  
Prudent, and will know them ?  
For right are the ways of Jehovah ;  
And the just shall walk in them ;  
But the disobedient shall fall therein.” Hos. xiv. 9.

“ And Jehovah shall roar out of Sion ;  
And from Jerusalem shall utter his voice ;  
And the heavens and the earth shall tremble :  
But Jehovah will be the refuge of his people ;  
And a strong defence to the sons of Israel.” Joel iii. 16.

\* See the Note on the place.

“ Who establisheth the word of his servant ;  
 And accomplisheth the counsel of his messengers :  
 Who sayeth to Jerusalem, Thou shalt be inhabited ;  
 And to the cities of Judah, Ye shall be built ;  
 And her desolate places I will restore.” Isa. xliv. 26.

In stanzas of four lines, sometimes the parallel lines answer to one another alternately ; the first to the third, and the second to the fourth :—

“ As the heavens are high above the earth ;  
 So high\* is his goodness over them that fear him :  
 As remote as the east is from the west ;  
 So far hath he removed from us our transgressions.” Psal. ciii. 11, 12.

“ And ye said, Nay, but on horses will we flee ;  
 Therefore shall ye be put to flight :  
 And on swift coursers will we ride ;  
 Therefore shall they be swift, that pursue you.” Isa. xxx. 16.

And a stanza of five lines admits of the same elegance :—

“ Who is there among you that feareth Jehovah ?  
 Let him hearken unto the voice of his servant :  
 That walketh in darkness, and hath no light ?  
 Let him trust in the name of Jehovah ;  
 And rest himself on the support of his God.” Isa. l. 10.

The second sort of parallels are the antithetic—when two lines correspond with one another by an opposition of terms and sentiments ; when the second is contrasted with the first, sometimes in expressions, sometimes in sense only. Accordingly the degrees of antithesis are various ; from an exact contraposition of word to word through the whole sentence, down to a general disparity, with something of a contrariety, in the two propositions.

Thus, in the following examples :—

“ A wise son rejoiceth his father ;  
 But a foolish son is the grief of his mother.” Prov. x. 1.

—where every word hath its opposite ; for the terms *father* and *mother* are, as the logicians say, relatively opposite.

“ The memory of the just is a blessing ;  
 But the name of the wicked shall rot.” Prov. x. 7.

Here there are only two antithetic terms ; for *memory* and *name* are synonymous.

\* גבוה ; compare the next verse ; and see Isa. lv. 9. and the note there.

“There is that scattereth, and still increaseth ;  
And that is unreasonably sparing, yet groweth poor.” Prov. xi. 24.

Here there is a kind of double antithesis ; one between the two lines themselves, and likewise a subordinate opposition between the two parts of each.

“Many seek the face of the prince ;  
But the determination concerning a man is from Jehovah.”  
Prov. xxix. 26.

—where the opposition is chiefly between the single terms, the Prince and Jehovah : but there is an opposition likewise in the general sentiment ; which expresses, or intimates, the vanity of depending on the former, without seeking the favour of the latter. In the following, there is much the same opposition of sentiment, without any contraposition of terms at all :—

“The lot is cast into the lap ;  
But the whole determination of it is from Jehovah.” Prov. xvi. 33.

That is, the event seems to be the work of chance, but is really the direction of Providence.

The foregoing examples are all taken from the Proverbs of Solomon, where they abound : for this form is peculiarly adapted to that kind of writing—to adages, aphorisms, and detached sentences. Indeed, the elegance, acuteness, and force of a great number of Solomon’s wise sayings, arise in a great measure from the antithetic form, the opposition of diction and sentiment. We are not therefore to expect frequent instances of it in the other poems of the Old Testament ; especially those that are elevated in the style, and more connected in the parts. However, I shall add a few examples of the like kind from the higher poetry.

“These in chariots, and those in horses ;  
But we in the name of Jehovah our God will be strong.\*  
They are bowed down, and fallen ;  
But we are risen, and maintain ourselves firm.” Psal. xx. 7, 8.

“For his wrath is but for a moment, his favour for life ;  
Sorrow may lodge for the evening, but in the morning gladness.”  
Psal. xxx. 5.

“Yet a little while, and the wicked shall be no more ;  
Thou shalt look at his place, and he shall not be found ;  
But the meek shall inherit the land ;  
And delight themselves in abundant prosperity.” Psal. xxxvii. 10, 11.

In the last example, the opposition lies between the two parts

\* נגביר, so LXX, Syr. Æthiop.



of a stanza of four lines, the latter distich being opposed to the former. So likewise the following:—

“ For the mountains shall be removed ;  
And the hills shall be overthrown :  
But my kindness from thee shall not be removed ;  
And the covenant of my peace shall not be overthrown.” Isa. liv. 10.

“ The bricks are fallen, but we will build with hewn stone ;  
The scyambres are cut down, but we will replace them with cedars.”  
Isa. ix. 10.

Here the lines themselves are synthetically parallel ; and the opposition lies between the two members of each.

The third sort of parallels I call synthetic or constructive—where the parallelism consists only in the similar form of construction ; in which word does not answer to word, and sentence to sentence, as equivalent or opposite ; but there is a correspondence and equality between different propositions, in respect of the shape and turn of the whole sentence, and of the constructive parts—such as noun answering to noun, verb to verb, member to member, negative to negative, interrogative to interrogative.

“ Praise ye Jehovah, ye of the earth ;  
Ye sea-monsters, and all deeps :  
Fire and hail, snow and vapour ;  
Stormy wind, executing his command :  
Mountains, and all hills ;  
Fruit-trees, and all cedars :  
Wild beasts, and all cattle ;  
Reptiles, and birds of wing :  
Kings of the earth, and all peoples ;  
Princes, and all judges of the earth :  
Youths, and also virgins ;  
Old men, together with the children :  
Let them praise the name of Jehovah ;  
For his name alone is exalted ;  
His majesty, above earth and heaven.” Psal. cxlviii. 7—13.

“ With him is wisdom and might ;  
To him belong counsel and understanding.  
Lo ! he pulleth down, and it shall not be built ;  
He incloseth a man, and he shall not be set loose.  
Lo ! he withholdeth the waters, and they are dried up ;  
And he sendeth them forth, and they overturn the earth.  
With him is strength, and perfect existence ;  
The deceived, and the deceiver, are his.” Job xii. 13—16.

“ Is such, then, the fast which I choose ?  
That a man should afflict his soul for a day ?

Is it, that he should bow down his head like a bulrush ;  
 And spread sackcloth and ashes for his couch ?  
 Shall this be called a fast ;  
 And a day acceptable to Jehovah ?  
 Is not this the fast that I choose—  
 To dissolve the bands of wickedness ;  
 To loosen the oppressive burthens ;  
 To deliver those that are crushed by violence ;  
 And that ye should break asunder every yoke ?  
 Is it not to distribute thy bread to the hungry ;  
 And to bring the wandering poor into thy house ?  
 When thou seest the naked, that thou clothe him ;  
 And that thou hide not thyself from thine own flesh ?  
 Then shall thy light break forth like the morning ;  
 And thy wounds shall speedily be healed over ;  
 And thy righteousness shall go before thee ;  
 And the glory of Jehovah shall bring up thy rear.” Isa. lviii. 5—8.

Of the constructive kind is most commonly the parallelism of stanzas of three lines ; though they are sometimes synonymous throughout, and often have two lines synonymous ; examples of both which are above given. The following are constructively parallel :—

- “ Whatsoever Jehovah pleaseth,  
 That doeth he in the heavens, and in the earth ;  
 In the sea, and in all the deeps :  
 Causing the vapours to ascend from the ends of the earth ;  
 Making the lightnings with the rain ;  
 Bringing forth the wind out of his treasures.” Psal. cxxxv. 6, 7.
- “ The Lord Jehovah hath opened mine ear,  
 And I was not rebellious ;  
 Neither did I withdraw myself backward :  
 I gave my back to the smiters,  
 And my cheeks to them that plucked off the hair ;  
 My face I hid not from shame and spitting.” Isa. l. 5, 6.
- “ Thou shalt sow, but shalt not reap ;  
 Thou shalt tread the olive, but shalt not anoint thee with oil ;  
 And the grape, but shalt not drink wine.” Micah vi. 15.

Of the same sort of parallelism are those passages, frequent in the poetic books, where a definite number is twice put for an indefinite : this being followed by an enumeration of particulars, naturally throws the sentences into a parallelism, which cannot be of any other than the synthetic kind. This seems to have been a favourite ornament. There are many elegant examples of it in the 30th chapter of Proverbs, to which I refer the reader ; and shall here give one or two from other places.

“ These six things Jehovah hateth ;  
 And seven are the abomination of his soul :—  
 Lofty eyes, and a lying tongue ;  
 And hands shedding innocent blood ;  
 A heart fabricating wicked thoughts ;  
 Feet hastily running to mischief :  
 A false witness breathing out lies ;  
 And the sower of strife between brethren.” Prov. vi. 16—19.

“ Give a portion to seven, and also to eight ;  
 For thou knowest not what evil shall be upon the earth.” Eccl. xi. 2.

“ These two things have befallen thee ; who shall bemoan thee ?  
 Desolation and destruction, the famine and the sword ; who shall comfort thee ?” Isa. li. 19.

that is, taken alternately, desolation by famine, and destruction by the sword. Of which alternate construction I shall add a remarkable example or two, where the parallelism arises from the alternation of the members of the sentences :—

“ I am black, but yet beautiful, O daughters of Jerusalem :  
 Like the tents of Kedar ; like the pavilions of Solomon.” Cant. i. 5.

that is, black as the tents of Kedar, (made of dark-coloured goats' hair) ; beautiful as the pavilions of Solomon.

“ On her house-tops, and to her open streets,  
 Every one howleth, descendeth with weeping.” Isa. xv. 3.

that is, every one howleth on her house-tops, and descendeth with weeping to her open streets.

The reader will observe in the foregoing examples, that though there are perhaps no two lines corresponding one with another as equivalent or opposite in terms ; yet there is a parallelism equally apparent, and almost as striking, which arises from the similar form and equality of the lines, from the correspondence of the members and the construction ; the consequence of which is a harmony and rhythm little inferior in effect to that of the two kinds preceding.

The degrees of the correspondence of the lines in this last sort of parallels must, from the nature of it, be various. Sometimes the parallelism is more, sometimes less exact ; sometimes hardly at all apparent. It requires indeed particular attention, much study of the genius of the language, much habitude in the analysis of the construction, to be able in all cases to see and to distinguish the nice rests and pauses which ought to be made, in order to give the period or the sentence its intended turn and cadence, and to each part its due time and proportion. The Jewish critics, called the Masoretes, were exceedingly attentive to their language in this part, even to a scrupulous exactness and subtile refinement ; as it appears from that ex-

tremely complicated system of grammatical punctuation, more embarrassing than useful, which they have invented. It is therefore not improbable, that they might have had some insight into this matter; and, in distinguishing the parts of the sentence by accents, might have had regard to the harmony of the period and the proportion of the members, as well as to the strict grammatical disposition of the constructive parts. Of this, I think, I perceive evident tokens; for they sometimes seem to have more regard in distributing the sentence to the poetical or rhetorical harmony of the period, and the proportion of the members, than to the grammatical construction. To explain what I mean, I shall here give some examples, in which the Masoretes, in distinguishing the sentence into its parts, have given marks of pauses perfectly agreeable to the poetical rhythm, but such as the grammatical construction does not require, and scarcely admits. Though it is a difficult matter to know the precise quantity of time which they allot to every distinctive point; for it depends on the relation and proportion which it bears to the whole arrangement of points throughout the sentence; and though it is impossible to express the great variety of them by our scanty system of punctuation—yet I shall endeavour to mark them out to the English reader, in a rude manner, so as to give him some notion of what I imagine it to have been their design to express. Thus then they distinguish the following sentences:—

“ And they that recompense evil for good; \*  
Are mine adversaries, because I follow what is good.”

Psal. xxxviii. 20.

“ Upon Jehovah, in my distress; \*  
I called, and he heard me.”  
“ Long hath my soul had her dwelling; \*  
With him that hateth peace.”

Psal. cxx. 1. 6.

“ I love Jehovah, for he hath heard; \*  
The voice of my supplication.  
I will walk, before Jehovah; \*  
In the land of the living.  
What shall I return unto Jehovah; \*  
For all the benefits which he hath bestowed on me?  
My vows I will pay to Jehovah; \*  
Now in the presence of all his people.  
Precious in the eyes of Jehovah; \*  
Is the death of his saints.”

Psal. cxvi. 1, 9. 12. 14, 15.

\* *Athnac*—in the three metrical books, as the Jews account them, is but the third in order of power among the distinctive points; but, however, always takes place when the period is of two members only; in all the other books he is second: in the latter, therefore, *Rebiah* and *Zakeph-katon*, which come next to *Athnac*, have nearly the same distinctive power as *Athnac* has in the former. They will scarce be thought over-rated at a comma.

- “ Yea the stars of heaven and the constellations thereof,\*  
Shall not send forth their light.” Isa. xiii. 10.
- “ In that day, shall his strongly fenced cities become,†  
Like the desertion of the Hivites and the Amorites.” Isa. xvii. 9.
- “ For the glorious name of Jehovah shall be unto us,\*  
A place of confluent streams, of broad rivers.” Isa. xxxiii. 21.
- “ That she hath received at the hand of Jehovah,\*  
Double of the punishment of all her sins.” Isa. xl. 2.

Of the three different sorts of parallels, as above explained, every one hath its peculiar character and proper effect; and therefore they are differently employed on different occasions; and that sort of parallelism is chiefly made use of which is best adapted to the nature of the subject and of the poem. Synonymous parallels have the appearance of art and concinnity, and a studied elegance: they prevail chiefly in shorter poems; in many of the Psalms; in Balaam's prophecies; frequently in those of Isaiah, which are most of them distinct poems of no great length. The antithetic parallelism gives an acuteness and force to adages and moral sentences; and therefore, as I observed before, abounds in Solomon's Proverbs, and elsewhere is not often to be met with. The poem of Job being on a large plan, and in a high tragic style, though very exact in the division of the lines, and in the parallelism, and affording many fine examples of the synonymous kind, yet consists chiefly of the constructive. A happy mixture of the several sorts gives an agreeable variety; and they serve mutually to recommend and set off one another.

I mentioned above, that there appeared to be two sorts of Hebrew verses, differing from one another in regard to their length: the examples hitherto given are all, except one, of the shorter kind of verse. The longer, though they admit of every sort of parallelism, yet belonging for the most part to the last class, that of constructive parallels, I shall treat of them in this place, and endeavour to explain the nature, and to point out the marks of them, as fully and exactly as I can.

This distinction of Hebrew verses into longer and shorter, is founded on the authority of the alphabetical poems; one-third of the whole number of which are manifestly of the longer sort of verse, the rest of the shorter. I do not presume exactly to define by the number of syllables, supposing we could with some probability determine it, the limit that separates one sort of verse from the other, so that every verse exceeding or falling

\* Zakeph-katon.

† Rebiah.

short of that number should be always accounted a long or a short verse; all that I affirm is this,—that one of the three poems perfectly alphabetical, and therefore infallibly divided into its verses; and three of the nine other alphabetical poems, divided into their verses, after the manner of the perfectly alphabetical, with the greatest degree of probability; that these four poems, being the four first Lamentations of Jeremiah, fall into verses about one-third longer, taking them one with another, than those of the other eight alphabetical poems. I shall first give an example of these long verses from a poem perfectly alphabetical, in which therefore the limits of the verses are unerringly defined :—

“ I am the man that hath seen affliction, by the rod of his anger :  
 He hath led me, and made me walk, in darkness, not in light :  
 Even again turneth he his hand against me, all the day long.  
 He hath made old my flesh and my skin, he hath broken my bones :  
 He hath built against me, and hath compassed me, with gall and travail :  
 He hath made me dwell in dark places, as the dead of old.”

Lam. iii. 1—6.

The following is from the first Lamentation, in which the stanzas are defined by initial letters, and are, like the former, of three lines :—

“ How doth the city solitary sit, she that was full of people !  
 How is she become a widow, that was great among the nations !  
 Princess among the provinces, how is she become tributary !  
 She weepeth sore in the night, and her tear is upon her cheek :  
 She hath none to comfort her, among all her lovers :  
 All her friends have betrayed her, they became her enemies.”

Lam. i. 1, 2.

I shall now give examples of the same sort of verse, where the limits of the verses are to be collected only from the poetical construction of the sentences : and first from the books acknowledged on all hands to be poetical ; and of these we must have recourse to the Psalms only, for I believe there is not a single instance of this sort of verse to be found in the poem of Job, and scarce any in the Proverbs of Solomon.

“ The law of Jehovah is perfect, restoring the soul ;  
 The testimony of Jehovah is sure, making wise the simple ;  
 The precepts of Jehovah are right, rejoicing the heart ;  
 The commandment of Jehovah is clear, enlightening the eyes :  
 The fear of Jehovah is pure, enduring for ever ;  
 The judgments of Jehovah are truth ; they are altogether righteous ;  
 More desirable than gold, and than much fine gold ;  
 And sweeter than honey, and the dropping of honey-combs.”

Psal. xix. 7—10.

“ That our sons may be like plants, growing up in their youth ;  
 Our daughters like the corner-pillars, carved for the structure of a palace :  
 Our store-houses full, producing all kinds of provision :  
 Our flocks bringing forth thousands, ten thousands in our fields :  
 Our oxen strong to labour ; no irruption, no captivity ;  
 And no outcry in our streets.” Psal. cxliv. 12—14.

“ Oh ! how great is thy goodness which thou hast treasured up, for them  
 that fear thee ;  
 Which thou hast wrought for them that trust in thee, before the sons of  
 men !  
 Thou wilt hide them in the secret place of thy presence, from the vexa-  
 tions of man ;  
 Thou wilt keep them safe in the tabernacle, from the strife of tongues.”  
 Psal. xxxi. 19, 20,

“ A sound of a multitude in the mountains, as of many people ;  
 A sound of the tumult of kingdoms, of nations gathered together ;  
 Jehovah God of Hosts mustereth the host for the battle.  
 They come from a distant land, from the end of heaven ;  
 Jehovah and the instruments of his wrath, to destroy the whole land.”  
 Isa. xiii. 4, 5.

“ They are turned backward, they are utterly confounded, who trust in  
 the graven image ;  
 Who say unto the molten image, ye are our gods !” Isa. xlii. 17.

“ They are ashamed, they are even confounded, his adversaries,\* all of  
 them ;  
 Together they retire in confusion, the fabricators of images :  
 But Israel shall be saved in Jehovah, with eternal salvation ;  
 Ye shall not be ashamed, neither shall ye be confounded, to the ages of  
 eternity.” Isa. xlv. 16, 17.

These examples, all except the two first, are of long verses  
 thrown in irregularly, but with design, between verses of ano-  
 ther sort ; among which they stand out, as it were, somewhat  
 distinguished in regard to their matter as well as their form.

I think I perceive some peculiarities in the cast and structure  
 of these verses, which mark them, and distinguish them from  
 those of the other sort. The closing pause of each line is gene-  
 rally very full and strong ; and in each line commonly, towards  
 the end, at least beyond the middle of it, there is a small rest  
 or interval, depending on the sense and grammatical construc-  
 tion, which I would call a half-pause.

The conjunction ו, the common particle of connexion, which  
 abounds in the Hebrew language, and is very often used with-  
 out any necessity at all, seems to be frequently and studiously  
 omitted at the half-pause ; the remaining clause being added,

\* See the Note on the place,

to use a grammatical term, by apposition to some word preceding; or coming in as an adjunct, or circumstance depending on the former part, and completing the sentence. This gives a certain air to these verses, which may be esteemed in some sort as characteristic of the kind.

The first four Lamentations are four distinct poems, consisting uniformly and entirely of \* the long verse, which may therefore be properly called the elegiac verse—from those elegies which give the plainest and the most undoubted examples of it. There may perhaps be found many other very probable examples in the same kind; but this is what I cannot pretend to determine with any certainty. Such, I think, are the 42d and 43d Psalms; which I imagine make one entire poem,† and ought not to have been divided into two Psalms: the lines are all of the longer kind, except the third line of the intercalary stanza three times inserted; which third line, like that at the close of an example given above from the 144th Psalm, is of the shorter kind of verse, somewhat like the Paræmiac verse of the Greeks, which commonly makes the close of a set of Anapaestic verses. Such likewise may perhaps be the 101st Psalm, which seems to consist of fourteen long verses, or seven distichs, thus divided:—

“ Mercy and judgment will I celebrate; to thee, O Jehovah, will I sing.  
 I will act circumspectly in the perfect way; when wilt thou come unto me?  
 I will walk with a perfect heart, in the midst of my house;  
 I will not set before mine eyes, a wicked thing:  
 Him that dealeth unfaithfully, I hate; he shall not cleave unto me:  
 A perverse heart shall remove from me; the wicked I will not know.  
 Whoso slandereth in secret his friend, him will I destroy.  
 The lofty of eyes, and the proud of heart, him I will not endure.  
 Mine eyes shall be on the faithful of the land, that they may dwell with me:  
 Whoso walketh in the perfect way, he shall minister unto me.  
 He shall not dwell within my house, who practiseth deceit.  
 He that speaketh falsehood, shall not be established in my sight.

\* In the second Lamentation, the second line of the fourth period is deficient in length; and so likewise is the 31st verse of the third Lamentation. In the former, two words are lost out of the text; in the latter, one. This will plainly appear by supplying those words from the Chaldee paraphrase, which has happily preserved them. They prove their own genuineness by making the lines of a just length, and by completely restoring the sense; which in the former is otherwise not unexceptionable, in the latter manifestly imperfect. I will add the lines, with the words supplied included in crotchets.

ייהרג [כל נער] כל מחמדי-עין

“ And he slew [every youth], all that were desirable to the eye.”

כי לא יזנח לעולם [עבדיו] אדני

“ For the Lord will not cast off [his servants] for ever.

† This conjecture, offered some years ago, has since been confirmed by twenty-two MSS, which join them together.



Every morning will I destroy all the wicked of the land ;  
To cut off, from the city of Jehovah, all the workers of iniquity."

The sublime ode of Isaiah in the 14th chapter is all of this kind of verse, except, perhaps, a verse or two towards the end ; and the prophecy against Senacherib in the 37th chapter, as far as it is addressed to Senacherib himself.

I venture to submit to the judgment of the candid reader the preceding observations upon a subject, which hardly admits of proof and certainty ; which is rather a matter of opinion and of taste, than of science ; especially in the latter part, which endeavours to establish, and to point out, the difference of two sorts of verse, the longer and the shorter. For though the third Lamentation of Jeremiah gives a clear and indubitable example of the elegiac or long verse, and the two Psalms perfectly alphabetical of the shorter ; yet the whole art of Hebrew versification, except only what appears in the construction of the sentences, being totally lost, it is not easy to try by them other passages of verse, so as to draw any certain conclusion in all cases, whether they are of the same kind or not : And that, for this among other reasons ; because what I call the half-pause, which I think prevails for the most part in the longer verses, is sometimes so strong and so full in the middle of the line, that it seems naturally to resolve it into a distich of two short verses. I readily therefore acknowledge, that in settling the distribution of the lines or verses, in the following Translation, I have had frequent doubts, and particularly in determining the long and short verses. I am still uncertain in regard to many places, whether two lines ought not to be joined to make one, or one line divided into two. But whatever doubts may remain concerning particulars, yet upon the whole I should hope, that the method of distribution here proposed, of sentences into stanzas and verses in the poetical books of Scripture, will appear to have some foundation, and even to carry with it a considerable degree of probability. Though no complete system of rules concerning this matter can perhaps be formed, which will hold good in every particular ; yet this way of considering the subject may have its use, in furnishing a principle of interpretation of some consequence, in giving a general idea of the style and character of the Hebrew poetry, and in shewing the close conformity of style and character between great part of the prophetic writings, and the other books of the Old Testament universally acknowledged to be poetical.

And that the reader may not think his pains wholly lost, in labouring through this long disquisition concerning sentences

and members of sentences, in weighing words and balancing periods, I shall endeavour to shew him something of the use and application of the preceding observations; and to convince him, that this branch of criticism, minute as it may appear, yet merits the attention of the translator and of the interpreter of the Holy Scriptures—so large a part of which is entirely poetical, and where occasional pieces of poetry are interspersed through the whole.

It is incumbent on every translator to study the manner of his author; to mark the peculiarities of his style, to imitate his features, his air, his gesture, and, as far as the difference of language will permit, even his voice; in a word, to give a just and expressive resemblance of the original. If he does not carefully attend to this, he will sometimes fail of entering into his meaning; he will always exhibit him unlike himself—in a dress that will appear strange and unbecoming to all that are in any degree acquainted with him. Sebastian Castellio stands in the first rank for critical abilities and theological learning among the modern translators of Scripture; but by endeavouring to give the whole composition of his translation a new cast, to throw it out of the Hebrew idiom, and to make it adopt the Latin phrase and structure in its stead, he has given us something that is neither Hebrew nor Latin: the Hebrew manner is destroyed, and the Latin manner is not perfectly acquired; we regret the loss of the Hebrew simplicity, and we are disgusted with the perpetual affectation of Latin elegance. This is in general the case, but chiefly in the poetical parts. Take the following for a specimen.

“ Quum Israelitæ ex Ægypto, quum Jacobæa domus emigraret ex populo  
barbaro,  
Judæi Israelitæ Deo fuere sanctitati atque potestati.  
Quo viso, mare fugit, et Jordanis retrocessit.  
Montes arietum, colles ove natorum ritu exiliverunt.”

Surely to this even the barbarism of the Vulgate is preferable; for though it has no elegance of its own, yet it still retains the form, and gives us some idea of the force and spirit of the Hebrew. I will subjoin it here, for it needs not fear the comparison.

“ In exitu Israel de Ægypto, domûs Jacob de populo barbaro,  
Facta est Judæa sanctificatio ejus, Israel potestas ejus.  
Mare vidit, et fugit: Jordanis conversus est retrorsum.  
Montes exultaverunt ut arietes: et colles sicut agni ovium.”

Flatness and insipidity will generally be the consequence of a deviation from the native manner of an original which has a real merit and a peculiar force of its own; for it will be very difficult to compensate the loss of this by any adventitious orna-

ments. To express fully and exactly the sense of the author is indeed the principal, but not the whole duty of the translator. In a work of elegance and genius, he is not only to inform, he must endeavour to please; and to please by the same means, if possible, by which his author pleases. If this pleasure arises in a great measure from the shape of the composition and the form of the construction, as it does in the Hebrew poetry perhaps beyond any other example whatsoever, the translator's eye ought to be always intent upon this: to neglect this, is to give up all chance of success, and all pretension to it. The importance of the subject, and the consequent necessity of keeping closely to the letter of the original, has confined the translators of Scripture within such narrow limits, that they have been forced, whether they designed it or not, and even sometimes contrary to their design, as in the case of Castello, to retain much of the Hebrew manner. This is remarkably the case in our vulgar translation, the constant use of which has rendered this manner familiar and agreeable to us. We have adopted the Hebrew taste; and what is with judgment, and upon proper occasion, well expressed in that taste, hardly ever fails to suggest the ideas of beauty, solemnity, and elevation. To shew the difference in this respect, I shall here give an example or two of a free and loose translation, yet sufficiently well expressing the sense, contrasted with another translation of the same, as strictly literal as possible.

1. "The merciful and gracious Lord hath so done his marvellous works, that they ought to be had in remembrance." Psal. cxi. 4. Old Version.

2. "Lo! children and the fruit of the womb are an heritage and gift, that cometh from the Lord." Psal. cxxvii. 4. O. V.

3. "O put not your trust in princes, nor in any child of man; for there is no help in them.

"For when the breath of man goeth forth, he shall turn again to his earth; and then all his thoughts perish.

4. "The Lord thy God, O Sion, shall be king for evermore, and throughout all generations." Psal. cxlvi. 2, 3. 10. O. V.

1. "He hath made a memorial of his wonders: gracious and of tender mercy is Jehovah."

2. "Behold, an heritage from Jehovah are children; a reward, the fruit of the womb."

3. "Trust ye not in princes; in the son of man, in whom is no salvation.

"His breath goeth forth; he returneth to his earth; in that day his thoughts perish."

4. "Jehovah shall reign for ever; thy God, O Sion, from age to age."

The former examples are mere prose; the latter retain the outlines and the features of the original Hebrew, and from that cause alone are still poetry.

But this strict attention to the form and fashion of the composition of the sacred writings of the Old Testament is not only useful, and even necessary, in the translator who is ambitious of preserving in his copy the force, and spirit, and elegance of the original; it will be of great use to him likewise merely as an interpreter, and will often lead him into the meaning of obscure words and phrases: sometimes it will suggest the true reading, where the text in our present copies is faulty; and will verify and confirm a correction offered on the authority of MSS, or of the ancient versions. I shall add a few examples, as evidences of what is here advanced. One short passage of Isaiah will furnish a number sufficient for our purpose; and the observant reader will find several more in the version and notes subjoined.

“Wherefore hear ye the word of Jehovah, ye scoffers;  
Ye who to this people in Jerusalem utter sententious speeches:  
Who say, We have entered into a covenant with death;  
And with the grave we have made a treaty.—  
*But* your covenant with death shall be broken;  
And your treaty with the grave shall not stand.”

Isa. xxviii. 14, 15. 18.

משלי, ye that *rule* this people, says our version; and so the generality of interpreters ancient and modern. But this prophecy is not addressed to the rulers of the people, nor is it at all concerned with them in particular; but is directed to the Ephraimites in general; and this part to the scoffers among them, who ridiculed the denunciations of the prophets, by giving out parabolical sentences, and solemn speeches, somewhat in the prophetic style, in opposition to their prophecies; of which speeches he gives specimens in the next verse, as he had done before in the 9th and 10th verses. משלי therefore is parallel and synonymous to אנשי לציון, *scoffers*; and is not to be translated *rulers*, but to be taken in the other sense of the word, and rendered, “those that speak parables.” And Iarchi in this place very properly explains it, “qui dicunt verba irrisionis parabolicæ.”

The next verse gives us an instance still more remarkable of the influence which the parallelism has in determining the sense of words;

“We have entered into a covenant with death;  
And with the grave we have made——”

what? Every one must answer immediately, an agreement, a bargain, a treaty, or something to the same sense; and so in effect say all the versions, ancient and modern. But the word דוד means no such thing in any part of the Bible; (except in the 18th verse of this chapter, here quoted, where it is repeated in the same sense, and nearly in the same form); nor can the

lexicographers give any satisfactory account of the word in this sense; which however they are forced to admit from the necessity of the case. “Rectè verto vocem חוזה, perinde ac חזות, v. 18. *transactionem*, licet neutra hac significatione alibi occurrat: circumstantia enim orationis eam necessariò exigit;” says the learned Vitringa upon the place. It could not otherwise have been known that the word had this meaning; it is the parallelism alone that determines it to this meaning; and that so clearly, that no doubt at all remains concerning the sense of the passage.

Again:—

“And your covenant with death shall *be broken*.”

But כפר means to *cover*, to *cover sin*, and so to *expiate*, &c. and is never used in the sense of *breaking* or *dissolving* a covenant, though that notion so often occurs in the Scriptures; nor can it be forced into this sense, but by a great deal of far-fetched reasoning. Besides, it ought to be כפרה, or תכפר, in the feminine form, to agree with ברית. So that the word, as it stands, makes neither grammar nor sense. There is great reason therefore to suspect some mistake in our present copy. The true reading is probably תפר, differing by one letter. So conjectured Houbigant; and so Archbishop Secker: and I find their conjecture confirmed by the Chaldee paraphrast, who renders it by בטל, the word which he generally uses in rendering this common phrase הפיר ברית. And this reading is still further confirmed by the parallelism; for תפר, *shall be broken*, in the first line, is parallel and synonymous to לא תקום, *shall not stand*, in the second.

The very same phrases are parallel and synonymous, Isa. viii. 10.

“Take counsel together, and it shall come to nought, ותפר;  
Speak the word, and it shall not stand, ולא יקום.”

I shall add one example more; and that of a reading suggested by the parallelism, and destitute of all authority of MSS or ancient versions.

“But mine enemies *living* are numerous;  
And they that hate me wrongfully are multiplied.”

Psal. xxxviii. 19.

The word חיים, *living*, seems not to belong to this place; besides that the construction of it in the Hebrew is very unusual and inelegant. The true reading in all probability is חנם, *without cause*; parallel and synonymous to שקר, *wrongfully*, in the next line, (as in Psal. xxxv. 19.); which completes the parallelism through both lines. Let the reader compare Psal. lxi. 5. where the very same three terms in each line are set

parallel to one another, just in the same manner as I suppose they must have been originally here. Which place likewise furnishes another example in the same kind: for a fourth term being there introduced in each line, the fourth term in the last line has been corrupted by the small mistake of inserting a ך in the middle of it. It has been well restored by a conjecture of the learned and ingenious Bishop Hare.

“They that hate me without cause are multiplied beyond the hairs of my head;

They that are mine enemies wrongfully are more numerous than the hairs of my locks.”

For *מַצְמִיתִי*, *who destroy me*, read *מִצְמִיתִי*, *more than my locks*, parallel to *מִשְׁעֵרוֹת רֹאשִׁי*, *more than the hairs of my head*, in the first line. The Bishop's conjecture is since confirmed by seven MSS.

Thus two inveterate mistakes, which have disgraced the text above two thousand years, (for they are prior to the version of the Seventy), are happily corrected, and that, I think, beyond a doubt, by the parallelism supported by the example of similar passages.

RABBI AZARIAS,\* a learned Jew of the 16th century, has treated of the ancient Hebrew versification upon principles similar to those above proposed, and partly coincident with them: he makes the form of the verse to depend on the structure of the sentence, and the measures in every verse to be determined by the several parts of the proposition. As he is the only one of the Jewish writers, who appears to have had any just idea at all of this matter; as his system seems to be well founded; and as his observations may be of use on the present occasion, both by giving some degree of authority to the hypothesis above explained, and by setting the subject in a light somewhat different,—I shall here give the reader at large his opinion upon it.

This author, in a large work entitled *Meor Enajim*, (that is, *The light of the Eyes*), containing a great variety of matter, historical, critical, and philosophical, takes occasion to treat of the Hebrew poetry in a separate chapter; of which the younger Buxtorf has given a Latin translation.†

\* R. Azarias Min Haadumim, i. e. de Rubeis, or Rossi, of Ferrara, finished his treatise entitled *Meor Enajim*, A. D. 1573, and published it at Mantua, the place of his birth, 1574. Wolfii Biblioth. Hebraea, vol. i. p. 944.

† Mantissa Dissertationum, p. 415. at the end of his edition of Cosiri. Suspecting, from some obscurities, that Buxtorf's translation was not very accurate, I procured the original edition; and, having carefully examined it, I have corrected from it this account of the author's sentiments.

“Azarias finding little satisfaction in what former writers had said upon the subject; whether those who make the Hebrew verse consist of a certain number of syllables and certain feet, like that of the Greeks and Latins; or those who exclude all metre, and make the harmony of their verse to arise from accents, tones, and musical modulations; which latter opinion he thinks agreeable to truth;—and having consulted the most learned of his nation without being able to obtain any solution of his difficulties; for they allowed that there was a sensible difference between the songs and the other parts of the Hebrew Scriptures when they were read; a kind of metrical sweetness in the former, which the latter had not; but whence that difference arose no one could explain;—in this state of uncertainty, he long considered the matter, endeavouring to obtain some satisfaction in his inquiries. He at last came to the following determination upon it:—That the sacred songs have undoubtedly certain measures and proportions; which, however, do not consist in the number of syllables, perfect or imperfect, according to the form of the modern verse which the Jews make use of, and which is borrowed from the Arabians; (though the Arabic prosody, he observes, is too complicated to be applied to the Hebrew language); but in the number of things, and of the parts of things—that is, the subject, and the predicate, and their adjuncts, in every sentence and proposition. Thus a phrase, containing two parts of a proposition, consists of two measures; add another containing two more, and they become four measures: another again, containing three parts of a proposition, consists of three measures; add to it another of the like, and you have six measures.

“For example; in the song of Moses, “Thy-right-hand, O-Jehovah,” is a phrase consisting of two terms, or parts of a proposition; to which is connected, “is-glorious in-power,” consisting likewise of two terms: these joined together make four measures, or a tetrameter: “Thy-right-hand, O-Jehovah,” repeated, makes two more; “hath-crushed the-enemy,” two more; which together make four measures, or a second tetrameter. So likewise,

“The-enemy said; I-will-pursue, I-will-overtake;  
I-will-divide the-spoil; my-lust shall-be-satisfied-upon-them;  
I-will-draw my-sword; my-hand shall-destroy-them;  
Thou-didst-blow with-thy-wind; the-sea covered-them.”

“The Song of Deuteronomy consists of propositions of three parts, or three measures; which, doubled in the same manner, make six, or hexameters: thus,

“Hearken, O-heavens, and-I-will-speak ; and-let-the-earth hear the-words-of-my-mouth :\*

My-doctrine shall-drop, as-the-rain ; my-word shall-distil, as-the-dew.”

“ Sometimes in the same period, much more in the same song, these two kinds meet together, according to the divine impulse moving the prophet, and as the variety suited his design, and the nature of the subject. For example,—

“ And-by-the-blast of-thy-nostrils, the-waters were-compressed :”

These are each two measures, which together make a tetrameter : it follows,—

“ The-floods stood-upright, as-in-a-heap :

The-deeps were-congealed in-the-heart-of-the-sea :”†

These are two trimeters, which make an hexameter. So the Song of the Well begins with trimeters ; to which are afterwards subjoined dimeters.‡ So in the prayer of Habakkuk the verses are trimeters :—

“ God came from-Teman ;

And-the-Holy-One from-the-mount-of-Paran § Selah.

His-glory covered the-heavens ;

And-his-splendour filled the-earth.”

“ The author proceeds to observe, that in some verses certain words occur which make no part of the measures, or are not taken into the account of the verse ; as in the Song of Deuteronomy :—

“ And-he-said,

I-will-hide my-face from-them :”

\* Two words joined together by *maccaph* are considered as a single word, according to the laws of punctuation ; so **אמרי-פי** is one word.

† **בלב-ים**, one word.

‡ The Song of the Well, Numb. xxi. 17, 18. according to our way of fixing the conclusion of it, and if we measure it by Azarias's rules, consists of three trimeters and one dimeter only. But the Targum of Onkelos continues the song to the end of the 20th verse, taking in the catalogue of stations, (as we understand it), which immediately follows, as part of the song ; and interpreting it as such. Azarias follows his authority : so Aben Tybbon, (see Cosri, p. 431.), and Iarchi upon the place. At this rate we shall have half a dozen dimeters more.

§ **מדהר-פארן**, (from-the-mount-of-Paran), being joined by *maccaph*, and so making but one word, the author is obliged to take in *Selah* as part of the verse, to make out his third term or measure. The authority of the Masoretic *maccaph* has led him into an error. The verse without *Selah* is a trimeter ; as it ought to be in conformity with the rest.



The word, "And-he-said," stands by itself,\*—and the remaining words make a trimeter :—

"I-will-see, what-is their-latter-end,"

is the trimeter answering to it. So in the prayer of Habakkuk :—

"O-Jehovah,  
I-have-heard thy-speech ; I-was-afraid ;  
O-Jehovah,  
Revive thy-work in-the-midst-of-the years : " †

The word, "O-Jehovah," is twice to be read separate ; and the words added to it make a trimeter. But this verse,

"Though the-fig-tree shall-not blossom,"

is of a different sort, consisting of the subject and predicate : "Though the fig-tree," being the subject ; "shall not blossom," the predicate. So in a verse containing twelve terms, those terms may be reduced to six measures. For you are not to reckon either the syllables or the words, but only the things. And for this reason a particle is often joined to the word next to it. The verses of the Psalms observe the same order :—

"Have-mercy-upon-me, O-God, according-to-thy-goodness ;  
According-to-the-multitude-of-thy-mercies, ‡ blot-out my-transgressions."

\* So far the observation seems to be just ; and perhaps there may be two more examples of it in the same poem, ver. 26. and 37. ; where, according to Azarias's doctrine, the words, *I said, And he shall say*, may conveniently enough be considered as making no part of the verse. So in Isaiah, the common forms, *Thus saith Jehovah, And it shall come to pass in that day*, and the like, probably are not always to be reckoned as making part of the measure. The period ס in the 4th Lamentation cannot well be divided into two lines, as it ought to be ; but if the words קראו למו, *they cried unto them*, and אמרו בגוים, *they said among the heathen*, are excluded from the measure, the remainder will make two lines of just length :—

"Depart, ye are polluted, depart ; depart ye, forbear to touch :

Yea, they are fled, they are removed ; they shall dwell here no more."

Or perhaps they may be two marginal interpretations, which by mistake have got into the text ; which, I think, is better without them. So likewise, Lam. ii. 15. the word שיאמרו, *of-which-they-said*, either does not reckon in the verse, which with it is too long ; or, as I rather think, should be omitted as an interpolation.

† In order to make out the trimeter, it is necessary to suppose that Azarias reads בקרב־שנים as one word.

‡ Azarias takes the liberty of joining the two words כרב רחמין together by a *maccaph*, which is not to be found in our editions, in order to bring the verse within his rules. The reader will observe, that this distich, which in the Hebrew contains but seven words, cannot be rendered in English in less than one-and-twenty words. By this he will judge under what great disadvantage

These are trimeters. So likewise,

“ In-God I-will-praise his-word ;  
In-Jehovah I-will-praise his-word.”

So likewise the Proverbs of Solomon,

“ Wisdom crieth without ;  
In-the-streets she-uttereth her-voice.”

“ I am aware, adds he, that some verses are to be found, which I cannot accommodate to these rules and forms ; and perhaps a great number. But by observing these things, the intelligent may perhaps receive new light, and discover what has escaped me. However, they may be assured, that all the verses that are found in the Sacred Writings ; such as the Song at the Red Sea, of the Well, of Moses, of Deborah, of David, of the Book of Job, the Psalms, and the Proverbs ; all of them have an established order and measure, different in different places, or even sometimes different in one and the same poem ;—as we may perceive in reading them an admirable propriety and fitness, though we cannot arrive at the true method of measuring or scanning them.

“ It is not to be wondered, that the same song should consist of different measures ; for the case is the same in the poetry of the Greeks and Romans : they suited their measures to the nature of the subject and the argument ; and the variations which they admitted, were accommodated to the motions of the body, and the affections of the soul. Every kind of measure is not proper for every subject ; and an ode, a panegyric, or a prayer, should not be composed in the same measure with an elegy. Do not you observe, says he, in the Book of Lamentations of Jeremiah, that the periods of the first and second chapters each of them consist of three propositions ; and every one of these of a subject, and a predicate, and of the adjuncts belonging to them ? The third chapter follows the same method ; and for this reason is placed next to them in order : but of this chapter every period is distributed into three initial letters. But the fourth chapter does not perfect the senses in every verse ;\* but

all the foregoing examples, whether of the parallelism, or of the metre of things, must appear in an English version, in which many words are almost always necessary to render what is expressed by one word in Hebrew.

\* He said above, that in the 1st and 2d chapters each separate verse, or line, was a single proposition : he now says, that this is not the case in the 4th chapter ; for it does not perfect the sense in every verse ; that is, each verse does not consist of one single proposition. As, for example, the first line or verse—

“ How is obscured the gold ! changed the fine gold !”

“ How is obscured | the gold !” makes one proposition, and two measures ;  
“ changed | the fine gold !” another proposition, and two other measures ;

consists of two and two, which make four. But the fifth chapter, which contains a prayer, you will find to be built on another plan; that is, one and one, which make two,\* or a dimeter; like the verses of the Books of Job, Psalms, and Proverbs. So the Song of Moses, and the Song of Deborah, have a different form; consisting of three and three, which make six; that is, hexameters; like the heroic measure, which is the noblest of all measures.

“Upon the whole, the author concludes, that the poetical parts of the Hebrew Scriptures are not composed according to the rules and measures of certain feet, dissyllables, trisyllables, or the like, as the poems of the modern Jews are; but nevertheless have undoubtedly other measures which depend on things,† as above explained. For which reason, they are more excellent than those which consist of certain feet, according to the number and quantity of syllables. Of this, says he, you may judge yourself in the Songs of the Prophets. For do you not see, if you translate some of them into another language, that they still keep and retain their measure, if not wholly, at least in part? which cannot be the case in those verses, the measures of which arise from a certain quantity and number of syllables.”

Such is R. Azarias's hypothesis of the *rhythmus* of things; that is, of terms and of senses; of the grammatical parts of speech and of the logical parts of propositions. The principle seems to be right; but, I think, he has not made the best use of which it was capable in the application. He acknowledges, that it will not hold in all cases. I believe, there is no such thing to be found in the Hebrew Bible, as a whole poem consisting of trimeters, tetrameters, or hexameters only, measured

which, according to him, make a tetrameter. This, he says, makes the difference between the three first and the fourth chapter. But there seems to be no such difference; many single lines in the three first containing two propositions, and many in the fourth containing only one.

\* According to the author's own definition of his terms, *one and one which make two*, should mean, one term and one term making two measures, or a dimeter; but the fifth chapter does not at all seem to answer that description. Besides, he says, the verses of it are like those of Job, Psalms, and Proverbs, of two of which books he said before, that the verses were trimeters. I know not what he means, unless it be that one and one sentences make two, that is a distich; and that this chapter consists of distichs, of two short lines, as the Books of Job, Psalms, and Proverbs, for the most part do; which is true.

† Perhaps the harmony might depend in some degree on both; for it may be often observed, that where the words of an hemistich happen to be longer, and consequently to consist of more syllables than the words of the adjoining hemistich, there the things expressed are fewer; (see, for example, Psal. cviii. 4. 5.) which seems to prove, that the measures of the verses did not depend on the things expressed only, but on the syllables also.

and scanned according to his rules. The Song of Moses, Deut. xxxii. is a very apt example for his purpose; but will not in all parts fall in with his measures. Besides, there is no sort of reason for his making it to consist of hexameters, rather than trimeter distichs; such, as he says, the Psalms and Proverbs consist of. Examine the 111th and 112th Psalms by his rules; and though they will fall into his trimeters for the most part pretty well, yet we are sure that these were not to be coupled together to make hexameters, for they are necessarily divided into twenty-two distinct short lines by the initial letters. The Hebrew poetry, consisting for the most part of short sentences, must in general naturally fall into such measures as Azarias establishes; or with some management may be easily reduced to his rules. Every proposition must consist of a subject and a predicate, joined together by a copula; and the predicate including the copula will generally consist of two terms, expressing the action, and the thing acted upon. In Hebrew, sometimes the subject is combined with the copula in one word, and sometimes the predicate; sometimes all three make but one term. In these cases, the addition of a simple adjunct (for the shortness of the style will not admit of much more) to the subject, or the predicate, or both, furnishes a second, a third, and sometimes a fourth term; that is, makes the verse a dimeter, trimeter, or tetrameter. For instance, in dimeters,—

“ They-made-him-jealous, with-strange-Gods ;  
 They-provoked-him, with-abominations.” Deut. xxxii. 16.

In trimeters,—

“ I-will-bless Jehovah, at-all-time ;  
 His-praise [shall be] in-my-mouth, continually.  
 My-soul shall-make-her-boast, in-Jehovah ;  
 The-meek shall-hear-it, and-rejoice.  
 O-magnify-ye Jehovah, with-me ;  
 And-let-us-praise his-name, together.” Psal. xxxiv. 1—3.

In these examples, the first part of every line makes an entire proposition, and the last is an adjunct making the second, or the third term. In the following, the subject, and the predicate, with their adjuncts, consist of two terms, each of them: that is, of two measures; and, being joined together, make a tetrameter:—

“ The-counsel of-Jehovah shall-stand for-ever.”

The next line is in the same form, except that the verb is understood, and the latter adjunct divided into two terms; and makes a second tetrameter to pair with the first:—

“ The-thoughts of-his-heart, from-age to-age.”

Something of this kind must necessarily be the result of this sententious way of writing: it is what comes of course, without much study. But whatever attention the Hebrew poets might give to the scanning of their verses by the number of terms, it does not appear to have been their design to confine all the verses of the same poem to any set number of terms; whereas they do plainly appear to have studied to throw the corresponding lines of the same distich into the same number of terms, into the same form of construction, and still more into an identity, or opposition, or a general conformity of sense. I agree therefore with Azarias in his general principle of a rhythmus of things: but instead of considering terms, or phrases, or senses, in single lines, as measures; determining the nature and denomination of the verse, as dimeter, trimeter, or tetrameter; I consider only that relation and proportion of one verse to another, which arises from the correspondence of terms, and from the form of construction; from whence results a rhythmus of propositions, and a harmony of sentences.

This peculiar conformation of sentences; short, concise, with frequent pauses, and regular intervals, divided into pairs, for the most part, of corresponding lines; is the most evident characteristic now remaining of poetry among the Hebrews, as distinguished from prose; and this, I suppose, is what is implied in the name, *Mizmor*;\* which I understand to be the proper name for verse; that is, for numerous, rhythmical, or metrical language. This form made their verse peculiarly fit for music and dance; which with them were the usual concomitants of poetry, on occasions of public joy, and in the most solemn offices of religion.† Both their dance and song were on such occasions performed by two choirs ‡ taking their parts alternately in each. The regular form of the stanzas, chiefly distichal, and the parallelism of the lines, were excellently well suited to this purpose, and fell in naturally with the movements of the body, of the voice, and of the instruments, and with the division of the parts between the two sets of performers.

But, beside the poetical structure of the sentences, there are other indications of verse in the poetical and prophetic parts of the Hebrew Scriptures: such are, peculiarities of language; unusual and foreign words; phrases, and forms of words, uncommon in prose; bold elliptical expression; frequent and

\* מִזְמוֹר *mizmor* signifies to cut, to prune, to sing, to play on a musical instrument. *Cesura* is the common idea, which prevails in all.

† See Exod. xv. 20, 21. 2 Sam. vi. 14. 16.

‡ See 1 Sam. xviii. 6, 7. Ezra iii. 11. Nehem. xii. 24. and Philo's Observations (Περὶ τῆς ᾠδῆς) on the Song at the Red Sea.

abrupt change of persons, and an use of the tenses out of the common order; and lastly, the poetical dialect, consisting chiefly in certain anomalies peculiar to poetry; in letters and syllables added to the ends of words; a kind of license commonly permitted to poetry in every language. But as these cannot be explained by a few examples, nor perfectly understood without some knowledge of Hebrew; I must beg leave to refer the learned reader, who would inquire further into this subject, to what I have said upon it in another place;\* or rather, to recommend it to his own observation, in reading the sacred poets in their own language.

THUS far of the genuine form and character of the Prophet's composition; which it has been the translator's endeavour closely to follow, and as exactly to express as the difference of the languages would permit: in which indeed he has had great advantage in the habit, which our language has acquired, of expressing with ease, and not without elegance, Hebrew ideas and Hebrew forms of speaking, from our constant use of a close verbal translation of both the Old and New Testament; which has by degrees moulded our language into such a conformity with that of the original Scriptures, that it can upon occasion assume the Hebrew character without appearing altogether forced and unnatural. It remains to say something of the Translation in regard to its fidelity; and of the principles of interpretation by which the translator has been guided in the prosecution of it.

THE first and principal business of a translator, is to give the plain literal and grammatical sense of his author; the obvious meaning of his words, phrases, and sentences; and to express them in the language into which he translates, as far as may be, in equivalent words, phrases, and sentences. Whatever indulgence may be allowed him in other respects; however excusable he may be, if he fail of attaining the elegance, the spirit, the sublimity of his author—which will generally be in some degree the case, if his author excels at all in those qualities; want of fidelity admits of no excuse, and is entitled to no indulgence. This is peculiarly so in subjects of high importance, such as the Holy Scriptures, in which so much depends on the phrase and expression; and particularly in the prophetic books of Scripture; where from the letter are often deduced deep and recondite senses, which must owe all their weight and solidity to the just and accurate interpretation of the words of the prophecy. For whatever senses are supposed to be included in the Pro-

phet's words, spiritual, mystical, allegorical, analogical, or the like, they must all entirely depend on the literal sense. This is the only foundation upon which such interpretations can be securely raised; and if this is not firmly and well established, all that is built upon it will fall to the ground.

For example; if כְּחַיָּא מִכְמָר, Isa. li. 20. does not signify ὡς σευτλιον ἡμιεφθον, *like parboiled bete*, as the LXX render it, but *like an oryx* (a large fierce wild beast) *in the toils*; what becomes of Theodoret's explication of this image? Καθευδοιτες ὡς σευτλιον ἡμιεφθον] Εδείξεν αὐτῶν δια μὲν τὰ ὕπνια τὸ βραθυμον, δια δὲ τὰ λαχάνε το ἀνχιθρον. According to this interpretation, the Prophet would express the drowsiness and flaccidity, the slothfulness and want of spirit, of his countrymen: whereas his idea was impotent rage, and obstinate violence, subdued by a superior power; the Jews taken in the snares of their own wickedness, struggling in vain, till, overspent and exhausted, they sink under the weight of God's judgments. And Procopius's explication of the same passage, according to the rendering of the words by Aquila, Symmachus, and Theodotion, which is probably the true one, is almost as foreign to the purpose: "He compares, saith he, the people of Jerusalem to the oryx, that is, to a *bird*; because they are taken in the snares of the devil, and therefore are delivered over to wrath." Such strange and absurd deductions of notions and ideas, foreign to the author's drift and design, will often arise from the invention of commentators who have nothing but an inaccurate translation to work upon. This was the case of the generality of the Fathers of the Christian Church who wrote comments on the Old Testament: and it is no wonder, that we find them of little service in leading us into the true meaning and the deep sense of the prophetic writings.

It being then a translator's indispensable duty faithfully and religiously to express the sense of his author, he ought to take great care that he proceed upon just principles of criticism, in a rational method of interpretation; and that the copy from which he translates be accurate and perfect in itself, or corrected as carefully as possible by the best authorities, and on the clearest result of critical inquiry.

The method of studying the Scriptures of the Old Testament has been very defective hitherto in both these respects. Beside the difficulties attending it, arising from the nature of the thing itself, from the language in which it is written, and the condition in which it is come down to us through so many ages; what we have of it being the scanty relics of a language formerly copious, and consequently the true meaning of many words and phrases being obscure and dubious, and perhaps incapable of being clearly ascertained; beside these impediments,

necessarily inherent in the subject, others have been thrown in the way of our progress in the study of these writings, from prejudice, and an ill-founded opinion of the authority of the Jews, both as interpreters and conservators of them.

The Masoretic punctuation, by which the pronunciation of the language is given, the forms of the several parts of speech, the construction of the words, the distribution and limits of the sentences, and the connexion of the several members are fixed, is in effect an interpretation of the Hebrew text made by the Jews of late ages, probably not earlier than the eighth century; and may be considered as their translation of the Old Testament. Where the words unpointed are capable of various meanings, according as they may be variously pronounced and constructed, the Jews by their pointing have determined them to one meaning and construction; and the sense which they thus give, is their sense of the passage: just as the rendering of a translator into another language is his sense; that is, the sense in which in his opinion the original words are to be taken; and it has no other authority than what arises from its being agreeable to the rules of just interpretation. But because in the languages of Europe the vowels are essential parts of written words, a notion was too hastily taken up by the learned, at the revival of letters, when the original Scriptures began to be more carefully examined, that the vowel points were necessary appendages of the Hebrew letters, and therefore coeval with them; at least, that they became absolutely necessary when the Hebrew was become a dead language, and must have been added by Ezra, who collected and formed the canon of the Old Testament, in regard to all the books of it in his time extant. On this supposition, the points have been considered as part of the Hebrew text, and as giving the meaning of it on no less than divine authority. Accordingly our public translations in the modern tongues for the use of the church among Protestants, and so likewise the modern Latin translations, are for the most part close copies of the Hebrew pointed text, and are in reality only versions at second hand, translations of the Jews' interpretation of the Old Testament. We do not deny the usefulness of this interpretation, nor would we be thought to detract from its merit by setting it in this light: it is perhaps, upon the whole, preferable to any one of the ancient versions; it has probably the great advantage of having been formed upon a traditionary explanation of the text, and of being generally agreeable to that sense of Scripture which passed current, and was commonly received by the Jewish nation in ancient times; and it has certainly been of great service to the moderns, in leading them into the knowledge of the Hebrew tongue. But they would have made a much better use of it, and a greater progress in



the explication of the Scriptures of the Old Testament, had they consulted it, without absolutely submitting to its authority; had they considered it as an assistant, not as an infallible guide.

To what a length an opinion lightly taken up, and embraced with a full assent, without due examination, may be carried we may see in another example of much the same kind. The learned of the Church of Rome, who have taken the liberty of giving translations of Scripture in the modern languages, have for the most part subjected and devoted themselves to a prejudice equally groundless and absurd. The Council of Trent declared the Latin translation of the Scriptures called the Vulgate, which had been for many ages in use in their church, to be authentic—a very ambiguous term, which ought to have been more precisely defined than the Fathers of this Council chose to define it. Upon this ground many contended, that the Vulgate version was dictated by the Holy Spirit; at least was providentially guarded against all error; was consequently of divine authority, and more to be regarded than even the original Hebrew and Greek texts. And in effect the decree of the Council, however limited and moderated by the explanation of some of their more judicious divines, has given to the Vulgate such a high degree of authority, that, in this instance at least, the translation has taken place of the original: for these translators, instead of the Hebrew and Greek texts, profess to translate the Vulgate. Indeed, when they find the Vulgate very notoriously deficient in expressing the sense, they do the original Scriptures the honour of consulting them, and take the liberty, by following them, of departing from their authentic guide; but in general the Vulgate is their original text, and they give us a translation of a translation; by which second transfusion of the Holy Scriptures into another tongue, still more of the original sense must be lost, and more of the genuine spirit must evaporate.

The other prejudice, which has stood in the way, and obstructed our progress in the true understanding of the Old Testament—a prejudice even more unreasonable than the former, is the notion that has prevailed of the great care and skill of the Jews in preserving the text, and transmitting it down to the present times pure, and entirely free from all mistakes, as it came from the hands of the authors. In opposition to which opinion it has been often observed, that such a perfect degree of integrity no human skill or care could warrant: it must imply no less than a constant miraculous superintendence of divine Providence, to guide the hand of the copyist, and to guard him from error, in respect to every transcript that has been made

through so long a succession of ages. And it is universally acknowledged, that Almighty God has not thought such a miraculous interposition necessary in regard to the Scriptures of the New Testament, at least of equal authority and importance with those of the Old: we plainly see, that he has not exempted them from the common lot of other books; the copies of these, as well as of other ancient writings, differing in some degree from one another, so that no one of them has any just pretension to be a perfect and entire copy, truly and precisely representing in every word and letter the originals, as they came from the hands of the several authors. All writings transmitted to us, like these, from early times, the original copies of which have long ago perished, have suffered in their passage to us by the mistakes of many transcribers through whose hands we have received them; errors continually accumulating in proportion to the number of transcripts, and the stream generally becoming more impure, the more distant it is from the source. Now, the Hebrew writings of the Old Testament being for much the greater part the most ancient of any; instead of finding them absolutely perfect, we may reasonably expect to find, that they have suffered in this respect more than others of less antiquity generally have done.

But beside this common source of errors, there is a circumstance very unfavourable in this respect to these writings in particular, which makes them peculiarly liable to mistakes in transcribing; that is, the great similitude which some letters bear to others in the Hebrew alphabet; such as ב to כ, ד to ה, ו to ז, and י, to one another; more perhaps than are to be found in any other alphabet whatsoever; and in so great a degree of likeness, that they are hardly distinguishable even in some printed copies; and not only these letters, but others likewise beside these, are not easily distinguished from one another in many manuscripts. This must have been a perpetual cause of frequent mistakes; of which, in regard to the two first pairs of letters above noted, there are many undeniable examples; insomuch that a change of one of the similar letters for the other, when it remarkably clears up the sense, may be fairly allowed to criticism, even without any other authority than that of the context to support it.

But to these natural sources of error, as we may call them, the Jewish copyists have added others, by some absurd practices which they have adopted in transcribing:—such as their consulting more the fair appearance of their copy than the correctness of it; by wilfully leaving mistakes uncorrected, lest by erasing they should diminish the beauty and the value of the transcript; (for instance, when they had written a word, or part of a word, wrongly, and immediately saw their mistake, they

left the mistake uncorrected, and wrote the word anew after it): their scrupulous regard to the evenness and fulness of their lines; which induced them to cut off from the ends of lines a letter or letters, for which there was not sufficient room, (for they never divided a word so that the parts of it should belong to two lines), and to add to the ends of lines letters wholly insignificant, by way of expletives, to fill up a vacant space: their custom of writing part of a word at the end of a line, where there was not room for the whole, and then giving the whole word at the beginning of the next line. These, and some other like practices, manifestly tended to multiply mistakes: they were so many traps and snares laid in the way of future transcribers, and must have given occasion to frequent errors.

These circumstances considered, it would be the most astonishing of all miracles, if, notwithstanding the acknowledged fallibility of transcribers, and their proneness to error from the nature of the subject itself on which they were employed, the Hebrew writings of the Old Testament had come down to us through their hands absolutely pure, and free from all mistakes whatsoever.

If it be asked, what then is the real condition of the present Hebrew text; and of what sort, and in what number, are the mistakes which we must acknowledge to be found in it? it is answered, That the condition of the Hebrew text is such as, from the nature of the thing, the antiquity of the writings themselves, the want of due care, or critical skill, (in which latter at least the Jews have been exceedingly deficient), might in all reason have been expected; that the mistakes are frequent, and of various kinds; of letters, words, and sentences; by variation, omission, transposition; such as often injure the beauty and elegance, embarrass the construction, alter or obscure the sense, and sometimes render it quite unintelligible. If it be objected, that a concession so large as this is, tends to invalidate the authority of Scripture; that it gives up in effect the certainty and authenticity of the doctrines contained in it, and exposes our religion naked and defenceless to the assaults of its enemies;—this, I think, is a vain and groundless apprehension. Casual errors may blemish parts, but do not destroy, or much alter, the whole. If the *Iliad* or the *Æneid* had come down to us with more errors in all the copies than are to be found in the worst manuscript now extant of either, without doubt many particular passages would have lost much of their beauty; in many the sense would have been greatly injured; in some rendered wholly unintelligible; but the plan of the poem in the whole and in its parts, the fable, the mythology, the machinery, the characters, the great constituent parts, would still have been visible and

apparent, without having suffered any essential diminution of their greatness. Of all the precious remains of antiquity, perhaps Aristotle's Treatise on Poetry is come down to us as much injured by time as any: As it has been greatly mutilated in the whole, some considerable members of it being lost; so the parts remaining have suffered in proportion, and many passages are rendered very obscure, probably by the imperfection and frequent mistakes of the copies now extant. Yet, notwithstanding these disadvantages, this treatise, so much injured by time and so mutilated, still continues to be the great code of criticism; the fundamental principles of which are plainly deducible from it: we still have recourse to it for the rules and laws of epic and dramatic poetry, and the imperfection of the copy does not at all impeach the authority of the legislator. Important and fundamental doctrines do not wholly depend on single passages; an universal harmony runs through the Holy Scriptures; the parts mutually support each other, and supply one another's deficiencies and obscurities. Superficial damages and partial defects may greatly diminish the beauty of the edifice, without injuring its strength, and bringing on utter ruin and destruction.\*

\* "Librarium discordiam ostendunt varia exemplaria, in quibus idem locus aliter atque aliter legitur. Sed ea discordia offendere nos non debet; primum, quia autorum non est, sed librarium, quorum culpam prestare autores nec possunt nec debent. Deinde, quia plerumque ejusmodi discordia unius aut alterius verbi est, in quo nihil læditur sententia; aut si quid forte læditur, aliunde corrigi potest; quandoquidem autorum sententiæ non semper ex singulis verbis superstitiosius observandis, sed plerumque ex orationis tenore, aut similibus locorum observatione, aut mentis ratiocinatione sunt investigandæ. Ac tales librarium discordiæ etiam in profanis autoribus inveniuntur; ut in Platone, in Aristotele, in Homero, in Cicerone, in Virgilio, et cæteris. Quamvis enim summo in pretio semper fuerint apud gentiles hi autores, summaque cum diligentia describi soliti, tamen caveri non potuit, quin multa Scripturæ menda et discrepantiæ annorum longitudine obrepserint; nec tamen ea res studiosos deterret; nec facit, ut qui libri Ciceronis habentur, ii aut non boni, aut non Ciceronis esse ducantur: sicut enim detorti aut etiam decussi ramuli agricolam non offendunt, nec arborem vitiant, quippe quæ ramorum infinita multitudine sic abundet, ut tantulam jacturam alibi sine ullo detrimento resarciat; ita si in autore pauculis in locis simile quidpiam usu venit, id nec bonum lectorem offendit, nec autorem vitiat. Manet enim ipsa stirps, et, ut ita loquar, corpus auctoris, ex cujus perpetuo tenore dictorumque ubertate percipi possunt sine ullo detrimento fructus pleni.

Ad scrupulum eorum, qui metuunt, ne, si hoc concessum fuerit, labascatur sacrarum literarum autoritas, hoc respondeo; non esse scriptorum autoritatem in paucis quibusdam verbis, quæ vitari detrahive potuerunt, sed in perpetuo orationis tenore, qui mansit incorruptus, positam. Itaque quemadmodum Cicero apud sui studiosos nihilo minoris est autoritatis propter paucula quædam mutilata aut depravata, quam esset, si id non accidisset; ita debet et sacrarum literarum autoritati nihil detrahi, si quid in eis tale, quale ostendimus, contigit." Sebast. Castellio, quoted by Wetstein, Nov. Test. tom. ii. p. 856.

The copies of the Holy Scriptures of the Old Testament being then subject, like all other ancient writings, to mistakes arising from the unskilfulness or inattention of transcribers—a plain matter of fact, which cannot be denied, and needs not be palliated; it is to be considered, what remedy can be applied in this case; how such mistakes can be corrected upon certain or highly probable grounds? Now the case being the same, the method which has been used with good effect in correcting the ancient Greek and Latin authors, ought in all reason to be applied to the Hebrew writings. At the revival of literature, critics and editors, finding the Greek and Latin authors full of mistakes, set about correcting them, by procuring different copies, and the best that they could meet with: these they compared together, and the mistakes not being the same in all, one copy corrected another; and thus they easily got rid of such errors as had not obtained possession in all the copies: and generally the more copies they had to compare, the more errors were corrected, and the more perfect the text was rendered. This, which common sense dictated in the first place as necessary to be done, in order to the removing of difficulties in reading ancient Greek and Latin authors, we have had recourse to in the last place in regard to the ancient Hebrew writers. Hebrew manuscripts have at length been consulted and collated, notwithstanding the unaccountable opinion which prevailed, that they all exactly agreed with one another, and formed precisely one uniform text. An infinite number of variations have been collected, from above six hundred manuscripts, and some ancient printed editions, collated or consulted in most parts of Europe; and have been in part published, and the publication of the whole will I hope soon be completed, by the learned Dr Kennicott, in his edition of the Hebrew Bible with various readings—a work the greatest and most important that has been undertaken and accomplished since the revival of letters.

But the Hebrew text of the Old Testament, compared with the text of ancient Greek and Latin authors, has in one respect greatly the disadvantage. There are manuscripts of the latter, which are much nearer in time to the age of the authors; and have suffered much less in proportion to the shorter space of time intervening. For example, the Medicean manuscript of Virgil was written probably within four or five hundred years after the time of the poet; whereas the oldest of the Hebrew manuscripts now known to be extant, do not come within many centuries of the times of the several authors—not nearer than about fourteen centuries to the age of Ezra, one of the latest of them, who is supposed to have revised the books of the Old Testament then extant, and to have reduced them to a perfect

and correct standard : so that we can hardly expect much more from this vast collection of variations, taken in themselves as correctors of the text, exclusively of other consequences, than to be able by their means to discharge and eliminate the errors that have been gathering and accumulating in the copies for about a thousand years past ; and to give us now as good and correct a text as was commonly current among the Jews, or might easily have been obtained, so long ago. Indeed, some of the oldest manuscripts, from which these variations have been collected, may possibly be faithful transcripts of select manuscripts at that time very ancient, and so may really carry us nearer to the age of Ezra ; but this is an advantage which we cannot be assured of, and upon which we must not presume. But to get so far nearer to the source, as we plainly do by the assistance of manuscripts, though of comparatively late date, is an advantage by no means inconsiderable, or lightly to be regarded.

On the other hand, we have a great advantage in regard to the Hebrew text, which the Greek and Latin authors generally want, and which in some degree makes up for the defect of age in the present Hebrew manuscripts ; that is, from the several ancient versions of the Old Testament in different languages, made in much earlier times, and from manuscripts in all probability much more correct and perfect than any now extant. These versions, for the most part, being evidently intended for exact literal renderings of the Hebrew text, may be considered in some respect as representatives of the manuscripts from which they were taken : and when the version gives a sense better in itself, and more agreeable to the context than the Hebrew text offers, and at the same time answerable to a word or words similar to those of the Hebrew text, and only differing from it by the change of one or more similar letters, or by the different position of the same letters, or by some other inconsiderable variation ; we have good reason to believe, that the similar Hebrew words answering to the version, were indeed the very reading that stood in the manuscript from which the translation was made. To add strength to this way of reasoning, it is to be observed, that the manuscripts now extant frequently confirm such supposed reading of those manuscripts from which the ancient versions were taken, in opposition to the authority of the present printed Hebrew text ; and make the collection of variations, now preparing for the public, of the highest importance ; as they give a new evidence of the fidelity of the ancient versions, and set them upon a footing of authority which they never could obtain before. They were looked upon as the work of wild and licentious interpreters, who often

departed from the text, which they undertook to render, without any good reason, and only followed their own fancy and caprice. The present Hebrew manuscripts so often justify the versions in such passages, that we cannot but conclude, that in many others likewise the difference of the version from the present original is not to be imputed to the licentiousness of the translator, but to the carelessness of the Hebrew copyist ; and this affords a just and reasonable ground for correcting the Hebrew text on the authority of the ancient versions.

But the assistance of manuscripts and ancient versions united will be found very insufficient perfectly to correct the Hebrew text. Passages will sometimes occur, in which neither the one nor the other give any satisfactory sense ; which has been occasioned probably by very ancient mistakes of the copy, antecedent to the date of the oldest of them. On these occasions, translators are put to great difficulties, through which they force their way as well as they can : they invent new meanings for words and phrases, and put us off either with what makes no sense at all, or with a sense that apparently does not arise out of the words of the text. The renderings of such desperate places, when they carry any sense with them, are manifestly conjectural ; and full as much so, as the conjectures of the critic who hazards an alteration of the text itself. The fairest way of proceeding in these cases seems to be, to confess the difficulty, and to lay it before the reader ; and to leave it to his judgment to decide, whether the conjectural rendering, or the conjectural emendation, be more agreeable to the context, to the exigence of the place, to parallel and similar passages, to the rules and genius of the language, and to the laws of sound and temperate criticism.

The condition of the present text of Isaiah in particular is answerable to the representation above given of the Hebrew text in general. It is, I presume, considerably injured, and stands in need of frequent emendation. Nothing is more apt to affect, and sometimes utterly to destroy, the meaning of a sentence, than the omission of a word ; than which no sort of mistake is more frequent. I reckon, that in the book of Isaiah, the words omitted in different places amount to the number of fifty. I mean whole words, not including particles, prepositions, and pronouns affixed : and I speak of such as I am well persuaded are real omissions ; much the greater part of which, I flatter myself, the reader will find supplied in the Translation and Notes, with a good degree of probability, from manuscripts and ancient versions. Beside these, there are some other places in which I suspect some omission, though there may be no evidence to

prove it. If there be any truth in this account of words omitted, the reader will easily suppose, that mistakes of other kinds must be frequent in proportion, and amount all together to a considerable number.

The manuscripts and ancient versions afford the proper means of remedying these and other defects of the present copy. It is manifest, that the ancient interpreters had before them copies of the Hebrew text different in many places from that which passes current at present; and the manuscripts even now extant frequently vary from that, and from one another. Neither is there any one manuscript or edition whatever that has the least pretension to a superior authority, so as to claim to be a standard to which the rest ought to be reduced. A true text, as far as it is possible to recover it, is to be gathered from the manuscripts now extant, and from the evidence furnished by the ancient versions of the readings of manuscripts of much earlier times. This being the case, the first care of the translator should be, especially in places obscure and difficult, to consider whether the words which he is to render be indeed the genuine words of the Prophet, and to ascertain, as far as may be, the true reading of the text.

The ancient versions above mentioned as the principal sources of emendation, and highly useful in rectifying as well as in explaining the Hebrew text, are contained in the London Polyglott.

The Greek version, commonly called the Septuagint, or of the seventy interpreters, probably made by different hands, (the number of them uncertain), and at different times, as the exigence of the Jewish church at Alexandria and in other parts of Egypt required, is of the first authority, and of the greatest use in correcting the Hebrew text; as being the most ancient of all—and as the copy, from which it was translated, appears to have been free from many errors, which afterwards by degrees got into the text. But the version of Isaiah is not so old as that of the Pentateuch by a hundred years and more; having been made, in all probability, after the time of Antiochus Epiphanes, when the reading of the Prophets in the Jewish synagogues began to be practised; and even after the building of Onias's temple, to favour which there seems to have been some artifice employed in a certain passage of Isaiah\* in this version. And it unfortunately happens, that Isaiah has had the hard fate to meet with a translator very unworthy of him, there being hardly any book of the Old Testament so ill rendered in that version as this of Isaiah. Add to this, that the version of

\* Chap. xix. 18. See the Note there.



Isaiah, as well as other parts of the Greek version, is come down to us in a bad condition, incorrect, and with frequent omissions and interpolations. Yet, with all these disadvantages, with all its faults and imperfections, this version is of more use in correcting the Hebrew text than any other whatsoever.

The Arabic version is sometimes referred to as verifying the reading of the LXX, being, for the most part at least, taken from that version.

The learned Mr Woide, to whom we are indebted for the publication of a Coptic lexicon and grammar, very useful and necessary for the promotion of that part of literature, has very kindly communicated to me his extracts from the fragments of a manuscript of a Coptic version of Isaiah, made from the LXX, with which he has collated them. They are preserved in the Library of St Germain de Prez at Paris. He judges this Coptic version to be of the second century. The manuscript was written in the beginning of the fourteenth century. The same gentleman has had the goodness, at my request, to collate with Bos's edition of the LXX, through the book of Isaiah, two manuscripts of the King's Library, now in the British Museum, the one marked I. B. II. the other I. D. II. The former manuscript, containing the Prophets of the version of the LXX, was written in the eleventh or twelfth century, according to Grabe; (in the tenth or eleventh century, in Mr Woide's opinion); and by a note on the back of the first leaf appears to have belonged to Pachomius, patriarch of Constantinople in the beginning of the sixteenth century. Grabe highly valued this manuscript; and intended to write a dissertation on the superiority of this and of the Alexandrian manuscript to that of the Vatican; but did not live to execute his design. See Prolegom. ad tom. 3tium, LXX Interp. edit. Grabe, sect. iii. and v., and Grabe de Vitiis LXX Interp. p. 118. I quote this manuscript by the title of MS Pachom. for the reason above given.

The latter manuscript I. D. II. above mentioned, contains many of the historical books, beginning with Ruth, and ending with Ezra, according to the order of the books in our English Bible; and also the prophet Isaiah, of the version of the LXX. This manuscript in the book of Isaiah consists of two different parts: the first from the beginning to the word *τυφλων*, chap. xxxv. 5. written in a more ancient and better character, and upon better vellum; which Mr Woide judges to be of the eleventh or twelfth century: the remaining part he refers to the beginning of the fourteenth century; which Grabe supposes to be the age of the whole: See Grabe de Vitiis LXX Interp. p. 104. This manuscript seems to have been taken from a good copy, as it frequently agrees with the best and most ancient

manuscripts, and in particular with the manuscript of Pachomius.

The Coptic fragments above mentioned, and these manuscripts, are useful for the same purpose of authenticating the reading of the LXX; and, in consequence, of ascertaining or correcting the Hebrew text in some places.

My examination of Mr<sup>o</sup>Woide's collation of the two Greek manuscripts of Isaiah, has been confined to this single view in respect of the Hebrew text. Were these manuscripts to be applied more extensively, and to their proper use, that of correcting the text of the LXX, through all the parts of it which they contain, I am persuaded they would be found to be of very great importance, and would contribute largely to the revision and emendation of that ancient and very valuable version;—a work, which may be now considered as one of the principal desiderata of sacred criticism; and which ought to follow that arduous undertaking, which has so happily succeeded, the collation of Hebrew manuscripts; to which it stands next in order of importance and usefulness towards our attaining a more perfect knowledge of the Holy Scriptures.

The Chaldee paraphrase of Jonathan Ben Uziel, made about or before the time of our Saviour, though it often wanders from the text in a wordy allegorical explanation, yet very frequently adheres to it closely, and gives a verbal rendering of it; and accordingly is sometimes of great use in ascertaining the true reading of the Hebrew text.

The Syriac version stands next in order of time, but is superior to the Chaldee in usefulness and authority, as well in ascertaining as in explaining the Hebrew text. It is a close translation of the Hebrew into a language of near affinity to it. It is supposed to have been made as early as the first century.

The fragments of the three Greek versions of Aquila, Symmachus, and Theodotion, all made in the second century, which are collected in the Hexapla of Montfaucon, are of considerable use for the same purpose.

The Vulgate, being for the most part the translation of Jerome, made in the fourth century, is of service in the same way, in proportion to its antiquity.

---

I am greatly obliged to several learned friends for their observations on particular passages;—to one great person more especially, whom I had the honour to call my friend, the late excellent Archbishop Secker; whose marginal notes on the Bible, deposited by his order in the library at Lambeth, I had permission to consult by the favour of his most worthy successor. There are two Bibles with his notes: one a folio English Bible interleaved, containing chiefly corrections of the English

translation ; the other a Hebrew Bible of the edition of Michaelis, Halle 1720, in 4to. ; the large margins of which are filled with critical remarks on the Hebrew text, collations of the ancient versions, and other short annotations ; which stand an illustrious monument of the learning, judgment, and indefatigable industry of that excellent person : I add also, of his candour and modesty ; for there is hardly a proposed emendation, however ingenious and probable, to which he has not added the objections which occurred to him against it. These valuable remains of that great and good man will be of infinite service, whenever that necessary work, a new translation, or a revision of the present translation, of the Holy Scriptures, for the use of our church, shall be undertaken. To his observations I have set his name ; and to the remarks of others of my learned friends, I have likewise subjoined in the Notes their names respectively. Among these I must here particularly mention the late learned Dr Durell, Principal of Hertford College in Oxford, who some years ago communicated to me his manuscript remarks on the Prophets. With his leave I took short memorandums of some of his corrections of the text ; and had his permission to make what use I pleased of them.

I am in a more particular manner obliged to my learned friend Dr Kennicott, for his singular favour in frequently communicating to me his collations while they were collecting, and the printed copy of the book of Isaiah itself as soon as it was finished at the press, for my private use, while the remainder of the volume is in hand and preparing for the public. These I have examined with some attention ; and I hope the reader, whose expectations do not exceed the bounds of reason and moderation, will be satisfied with the assistance and benefit which he will find they have afforded me. But I must beg to have it well understood, that I do by no means pretend to have exhausted these valuable stores : many things may have escaped me, which may strike the eye of another observer ; many a variation, which appears at first sight very minute and trifling, and manifestly false and absurd, may by some side-light tend to useful discoveries. To apply these materials to all the uses which can possibly be made of them, will require much labour and consideration, much judgment and sagacity, and repeated trials by a variety of examiners, to whose different views they may shew themselves in every possible light. Some critics may be very forward and hasty in pronouncing their judgments ; but it must be left to time and experience to establish their real and full value.

In regard to the character and authority of the several manuscripts which have been collated, and which in the Notes are

referred to, we must wait for the information which Dr Kennicott will give us in his General Dissertation. The knowledge of Hebrew manuscripts is almost a new subject in literature: little progress has been made in it hitherto; and no wonder, when they were esteemed uniformly consonant one with another, and with the printed text; consequently useless, and not worth the trouble of examining. Dr Kennicott, and his worthy and very able assistant Mr Bruns, who have been more conversant with Hebrew manuscripts, and have had more experience, and more insight, into the subject, than any, or than all, of the learned of the present age, will give us the best information concerning it that can yet be obtained. It must be left to the attentive observation and mature experience of the learned of succeeding times, to perfect a part of knowledge which, like others, must in its nature wait the result of diligent inquiry, and be carried on by gradual improvements.

In referring to Dr Kennicott's Variations, I have given the whole number of manuscripts or editions which concur in any particular reading: what proportion that number bears to the whole number of collated copies which contain the book of Isaiah, may, I hope, soon be seen by comparing it with the catalogue of copies collated, which will be given at the end of that book. But that the reader in the meantime, till he can have more full information concerning the value and authority of the several manuscripts, may at least have some mark to direct his judgment in estimating the credit due to the manuscripts quoted, I have, from the kind communication of Dr Kennicott concerning the dates of the manuscripts, whether certain or probable, given some general intimation of their value in this respect: for though antiquity is no certain mark of the goodness of a manuscript, yet it is one circumstance that gives it no small weight and authority, especially in this case; the Hebrew manuscripts being in general more pure and valuable in proportion to their antiquity; those of later date having been more studiously rendered conformable to the Masoretic standard.\* Among the manuscripts which have been collated, I consider those of the tenth, eleventh, and twelfth centuries, as ancient, comparatively and in respect of the rest. Therefore, in quoting a number of manuscripts, where the variation is of some importance, I have added, that so many of that number are ancient, that is, are of the centuries above mentioned.

I have ventured to call this a New Translation, though much of our vulgar translation is retained in it. As the style of that translation is not only excellent in itself, but has taken possession

\* See Kennicott, State of the Printed Heb. Text, Dissert. ii. p. 170.

of our ear, and of our taste, to have endeavoured to vary from it with no other design than that of giving something new instead of it, would have been to disgust the reader, and to represent the sense of the Prophet in a more unfavourable manner ; besides that it is impossible for a verbal translator to follow an approved verbal translation which has gone before him, without frequently treading in the very footsteps of it. The most obvious, the properest, and perhaps the only terms which the language affords, are already occupied ; and without going out of his way to find worse, he cannot avoid them. Every translator has taken this liberty with his predecessors : it is no more than the laws of translation admit, nor indeed than the necessity of the case requires. And as to the turn and modification of the sentences, the translator, in this particular province of translation, is, I think, as much confined to the author's manner as to his words : so that too great liberties taken in varying either the expression or the composition, in order to give a new air to the whole, will be apt to have a very bad effect. For these reasons, whenever it shall be thought proper to set forth the Holy Scriptures, for the public use of our church, to better advantage than as they appear in the present English translation, the expediency of which grows every day more and more evident, a revision or correction of that translation may perhaps be more advisable, than to attempt an entirely new one : For as to the style and language, it admits but of little improvement ; but in respect of the sense and the accuracy of interpretation, the improvements of which it is capable are great and numberless.

The Translation here offered will perhaps be found to be in general as close to the text, and as literal, as our English version. When it departs at all from the Hebrew text on account of some correction which I suppose to be requisite, I give notice to the reader of such correction, and offer my reasons for it : if those reasons should sometimes appear insufficient, and the translation to be merely conjectural, I desire the reader to consider the exigence of the case, and to judge, whether it is not better, in a very obscure and doubtful passage, to give something probable by way of supplement to the author's sense, apparently defective, than either to leave a blank in the translation, or to give a merely verbal rendering, which would be altogether unintelligible. I believe that every translator whatever of any part of the Old Testament, has taken sometimes the liberty, or rather has found himself under the necessity, of offering such renderings as, if examined, will be found to be merely conjectural. But I desire to be understood as offering this apology in behalf only of translations designed for the private use of the reader ; not

as extended, without proper limitations, to those that are made for the public service of the church.

The design of the Notes is to give the reasons and authorities on which the Translation is founded ; to rectify or to explain the words of the text ; to illustrate the ideas, the images, and the allusions of the Prophet, by referring to objects, notions, and customs, which peculiarly belong to his age and his country ; and to point out the beauties of particular passages. I sometimes indeed endeavour to open the design of the prophecy, to shew the connexion between its parts, and to point out the event which it foretells ; but in general I must entreat the reader to be satisfied with my endeavours faithfully to express the literal sense, which is all that I undertake. If he would go deeper into the mystical sense, into theological, historical, and chronological disquisitions, there are many learned expositors to whom he may have recourse, who have written full commentaries on this Prophet ; to which title the present work has no pretensions. The sublime and spiritual uses to be made of this peculiarly evangelical Prophet, must, as I have observed, be all founded on a faithful representation of the literal sense which his words contain. This is what I have endeavoured closely and exactly to express. And within the limits of this humble, but necessary province, my endeavours must be confined. To proceed further, or even to execute this in the manner I could wish, were it within my abilities, yet would hardly be consistent with my present engagements ; which oblige me to offer rather prematurely to the public, what further time, with more leisure, might perhaps enable me to render more worthy of their attention.

# IS A I A H.

---

CHAP. 1     THE VISION OF ISAIAH THE SON OF AMOTS, WHICH  
1.     HE SAW CONCERNING JUDAH AND JERUSALEM; IN THE  
DAYS OF UZZIAH, JOTHAM, AHAZ, HEZEKIAH, KINGS OF  
JUDAH.

- 2     HEAR, O ye heavens; and give ear, O earth !  
For it is JEHOVAH that speaketh.  
I have nourished children, and brought them up ;  
And even they have revolted from me.
- 3 The ox knoweth his possessor ;  
And the ass the crib of his lord :  
But Israel knoweth not Me ;  
Neither doth my people consider.
- 4 Ab, sinful nation ! a people laden with iniquity !  
A race of evil doers ! children degenerate !  
They have forsaken JEHOVAH ;  
They have rejected with disdain the Holy One of Israel ;  
They are estranged from him ; they have turned their  
back upon him.
- 5 On what part will ye smite again, will ye add correc-  
tion ?  
The whole head is sick, and the whole heart faint :
- 6 From the sole of the foot even to the head, there is no  
soundness therein ;  
It is wound, and bruise, and putrefying sore :

- It hath not been pressed, neither hath it been bound ;  
Neither hath it been softened with ointment.
- 7 Your country is desolate, your cities are burnt with fire ;  
Your land, before your eyes strangers devour it ;  
And it is become desolate, as if destroyed by an inundation.
- 8 And the daughter of Sion is left, as a shed in a vineyard ;  
As a lodge in a garden of cucumbers, as a city taken by siege.
- 9 Had not JEHOVAH God of Hosts left us a remnant,  
We had soon become as Sodom ; we had been like unto Gomorrah.
- 10 Hear ye the word of JEHOVAH, O ye princes of Sodom !  
Give ear to the law of our God, ye people of Gomorrah !
- 11 What have I to do with the multitude of your sacrifices ?  
saith JEHOVAH :  
I am cloyed with the burnt-offerings of rams, and the fat of fed beasts ;  
And in the blood of bullocks, and of lambs, and of goats,  
I have no delight.
- 12 When ye come to appear before me,  
Who hath required this at your hands ?
- 13 Tread my courts no more ; bring no more a vain oblation :  
Incense ! it is an abomination unto me.  
The new moon, and the sabbath, and the assembly proclaimed,  
I cannot endure ; the fast, and the day of restraint.
- 14 Your months, and your solemnities, my soul hateth :  
They are a burden upon me ; I am weary of bearing them.
- 15 When ye spread forth your hands, I will hide mine eyes from you ;  
Even when ye multiply prayer, I will not hear ;  
For your hands are full of blood.
- 16 Wash ye, make ye clean ; remove ye far away  
The evil of your doings from before mine eyes :
- 17 Cease to do evil ; learn to do well ;  
Seek judgment ; amend that which is corrupted ;  
Do justice to the fatherless ; defend the cause of the widow.



18 Come on now, and let us plead together, saith JEHOVAH :

Though your sins be as scarlet, they shall be as white as snow ;

Though they be red as crimson, they shall be like wool.

19 If ye shall be willing and obedient,  
Ye shall feed on the good of the land ;

20 But if ye refuse, and be rebellious,  
Ye shall be food for the sword of the enemy :  
For the mouth of JEHOVAH hath pronounced it.

21 How is the faithful city become a harlot !  
She that was full of judgment, righteousness dwelled in her ;

But now murderers !

22 Thy silver is become dross ; thy wine is mixed with water.

23 Thy princes are rebellious, associates of robbers ;  
Every one of them loveth a gift, and seeketh rewards :  
To the fatherless they administer not justice ;  
And the cause of the widow cometh not before them.

24 Wherefore saith the Lord JEHOVAH God of Hosts,  
the mighty One of Israel :

Aha ! I will be eased of mine adversaries :

I will be avenged of mine enemies.

25 And I will bring again mine hand over thee ;  
And I will purge in the furnace thy dross ;  
And I will remove all thine alloy :

26 And I will restore thy judges, as at the first ;  
And thy counsellors, as at the beginning :  
And after this thy name shall be called,  
The city of righteousness, the faithful metropolis.

27 Sion shall be redeemed in judgment,  
And her captives in righteousness :

28 But destruction shall fall at once on the revolvers and  
the sinners ;

And they that forsake JEHOVAH shall be consumed.

29 For ye shall be ashamed of the ilexes, which ye have  
desired ;

And ye shall blush for the gardens, which ye have  
chosen :

- 30 When ye shall be as an ilex, whose leaves are blasted ;  
And as a garden, wherein is no water.  
31 And the strong shall become tow, and his work a spark  
of fire ;  
And they shall both burn together, and none shall  
quench them.

CHAP. I. THE WORD WHICH WAS REVEALED TO ISAIAH, THE  
II. SON OF AMOTS, CONCERNING JUDAH AND JERUSALEM.

- 2 IT shall come to pass in the latter days ;  
The mountain of the house of JEHOVAH shall be esta-  
blished on the top of the mountains ;  
And it shall be exalted above the hills :  
And all nations shall flow unto it.  
3 And many peoples shall go, and shall say,  
Come ye, and let us go up to the mountain of JEHO-  
VAH ;  
To the house of the God of Jacob :  
And he will teach us of his ways ;  
And we will walk in his paths :  
For from Sion shall go forth the law ;  
4 And the word of JEHOVAH from Jerusalem.  
And he shall judge among the nations ;  
And shall work conviction in many peoples :  
And they shall beat their swords into ploughshares,  
And their spears into pruning-hooks :  
Nation shall not lift up sword against nation ;  
Neither shall they learn war any more.  
5 O house of Jacob, come ye,  
And let us walk in the light of JEHOVAH !  
6 Verily thou hast abandoned thy people, the house of  
Jacob :  
Because they are filled with diviners from the east ;  
And with soothsayers like the Philistines ;  
And they multiply a spurious brood of strange children.  
7 And his land is filled with silver and gold ;  
And there is no end to his treasures :  
And his land is filled with horses ;  
Neither is there any end to his chariots.

- 8 And his land is filled with idols ;  
He boweth himself down to the work of his hands ;  
To that which his fingers have made :
- 9 Therefore shall the mean man be bowed down, and the  
mighty man shall be humbled ;  
And thou wilt not forgive them.
- 10 Go into the rock, and hide thyself in the dust ;  
From the fear of JEHOVAH, and from the glory of his  
majesty,  
When he ariseth to strike the earth with terror.
- 11 The lofty eyes of men shall be humbled ;  
The highth of mortals shall bow down ;  
And JEHOVAH alone shall be exalted in that day.
- 12 For the day of JEHOVAH God of Hosts is against every  
thing great and lofty ;  
And against every thing that is exalted, and it shall be  
humbled :
- 13 Even against all the cedars of Lebanon, the high and the  
exalted ;  
And against all the oaks of Basan :
- 14 And against all the mountains, the high ones ;  
And against all the hills, the exalted ones ;
- 15 And against every tower, high-raised ;  
And against every mound, strongly fortified :
- 16 And against all the ships of Tarshish ;  
And against every lovely work of art.
- 17 And the pride of man shall bow down ;  
And the highth of mortals shall be humbled ;  
And JEHOVAH alone shall be exalted in that day :
- 18 And the idols shall totally disappear :
- 19 And they shall go into caverns of rocks, and into holes  
of the dust ;  
From the fear of JEHOVAH, and from the glory of his  
majesty,  
When he ariseth to strike the earth with terror.
- 20 In that day shall a man cast away his idols of silver,  
And his idols of gold, which they have made to worship,  
To the moles and to the bats ;
- 21 To go into caves of the rocks, and into clefts of the  
craggy rocks :

From the fear of JEHOVAH, and from the glory of his  
majesty,  
When he ariseth to strike the earth with terror.

22 Trust ye no more in man, whose breath is in his nos-  
trils;

For of what account is he to be made?

CHAP. 1 For behold the Lord JEHOVAH God of Hosts  
III. Removeth from Jerusalem, and from Judah,

Every stay and support :

The whole stay of bread, and the whole stay of water ;

2 The mighty man, and the warrior ;

The judge, and the prophet, and the diviner, and the  
sage :

3 The ruler of fifty, and the honourable person ;

And the counsellor, and the skilful artist, and the power-  
ful in persuasion.

4 And I will make boys their princes ;

And infants shall rule over them.

5 And the people shall be oppressed, one man by another :

And every man shall behave insolently towards his  
neighbour ;

The boy towards the old man, and the base towards the  
honourable.

6 Therefore shall a man take his brother, of his father's  
house, by the garment ;

Saying, Come, and be thou ruler over us ;

And let thine hand support our ruinous state.

7 Then shall he openly declare, saying,

I will not be the healer of your breaches ;

For in my house is neither bread, nor raiment :

Appoint not me ruler of the people.

8 For Jerusalem tottereth, and Judah falleth ;

Because their tongues, and their hands, are against JE-  
HOVAH ;

To provoke by their disobedience the cloud of his glory.

9 The stedfastness of their countenance witnesseth against  
them ;

For their sin, like Sodom, they publish, they hide it  
not :

Wo to their souls ! for upon themselves have they  
brought down evil.

- 10 Pronounce ye a blessing on the just: verily, good [shall be to him];  
For the fruit of his deeds shall he eat.
- 11 Wo to the wicked: evil [shall be his portion];  
For the work of his hands shall be repaid unto him.
- 12 As for my people, children are their oppressors;  
And women bear rule over them.  
O my people, thy leaders cause thee to err;  
And pervert the way of thy paths.
- 13 JEHOVAH ariseth to plead his cause;  
He standeth up to contend with his people.
- 14 JEHOVAH will meet in judgment  
The elders of his people, and their princes:  
As for you, ye have consumed my vineyard;  
The plunder of the poor is in your houses.
- 15 What mean ye, that ye crush my people;  
And grind the faces of the poor?  
Saith JEHOVAH, the Lord of Hosts.
- 16 Moreover JEHOVAH hath said:  
Because the daughters of Sion are haughty;  
And walk displaying the neck,  
And falsely setting off their eyes with paint;  
Mincing their steps as they go,  
And with their feet lightly tripping along:
- 17 Therefore will the Lord humble the head of the daughters of Sion;  
And JEHOVAH will expose their nakedness.
- 18 In that day will the Lord take from them the ornaments  
Of the feet-rings, and the net-works, and the crescents;
- 19 The pendants, and the bracelets, and the thin veils;
- 20 The tires, and the fetters, and the zones,  
And the perfume-boxes, and the amulets;
- 21 The rings, and the jewels of the nostril;
- 22 The embroidered robes, and the tunics;  
And the cloaks, and the little purses;
- 23 The transparent garments, and the fine linen vests;  
And the turbans, and the mantles:
- 24 And there shall be, instead of perfume, a putrid ulcer;  
And, instead of well-girt raiment, rags;  
And, instead of high-dressed hair, baldness:

And, instead of a zone, a girdle of sackcloth :  
A sun-burnt skin, instead of beauty.

25 Thy people shall fall by the sword ;  
And thy mighty men in the battle.

26 And her doors shall lament and mourn ;  
And desolate shall she sit on the ground.

CHAP. IV. 1 And seven women shall lay hold on one man in that  
day, saying :

Our own bread will we eat,  
And with our own garments will we be clothed ;  
Only let us be called by thy name ;  
Take away our reproach.

2 In that day shall the branch of JEHOVAH  
Become glorious and honourable ;  
And the produce of the land excellent and beautiful,  
For the escaped of the house of Israel.  
3 And it shall come to pass, whosoever is left in Sion,  
And remaineth in Jerusalem,  
Holy shall he be called ;  
Every one that is written among the living in Jerusalem.

4 When the Lord shall have washed away the filth of the  
daughters of Sion ;  
And the blood of Jerusalem shall have removed from  
the midst of her,

By a spirit of judgment, and by a spirit of burning :

5 Then shall JEHOVAH create upon the station of Mount  
Sion,

And upon all her holy assemblies,

A cloud by day, and smoke ;

And the brightness of a flaming fire by night :

Yea, over all shall the Glory be a covering.

6 And a tabernacle it shall be, for shade by day from the  
heat ;

And for a covert, and a refuge, from storm and rain.

CHAP. V. 1 LET me sing now a song to my Beloved ;

A song of loves concerning his vineyard.

My Beloved had a vineyard,

On a high and fruitful hill :

2 And he fenced it round, and he cleared it from the  
stones,

- And he planted it with the vine of Sorek ;  
And he built a tower in the midst of it,  
And he hewed out also a lake therein :  
And he expected, that it should bring forth grapes,  
But it brought forth poisonous berries.
- 3 And now, O inhabitants of Jerusalem, and ye men of Judah,  
Judge, I pray you, between me and my vineyard :  
4 What could have been done more to my vineyard,  
Than I have done unto it ?  
Why, when I expected that it should bring forth grapes,  
Brought it forth poisonous berries ?
- 5 But come now, and I will make known unto you,  
What I purpose to do to my vineyard :  
To remove its hedge, and it shall be devoured ;  
To destroy its fence, and it shall be trodden down.
- 6 And I will make it a desolation ;  
It shall not be pruned, neither shall it be digged ;  
But the brier and the thorn shall spring up in it ;  
And I will command the clouds,  
That they shed no rain upon it.
- 7 Verily, the vineyard of JEHOVAH God of Hosts is the  
house of Israel ;  
And the men of Judah the plant of his delight :  
And he looked for judgment, but behold tyranny ;  
And for righteousness, but behold the cry of the oppressed.
- 8 Wo unto you, who join house to house ;  
Who lay field unto field together ;  
Until there be no place, and ye have your dwelling  
Alone to yourselves, in the midst of the land.
- 9 To mine ear hath JEHOVAH God of Hosts revealed it :  
Surely many houses shall become a desolation ;  
The great and the fair ones, without an inhabitant.
- 10 Yea, ten acres of vineyard shall yield a single bath of wine,  
And a chomer of seed shall produce an ephah.
- 11 Wo unto them who rise early in the morning, to follow strong drink ;  
Who sit late in the evening, that wine may inflame them :

- 12 And the lyre, and the harp, the tabor, and the pipe,  
And wine, are their entertainments :  
But the work of JEHOVAH they regard not ;  
And the operation of his hands they do not perceive.
- 13 Therefore my people goeth into captivity for want of  
knowledge ;  
And their nobles have died with hunger ;  
And their plebeians are parched up with thirst.
- 14 Therefore Hades hath enlarged his appetite ;  
And hath stretched open his mouth without measure :  
And down go her nobility, and her populace ;  
And her busy throng, and all that exult in her.
- 15 And the mean man shall be bowed down, and the great  
man shall be brought low ;  
And the eyes of the haughty shall be humbled :
- 16 And JEHOVAH God of Hosts shall be exalted in judgment ;  
And God the Holy One shall be sanctified by displaying  
his righteousness.
- 17 Then shall the sheep feed without restraint ;  
And the kids shall depasture the desolate fields of the  
luxurious.
- 18 Wo unto them who draw out iniquity as a long cable ;  
And sin, as the thick traces of a wain :
- 19 Who say, Let him make speed then, let him hasten  
His work, that we may see it ;  
And let the counsel of the Holy One of Israel  
Draw near, and come to pass, that we may know it.
- 20 Wo unto them who call evil good, and good evil ;  
Who put darkness for light, and light for darkness ;  
Who put bitter for sweet, and sweet for bitter.
- 21 Wo unto them, who are wise in their own eyes,  
And prudent in their own conceit.
- 22 Wo unto them, who are powerful to drink wine ;  
And men of might to mingle strong drink :
- 23 Who justify the guilty for reward,  
And take away the righteousness of the righteous from  
him.
- 24 Therefore, as the tongue of fire licketh up the stubble,  
And as the flame dissolveth the chaff ;  
So shall their root become like touchwood,  
And their blossom shall go up like the dust :



- Because they have despised the law of JEHOVAH God of Hosts;  
And scornfully rejected the word of the Holy One of Israel.
- 25 Wherefore the anger of JEHOVAH is kindled against his people;  
And he hath stretched out his hand against them:  
And he smote them; and the mountains trembled;  
And their carcasses became as the dung in the midst of the streets.  
For all this his anger is not turned away;  
But still is his hand stretched out.
- 26 And he will erect a standard for the nations afar off;  
And he will hie every one of them from the ends of the earth;  
And behold, with speed swiftly shall they come.
- 27 None among them is faint, and none stumbleth:  
None shall slumber, nor sleep:  
Nor shall the girdle of their loins be loosed;  
Nor shall the latchet of their shoes be unbound.
- 28 Whose arrows are sharpened;  
And all their bows are bent:  
The hoofs of their horses shall be counted as adamant;  
And their wheels as a whirlwind.
- 29 Their growling is like the growling of the lioness;  
Like the young lions shall they growl:  
They shall roar, and shall seize the prey;  
And they shall bear it away, and none shall rescue it.
- 30 In that day shall they roar against them, like the roaring of the sea;  
And these shall look to the heaven upward, and down to the earth;  
And lo! darkness, distress!  
And the light is obscured by the gloomy vapour.

- CHAP. VI. 1 IN the year in which Uzziah the king died, I saw  
JEHOVAH sitting on a throne high and lofty; and the  
2 train of his robe filled the temple. Above him stood  
seraphim: each one of them had six wings: with two of  
them he covereth his face, with two of them he covereth  
3 his feet, and two of them he useth in flying. And they  
cried alternately, and said:

Holy, holy, holy, JEHOVAH God of Hosts !

The whole earth is filled with his glory.

- 4 And the pillars of the vestibule were shaken with the voice of their cry ; and the temple was filled with smoke.  
 5 And I said, Alas for me ! I am struck dumb : for I am a man of polluted lips ; and in the midst of a people of polluted lips do I dwell : for mine eyes have seen the  
 6 King, JEHOVAH God of Hosts. And one of the seraphim came flying unto me ; and in his hand was a burning coal, which he had taken with the tongs from off the  
 7 altar. And he touched my mouth, and said :—

Lo ! this hath touched thy lips :

Thine iniquity is removed, and thy sin is expiated.

- 8 And I heard the voice of JEHOVAH, saying : Whom shall I send ; and who will go for us ? And I said : Behold,  
 9 here am I ; send me. And he said :—

Go, and say thou to this people :

Hear ye indeed, but understand not ;

See ye indeed, but perceive not :

- 10 Make gross the heart of this people ;  
 Make their ears dull, and close up their eyes ;  
 Lest they see with their eyes, and hear with their ears,  
 And understand with their hearts, and be converted ;  
 and I should heal them.

- 11 And I said : How long, O JEHOVAH ? And he said :—  
 Until cities be laid waste, so that there be no inhabitant ;

And houses, so that there be no man :

And the land be left utterly desolate.

- 12 Until JEHOVAH remove man far away ;  
 And there be many a deserted woman in the midst of the land.

- 13 And though there be a tenth part remaining in it,  
 Even this shall undergo repeated destruction ;  
 Yet, as the ilex, and the oak, though cut down, hath its stock remaining,  
 A holy seed shall be the stock of the nation.

CHAP. VII. 1 In the days of Ahaz, the son of Jotham, the son of Uzziah king of Judah, Retzin king of Syria, and Pekah, the son of Remaliah, king of Israel, came up against Jerusalem, to besiege it ; but they could not overcome

- 2 it.—And when it was told to the house of David, that Syria was supported by Ephraim; the heart of the king, and the heart of his people, was moved; as the trees of the forest are moved before the wind.
- 3 And JEHOVAH said to Isaiah: Go out now to meet Ahaz; thou and Shearjashub thy son; at the end of the aqueduct of the upper pool, at the causeway of the fuller's field. And thou shalt say unto him:—
- 4 Take heed, and be still; fear not, neither let thy heart be faint,  
Because of the two tails of these smoking firebrands;  
For the fierce wrath of Retsin, and of the son of Remaliah:
- 5 Because Syria hath devised evil against thee;  
Ephraim, and the son of Remaliah, saying:
- 6 Let us go up against Judah, and harass it;  
And let us rend off a part of it for ourselves;  
And let us set a king to reign in the midst of it,  
Even the son of Tabeal.
- 7 Thus saith the Lord JEHOVAH:  
It shall not stand, neither shall it be;
- 8 Though the head of Syria be Damascus,  
And the head of Damascus, Retsin:  
Yet within threescore and five years  
Ephraim shall be broken, that he be no more a people;
- 9 Though the head of Ephraim be Samaria,  
And the head of Samaria, Remaliah's son.  
If ye believe not in me, ye shall not be established.
- 10 And JEHOVAH spake yet again to Ahaz, saying:
- 11 Ask thee a sign from JEHOVAH thy God;  
Go deep to the grave, or high to the heaven above.
- 12 And Ahaz said: I will not ask; neither will I tempt
- 13 JEHOVAH. And he said:  
Hear ye now, O house of David!  
Is it a small thing for you to weary men,  
That you should weary my God also?
- 14 Therefore JEHOVAH himself shall give you a sign:  
Behold, the Virgin conceiveth, and beareth a son;  
And she shall call his name Immanuel.
- 15 Butter and honey shall he eat,  
When he shall know to refuse what is evil, and to choose what is good:

- 16 For before this child shall know  
To refuse the evil, and to choose the good ;  
The land shall become desolate,  
By whose two kings thou art distressed.
- 17 But JEHOVAH shall bring upon thee,  
And upon thy people, and upon thy father's house,  
Days, such as have not come,  
From the day that Ephraim departed from Judah.
- 18 And it shall come to pass in that day ;  
JEHOVAH shall hie the fly,  
That is in the utmost part of the rivers of Egypt ;  
And the bee, that is in the land of Assyria :
- 19 And they shall come, and they shall light all of them  
On the desolate vallies, and on the craggy rocks,  
And on the thickets, and on all the caverns.
- 20 In that day, JEHOVAH shall shave by the hired razor,  
By the people beyond the river, by the king of  
Assyria,  
The head and the hair of the feet ;  
And even the beard itself shall be destroyed.
- 21 And it shall come to pass in that day,  
That if a man shall feed a young cow, and two sheep :
- 22 From the plenty of milk, which they shall produce,  
he shall eat butter :  
Even butter and honey shall he eat,  
Whosoever is left in the midst of the land.
- 23 And every vineyard, that hath a thousand vines,  
Valued at a thousand pieces of silver,  
Shall become in that day briers and thorns.
- 24 With arrows and with the bow shall they come thither ;  
For the whole land shall become briers and thorns.
- 25 And all the hills, which were dressed with the mattock,  
Where the fear of briers and thorns never came,  
Shall be for the range of the ox, and for the treading  
of sheep.

CHAP.  
VIII.

AND JEHOVAH said unto me : Take unto thee a large mirror, and write on it with a workman's graving tool, To hasten the spoil, to take quickly the prey. And I called unto me for a testimony faithful witnesses ; Uriah the priest, and Zachariah the son of Jeberechiah.

- 3 And I approached unto the prophetess; and she conceived, and bare a son. And JEHOVAH said unto me: Call his name Maher-shalal hash-baz:
- 4 For before the child shall know  
To pronounce My father and My mother,  
The riches of Damascus shall be borne away,  
And the spoil of Samaria, before the king of Assyria.
- 5 Yet again JEHOVAH spake unto me, saying:
- 6 Because this people hath rejected  
The waters of Siloah, which flow gently;  
And rejoiceth in Retsin, and the son of Remaliah:
- 7 Therefore behold the Lord bringeth up upon them  
The waters of the river, the strong and the mighty:  
Even the king of Assyria, and all his force.  
And he shall rise above all their channels,  
And shall go over all their banks,
- 8 And he shall pass through Judah, overflowing and spreading,  
Even to the neck shall he reach:  
And the extension of his wings shall be  
Over the full breadth of thy land, O Immanuel!
- 9 Know ye this, O ye peoples, and be struck with consternation;  
And give ear to it, all ye of distant lands:  
Gird yourselves, and be dismayed; gird yourselves,  
and be dismayed.
- 10 Take counsel together, and it shall come to nought;  
Speak the word, and it shall not stand:  
For God is with us.
- 11 For thus said JEHOVAH unto me;  
As taking me by the hand he instructed me,  
That I should not walk in the way of this people,  
saying:
- 12 Say ye not, It is holy,  
Of every thing of which this people shall say, It is holy:  
And fear ye not the object of their fear, neither be ye terrified.
- 13 JEHOVAH, God of Hosts, sanctify ye him;  
And let him be your fear, and let him be your dread:
- 14 And he shall be unto you a sanctuary;  
But a stone of stumbling, and a rock of offence,  
To the two houses of Israel;

A trap, and a snare, to the inhabitants of Jerusalem.

- 15 And many among them shall stumble,  
And shall fall, and be broken; and shall be ensnared,  
and caught.

- 16 Bind up the testimony, seal the command, among my  
disciples.

- 17 I will therefore wait for JEHOVAH, who hideth his  
face

From the house of Jacob; yet will I look for him.

- 18 Behold, I, and the children  
Whom JEHOVAH hath given unto me;  
For signs and for wonders in Israel,  
From JEHOVAH God of Hosts,  
Who dwelleth in the mountain of Sion.

- 19 And when they shall say unto you:  
Seek unto the necromancers and the wizards;  
To them that speak inwardly, and that mutter:  
Should not a people seek unto their God?  
Should they seek, instead of the living, unto the dead?

- 20 Unto the command, and unto the testimony, let them  
seek:

If they will not speak according to this word,  
In which there is no obscurity;

- 21 Every one of them shall pass through the land distressed  
and famished:

And when he shall be famished, and angry with himself,  
He shall curse his king and his God,

- 22 And he shall cast his eyes upwards, and look down to  
the earth:

And lo! distress and darkness!

Gloom, tribulation, and accumulated darkness!

- 23 But there shall not hereafter be darkness in the land  
which was distressed:

In the former time he debased

The land of Zebulon, and the land of Naphthali;

But in the latter time he hath made it glorious:

Even the way of the sea, beyond Jordan, Galilee of the  
nations.

- CHAP. IX. 1 The people, that walked in darkness,

Have seen a great light;

They that dwelled in the land of the shadow of death,

Unto them hath the light shined.

- 2 Thou hast multiplied the nation, thou hast increased  
their joy :  
They rejoice before thee, as with the joy of harvest ;  
As they rejoice, who divide the spoil.
- 3 For the yoke of his burden, the staff laid on his shoulder,  
The rod of his oppressor, hast thou broken, as in the day  
of Midian.
- 4 For the greaves of the armed warrior in the conflict,  
And the garment rolled in much blood,  
Shall be for a burning, even fuel for the fire.
- 5 For unto us a Child is born ; unto us a Son is given ;  
And the government shall be upon his shoulder :  
And his name shall be called Wonderful, Counsellor,  
The mighty God, the Father of the everlasting age, the  
Prince of peace.
- 6 Of the increase of his government and peace there shall  
be no end ;  
Upon the throne of David, and upon his kingdom ;  
To fix it, and to establish it  
With judgment and with justice, henceforth and for  
ever :  
The zeal of JEHOVAH God of Hosts will do this.
- 7 JEHOVAH hath sent a word against Jacob ;  
And it hath lighted upon Israel.
- 8 Because the people all of them carry themselves  
haughtily ;  
Ephraim, and the inhabitant of Samaria ;  
In pride and arrogance of heart, saying :
- 9 The bricks are fallen, but we will build with hewn stone ;  
The sycamores are cut down, but we will replace them  
with cedars :
- 10 Therefore will JEHOVAH excite the princes of Retsin  
against him ;  
And raise up his enemies together :
- 11 The Syrians from the east, and the Philistines from the  
west ;  
And they shall devour Israel on every side.  
For all this his anger is not turned away ;  
But his hand is still stretched out.

- 12 Yet this people have not turned unto him that smote them ;  
And JEHOVAH God of Hosts they have not sought.
- 13 Therefore shall JEHOVAH cut off from Israel the head and the tail ;  
The branch and the rush, in one day :
- 14 The aged and the honourable person, he is the head ;  
And the prophet that teacheth falsehood, he is the tail.
- 15 For the leaders of this people lead them astray ;  
And they that are led by them shall be devoured.
- 16 Wherefore JEHOVAH shall not rejoice over their young men ;  
And on their orphans, and their widows, he shall have no compassion.  
For every one of them is a hypocrite and an evil-doer ;  
And every mouth speaketh folly.  
For all this his anger is not turned away ;  
But his hand is still stretched out.
- 17 For wickedness burneth like a fire ;  
The brier and the bramble it shall consume :  
And it shall kindle the thicket of the wood ;  
And they shall mount up in volumes of rising smoke.
- 18 Through the wrath of JEHOVAH God of Hosts is the land darkened ;  
And the people shall be as fuel for the fire :  
A man shall not spare his brother.
- 19 But he shall snatch on the right, and yet be hungry ;  
And he shall devour on the left, and not be satisfied :  
Every man shall devour the flesh of his neighbour.
- 20 Manasseh shall devour Ephraim, and Ephraim Manasseh ;  
And both of them shall be united against Judah.  
For all this his anger is not turned away ;  
But his hand is still stretched out.

- CHAP. X. 1 Wo unto them, that decree unrighteous decrees ;  
Unto the scribes, that prescribe oppression :  
2 To turn aside the needy from judgment ;  
To rob of their right the poor of my people :  
That the widows may become their prey ;  
And that they may plunder the orphans.



- 3 And what will ye do in the day of visitation ?  
And in the desolation, which shall come from afar ?  
To whom will ye flee for succour ?  
And where will ye deposit your wealth ?
- 4 Without me, they shall bow down under the bounden,  
And under the slain shall they fall.  
For all this his anger is not turned away ;  
But his hand is still stretched out.
- 5 Ho ! to the Assyrian, the rod of mine anger,  
The staff in whose hand is the instrument of mine indignation !
- 6 Against a dissembling nation will I send him ;  
And against a people the object of my wrath will I give him a charge :  
To gather the spoil, and to bear away the prey ;  
And to trample them under foot like the mire of the streets.
- 7 But he doth not so purpose ;  
And his heart doth not so intend :  
But to destroy is in his heart ;  
And to cut off nations not a few.
- 8 For he saith, Are not my princes altogether kings ?
- 9 Is not Calno as Carchemish ?  
Is not Hamath as Arphad ?  
Is not Samaria as Damascus ?
- 10 As my hand hath seized the kingdoms of the idols,  
Whose graven images were superior to those of Samaria and Jerusalem ;
- 11 As I have done unto Samaria and her idols,  
Shall I not likewise do unto Jerusalem, and her images ?
- 12 But it shall be, when JEHOVAH hath accomplished his whole work  
Upon Mount Sion, and upon Jerusalem ;  
I will punish the effect of the proud heart of the king of Assyria ;  
And the triumphant look of his haughty eyes.
- 13 For he hath said, By the strength of my hand have I done it ;  
And by my wisdom ; for I am endowed with prudence.  
I have removed the bounds of the peoples ;

And I have plundered their hoarded treasures ;  
And I have brought down those, that were strongly  
seated.

- 14 And my hand hath found, as a nest, the riches of the  
peoples ;

And as one gathereth eggs deserted,  
So have I made a general gathering of the earth :  
And there was no one that moved the wing ;  
That opened the beak, or that chirped.

- 15 Shall the axe boast itself against him, that heweth  
therewith ?

Shall the saw magnify itself against him, that moveth it ?  
As if the rod should wield him, that lifteth it ;  
As if the staff should lift up its master.

- 16 Wherefore JEHOVAH the Lord of Hosts shall send  
Upon his fat ones leanness ;

And under his glory shall he kindle  
A burning as of a conflagration :

- 17 And the light of Israel shall become a fire,  
And his Holy One a flame ;  
And he shall burn, and consume his thorn  
And his brier in one day.

- 18 Even the glory of his forest, and of his fruitful field,  
From the soul even to the flesh, shall he consume ;  
And it shall be, as when one fleeth out of the fire.

- 19 And the remainder of the trees of his forest shall be a  
small number,  
So that a child may write them down.

- 20 And it shall come to pass in that day,  
No more shall the remnant of Israel,  
And the escaped of the house of Jacob,  
Lean upon him that smote them ;  
But shall lean upon JEHOVAH,  
The Holy One of Israel, in truth.

- 21 A remnant shall return, a remnant of Jacob,  
Unto God the Mighty.

- 22 For though thy people, O Israel, shall be as the sand of  
the sea,  
A remnant of them only shall return.  
The consummation decided, overfloweth with strict jus-  
tice ;

- 23 For a full and decisive decree  
Shall JEHOVAH the Lord of Hosts accomplish in the  
midst of the land.
- 24 Wherefore thus saith JEHOVAH the Lord of Hosts :  
Fear not, O my people, that dwellest in Sion, because of  
the Assyrian ;  
With his staff indeed shall he smite thee,  
And his rod shall he lift up against thee, in the way of  
Egypt.
- 25 But yet a very little time, and mine indignation shall  
cease ;  
And mine anger in their destruction :
- 26 And JEHOVAH God of Hosts shall raise up against him  
a scourge,  
Like the stroke upon Midian at the rock of Oreb,  
And like the rod which he lifted up over the sea ;  
Yea he will lift it up, after the manner of Egypt.
- 27 And it shall come to pass in that day,  
His burden shall be removed from off thy shoulder,  
And his yoke from off thy neck :  
Yea the yoke shall perish from off your shoulders.
- 28 He is come to Aiath ; he hath passed to Migron ;  
At Michmas he will deposit his baggage.
- 29 They have passed the strait ; Geba is their lodging for  
the night :  
Ramah is frightened ; Gibeah of Saul fleeth.
- 30 Cry aloud with thy voice, O daughter of Gallim ;  
Hearken unto her, O Laish ; answer her, O Anathoth.
- 31 Madmena is gone away ; the inhabitants of Gebim flee  
amain.
- 32 Yet this day shall he abide in Nob :  
He shall shake his hand against the mount of the daugh-  
ter of Sion ;  
Against the hill of Jerusalem.
- 33 Behold JEHOVAH, the Lord of Hosts,  
Shall lop the flourishing branch with a dreadful crash ;  
And the high of stature shall be cut down,  
And the lofty shall be brought low :
- 34 And he shall hew the thickets of the forest with iron,  
And Lebanon shall fall by a mighty hand.

CHAP. 1     But there shall spring forth a rod from the trunk of  
XI.           Jesse;

And a scion from his roots shall become fruitful:

2 And the spirit of JEHOVAH shall rest upon him;

The spirit of wisdom, and understanding;

The spirit of counsel, and strength;

The spirit of the knowledge, and the fear of JEHOVAH.

3 And he shall be of quick discernment in the fear of JEHOVAH:

So that not according to the sight of his eyes shall he judge;

Nor according to the hearing of his ears shall he reprove:

4 But with righteousness shall he judge the poor,

And with equity shall he work conviction in the meek of the earth.

And he shall smite the earth with the blast of his mouth,  
And with the breath of his lips he shall slay the wicked one.

5 And righteousness shall be the girdle of his loins;

And faithfulness the cincture of his reins.

6 Then shall the wolf take up his abode with the lamb;

And the leopard shall lie down with the kid;

And the calf, and the young lion, and the fatling shall come together;

And a little child shall lead them.

7 And the heifer and the she-bear shall feed together;

Together shall their young ones lie down;

And the lion shall eat straw like the ox.

8 And the suckling shall play upon the hole of the aspic;

And upon the den of the basilisk shall the new-weaned child lay his hand.

9 They shall not hurt, nor destroy, in all my holy mountain;

For the earth shall be full of the knowledge of JEHOVAH,  
As the waters that cover the depths of the sea.

10 And it shall come to pass in that day,

The root of Jesse, which standeth for an ensign to the peoples,

Unto him shall the nations repair,

And his resting-place shall be glorious.

- 11 And it shall come to pass in that day,  
 JEHOVAH shall again the second time put forth his hand,  
 To recover the remnant of his people  
 That remaineth, from Assyria, and from Egypt;  
 And from Pathros, and from Cush, and from Elam;  
 And from Shinear, and from Hamath, and from the  
 western regions.
- 12 And he shall lift up a signal to the nations;  
 And he shall gather the outcasts of Israel,  
 And the dispersed of Judah shall he collect,  
 From the four extremities of the earth.
- 13 And the jealousy of Ephraim shall cease;  
 And the enmity of Judah shall be no more:  
 Ephraim shall not be jealous of Judah;  
 And Judah shall not be at enmity with Ephraim.
- 14 But they shall invade the borders of the Philistines  
 westward;  
 Together shall they spoil the children of the east:  
 On Edom and Moab they shall lay their hand;  
 And the sons of Ammon shall obey them.
- 15 And JEHOVAH shall smite with a drought the tongue  
 of the Egyptian sea;  
 And he shall shake his hand over the river with his  
 vehement wind;  
 And he shall strike it into seven streams,  
 And make them pass over it dry-shod.
- 16 And there shall be a high-way for the remnant of his  
 people,  
 Which shall remain from Assyria:  
 As it was unto Israel,  
 In the day when he came up from the land of Egypt.

CHAP. 1  
 XII.

- AND in that day thou shalt say:  
 I will give thanks unto thee, O JEHOVAH; for though  
 thou hast been angry with me,  
 Thine anger is turned away, and thou hast comforted me.
- 2 Behold, God is my salvation;  
 I will trust, and will not be afraid:  
 For my strength, and my song, is JEHOVAH;  
 And he is become unto me salvation.
- 3 And when ye shall draw waters with joy from the foun-  
 4 tains of salvation; in that day ye shall say:  
 Give ye thanks to JEHOVAH; call upon his name;

Make known among the peoples his mighty deeds:  
Record ye, how highly his name is exalted.

5 Sing ye JEHOVAH; for he hath wrought a stupendous  
work:

This is made manifest in all the earth.

6 Cry aloud, and shout for joy, O inhabitress of Sion;  
For great in the midst of thee is the Holy One of Israel.

CHAP. I THE ORACLE CONCERNING BABYLON, WHICH WAS  
XIII. REVEALED TO ISAIAH, THE SON OF AMOTS.

2 UPON a lofty mountain erect the standard;  
Exalt the voice; beckon with the hand;  
That they may enter the gates of princes.

3 I have given a charge to mine enrolled warriors;  
I have even called my strong ones to execute my wrath;  
Those that exult in my greatness.

4 A sound of a multitude in the mountains, as of a great  
people;  
A sound of the tumult of kingdoms, of nations gathered  
together!  
JEHOVAH, God of Hosts, mustereth the host for the  
battle.

5 They come from a distant land, from the end of the  
heavens;  
JEHOVAH, and the instruments of his wrath, to destroy  
the whole land.

6 Howl ye, for the day of JEHOVAH is at hand;  
As a destruction from the Almighty shall it come.

7 Therefore shall all hands be slackened;  
And every heart of mortal shall melt; and they shall be  
terrified:

8 Torments and pangs shall seize them;  
As a woman in travail, they shall be pained:  
They shall look one upon another with astonishment;  
Their countenances shall be like flames of fire.

9 Behold, the day of JEHOVAH cometh, inexorable;  
Even indignation, and burning wrath:  
To make the land a desolation;  
And her sinners he shall destroy from out of her.

- 10 Yea the stars of heaven, and the constellations thereof,  
Shall not send forth their light :  
The sun is darkened at his going forth,  
And the moon shall not cause her light to shine.
- 11 And I will visit the world for its evil,  
And the wicked for their iniquity :  
And I will put an end to the arrogance of the proud ;  
And I will bring down the haughtiness of the terrible.
- 12 I will make a mortal more precious than fine gold ;  
Yea a man, than the rich ore of Ophir.
- 13 Wherefore I will make the heavens tremble ;  
And the earth shall be shaken out of her place :  
In the indignation of JEHOVAH God of Hosts ;  
And in the day of his burning anger.
- 14 And the remnant shall be, as a roe chased ;  
And as sheep, when there is none to gather them together :  
They shall look, every one towards his own people ;  
And they shall flee, every one to his own land.
- 15 Every one, that is overtaken, shall be thrust through ;  
And all that are collected in a body shall fall by the sword.
- 16 And their infants shall be dashed before their eyes ;  
Their houses shall be plundered, and their wives ravished.
- 17 Behold, I raise up against them the Medes ;  
Who shall hold silver of no account ;  
And as for gold, they shall not delight in it.
- 18 Their bows shall dash the young men ;  
And on the fruit of the womb they shall have no mercy :  
Their eye shall have no pity even on the children.
- 19 And Babylon shall become, she that was the beauty of kingdoms,  
The glory of the pride of the Chaldeans,  
As the overthrow of Sodom and Gomorrah by the hand of God.
- 20 It shall not be inhabited for ever ;  
Nor shall it be dwelt in from generation to generation :  
Neither shall the Arabian pitch his tent there ;  
Neither shall the shepherds make their folds there.
- 21 But there shall the wild beasts of the deserts lodge ;  
And howling monsters shall fill their houses :  
And there shall the daughters of the ostrich dwell ;  
And there shall the satyrs hold their revels :

- 22 And wolves shall howl to one another in their palaces;  
And dragons in their voluptuous pavilions.  
And her time is near to come;  
And her days shall not be prolonged.

CHAP. 1  
XIV.

- FOR JEHOVAH will have compassion on Jacob,  
And will yet choose Israel.  
And he shall give them rest upon their own land:  
And the stranger shall be joined unto them,  
And shall cleave unto the house of Jacob.  
2 And the nations shall take them, and bring them into  
their own place;  
And the house of Israel shall possess them in the land  
of JEHOVAH,  
As servants, and as handmaids:  
And they shall take them captive, whose captives they  
were;  
And they shall rule over their oppressors.  
3 And it shall come to pass in that day, that JEHOVAH  
shall give thee rest from thine affliction, and from thy  
disquiet, and from the hard servitude which was laid  
4 upon thee; and thou shalt pronounce this parable upon  
the king of Babylon; and shalt say:

How hath the oppressor ceased! the exactress of gold  
ceased!

- 5 JEHOVAH hath broken the staff of the wicked, the sceptre  
of the rulers.  
6 He that smote the peoples in wrath, with a stroke unre-  
mitted;  
He that ruled the nations in anger is persecuted, and  
none hindereth.  
7 The whole earth is at rest, is quiet; they burst forth  
into a joyful shout:  
8 Even the fir-trees rejoice over thee, the cedars of Li-  
banus:  
Since thou art fallen, no feller hath come up against us.  
9 Hades from beneath is moved because of thee, to meet  
thee at thy coming:  
He rouseth for thee the mighty dead, all the great chiefs  
of the earth;  
He maketh to rise up from their thrones, all the kings  
of the nations.



- 10 All of them shall accost thee, and shall say unto thee :  
Art thou, even thou too, become weak as we ? art thou  
made like unto us ?
- 11 Is then thy pride brought down to the grave ; the sound  
of thy sprightly instruments ?  
Is the vermin become thy couch, and the earth-worm  
thy covering ?
- 12 How art thou fallen from heaven, O Lucifer, son of  
the morning !  
Art cut down to the earth, thou that didst subdue the  
nations !
- 13 Yet thou didst say in thy heart : I will ascend the hea-  
vens ;  
Above the stars of God I will exalt my throne ;  
And I will sit upon the mount of the divine presence,  
on the sides of the north :
- 14 I will ascend above the highths of the clouds ; I will be  
like the Most High.
- 15 But thou shalt be brought down to the grave, to the  
sides of the pit.
- 16 Those that see thee shall look attentively at thee ; they  
shall well consider thee :  
Is this the man that made the earth to tremble ; that  
shook the kingdoms ?
- 17 That made the world like a desert ; that destroyed the  
cities ?  
That never dismissed his captives to their own home ?
- 18 All the kings of the nations, all of them,  
Lie down in glory, each in his own sepulchre :
- 19 But thou art cast out of the grave, as the tree abomi-  
nated ;  
Clothed with the slain, with the pierced by the sword,  
With them that go down to the stones of the pit ; as a  
trodden carcass.
- 20 Thou shalt not be joined unto them in burial ;  
Because thou hast destroyed thy country, thou hast slain  
thy people ;  
The seed of evil doers shall never be renowned.
- 21 Prepare ye slaughter for his children, for the iniquity  
of their fathers ;  
Lest they rise, and possess the earth ; and fill the face  
of the world with cities.

- 22 For I will arise against them, saith JEHOVAH God of Hosts :  
And I will cut off from Babylon the name, and the remnant ;  
And the son, and the son's son, saith JEHOVAH.
- 23 And I will make it an inheritance for the porcupine, and pools of water ;  
And I will plunge it in the miry gulph of destruction, saith JEHOVAH God of Hosts.
- 24 JEHOVAH God of Hosts hath sworn, saying :  
Surely as I have devised, so shall it be ;  
And as I have purposed, that thing shall stand :
- 25 To crush the Assyrian in my land, and to trample him on my mountains.  
Then shall his yoke depart from off them ;  
And his burden shall be removed from off their shoulder.
- 26 This is the decree, which is determined on the whole earth ;  
And this the hand, which is stretched out over all the nations :
- 27 For JEHOVAH God of Hosts hath decreed ; and who shall disannul it ?  
And it is his hand that is stretched out ; and who shall turn it back ?

28 IN THE YEAR IN WHICH AHAZ THE KING DIED, THIS ORACLE WAS DELIVERED.

- 29 REJOICE not, O Philistia, with one consent,  
Because the rod, that smote thee, is broken :  
For from the root of the serpent shall come forth a basilisk ;  
And his fruit shall be a flying fiery serpent.
- 30 For the poor shall feed on my choice first-fruits ;  
And the needy shall lie down in security :  
But he will kill thy root with drought ;  
And thy remnant he will slay.
- 31 Howl, O gate ! cry out, O city !  
O Philistia, thou art altogether sunk in consternation !  
For from the north cometh a smoke ;  
And there shall not be a straggler among his levies.

32 And what answer shall be given to the ambassadors of the nations?

That JEHOVAH hath laid the foundation of Sion;  
And the poor of his people shall take refuge in her.

CHAP. I      THE ORACLE CONCERNING MOAB.  
XV.

BECAUSE in the night Ar is destroyed, Moab is undone!

Because in the night Kir is destroyed, Moab is undone!

2 He goeth up to Beth-Dibon, to the high places to weep:  
Over Nebo, and over Medeba, shall Moab howl:

On every head there is baldness; every beard is shorn.

3 In her streets they gird themselves with sackcloth:

On her house-tops, and to her open places,  
Every one howleth, descendeth with weeping.

4 And Heshbon and Elealeh cry out aloud;

Unto Jahats is their voice heard:

Yea the very loins of Moab cry out;

Her life is grievous unto her.

5 The heart of Moab crieth within her;

To Tsoar [she crieth out] like the lowing of a young  
heifer:

Yea the ascent of Luhith with weeping shall they ascend;

Yea in the way of Horonaim they raise a cry of destruction.

6 For the waters of Nimrim shall become desolate;

For the pasture is withered, the tender plant faileth, the  
green herb is no more.

7 Wherefore the riches, which they have gained, shall  
perish;

And what they have deposited, to the valley of willows  
shall be carried away.

8 For the cry encompasseth the border of Moab:

To Eglaim reacheth her moan; and to Beer-Elim her  
howling.

9 Yea the waters of Dimon are full of blood:

Yet will I bring more evils upon Dimon;

Upon the escaped of Moab and Ariel, and the remnant  
of Admah.

- CHAP. XVI. 1 I will send forth the son of the ruler of the land,  
XVI. From Selah of the desert to the mount of the daughter  
of Sion :
- 2 And as wandering birds, driven from the nest,  
So shall be the daughters of Moab at the fords of Ar-  
non.
- 3 Impart counsel ; interpose with equity ;  
Make thy shadow as the night in the midst of noon-day.  
Hide the outcasts ; discover not the fugitive.
- 4 Let the outcasts of Moab sojourn with thee, [O Sion] ;  
Be thou to them a covert from the destroyer.  
For the oppressor is no more, the destroyer ceaseth ;  
He that trampled you under foot is perished from the  
land.
- 5 And the throne shall be established in mercy,  
And in truth shall One sit thereon ;  
In the tabernacle of David a judge,  
Carefully searching out the right, and despatching justice.
- 6 We have heard the pride of Moab : he is very proud ;  
His haughtiness, and his pride, and his anger : vain are  
his lies.
- 7 Therefore shall Moab lament aloud :  
For the whole people of Moab shall he lament ;  
For the men of Kirhares shall ye make a moan.
- 8 For the fields of Heshbon are put to shame ;  
The vine of Sibmah languisheth,  
Whose generous shoots overpowered the mighty lords  
of the nations ;  
They reached unto Jazer ; they strayed to the desert ;  
Her branches extended themselves, they passed over the  
sea.
- 9 Wherefore I will weep, as with the weeping of Jazer,  
for the vine of Sibmah ;  
I will water thee with my tears, O Heshbon and Elea-  
leh !  
For upon thy summer fruits, and upon thy vintage,  
the destroyer hath fallen ;
- 10 And joy and gladness is taken away from the fruitful  
field ;  
And in the vineyards they shall not sing, they shall not  
shout :  
In the vats the treader shall not tread out the wine ;  
An end is put to the shouting.

- 11 Wherefore my bowels for Moab like a harp shall sound;  
And mine entrails for Kirharses.
- 12 And it shall be, when Moab shall see  
That he hath wearied himself out on the high place,  
That he shall enter his sanctuary,  
To intercede; but he shall not prevail.
- 13 This is the word, which JEHOVAH spake concerning  
14 Moab long ago; but now JEHOVAH hath spoken, saying:  
After three years, as the years of an hireling,  
The glory of Moab shall be debased, in all his great  
multitude;  
And the remnant shall be few, small, and without  
strength.

CHAP. 1 THE ORACLE CONCERNING DAMASCUS.  
XVII.

- BEHOLD Damascus is removed, so as to be no more  
a city;  
It shall even become a ruinous heap.
- 2 The cities are deserted for ever;  
They shall be given up to the flocks,  
And they shall lie down, and none shall scare them  
away.
- 3 And the fortress shall cease from Ephraim,  
And the kingdom from Damascus;  
And the pride of Syria shall be as the glory of the sons  
of Israel;  
Saith JEHOVAH the God of Hosts.
- 4 And it shall come to pass in that day,  
The glory of Jacob shall be diminished,  
And the fatness of his flesh shall become lean:
- 5 And it shall be, as when one gathereth the standing  
harvest,  
And his arm reapeth the ears of corn;  
Or as when one gleaneth ears in the valley of Rephaim.
- 6 A gleaning shall be left in it, as in the shaking of the  
olive tree;  
Two or three berries on the top of the uppermost bough;  
Four or five on the straggling fruitful branches:  
Saith JEHOVAH the God of Israel.

- 7 In that day shall a man regard his Maker,  
And toward the Holy One of Israel shall his eyes look :  
8 And he shall not regard the altars dedicated to the  
work of his hands ;  
And what his fingers have made, he shall not respect ;  
Nor the groves, nor the solar statues.  
9 In that day shall his strongly fenced cities become  
Like the desertion of the Hivites and the Amorites,  
When they deserted the land before the face of the sons  
of Israel ;  
And the land shall become a desolation.  
10 Because thou hast forgotten the God of thy salvation,  
And hast not remembered the rock of thy strength ;  
Therefore, when thou shalt have planted pleasant plants,  
And shalt have set shoots from a foreign soil ;  
11 In the day when thou shalt have made thy plants to  
grow,  
And in the morning, when thou shalt have made thy  
shoots to spring forth ;  
Even in the day of possession shall the harvest be taken  
away,  
And there shall be sorrow without hope.
- 12 Wo to the multitude of the numerous peoples,  
Who make a sound like the sound of the seas ;  
And to the roaring of the nations,  
Who make a roaring like the roaring of mighty waters.  
13 Like the roaring of mighty waters do the nations roar ;  
But he shall rebuke them, and they shall flee far away ;  
And they shall be driven like the chaff of the hills be-  
fore the wind,  
And like the gossamer before the whirlwind.  
14 At the season of evening, behold terror !  
Before the morning, and he is no more !  
This is the portion of those that spoil us ;  
And the lot of those that plunder us.

- CHAP. XVIII. 1 Ho ! to the land of the winged cymbal,  
Which borders on the rivers of Cush ;  
2 Which sendeth ambassadors on the sea,  
And in vessels of papyrus on the face of the waters.

Go, ye swift messengers,  
 To a nation stretched out in length, and smoothed;  
 To a people terrible from the first, and hitherto;  
 A nation meted out by line, and trodden down;  
 Whose land the rivers have nourished.

- 3 Yea, all ye that inhabit the world, and that dwell on the earth,  
 When the standard is lifted up on the mountains, behold!

And when the trumpet is sounded, hear!

- 4 For thus hath JEHOVAH said unto me:  
 I will sit still, and regard my fixed habitation;  
 Like the clear heat after rain,  
 Like the dewy cloud in the day of harvest.
- 5 Surely before the vintage, when the bud is perfect,  
 And the blossom is become a swelling grape;  
 He shall cut off the shoots with pruning-hooks,  
 And the branches he shall take away, he shall cut down.

- 6 They shall be left together to the rapacious bird of the mountains;

And to the wild beasts of the earth:

And the rapacious bird shall summer upon it;

And every wild beast of the earth shall winter upon it.

- 7 At that time shall a gift be brought to JEHOVAH the God of Hosts,

From a people stretched out in length, and smoothed;  
 And from a people terrible from the first, and hitherto;  
 A nation meted out by line, and trodden down,  
 Whose land the rivers have nourished;  
 To the place of the name of JEHOVAH God of Hosts, to Mount Sion.

# CHAP. I THE ORACLE CONCERNING EGYPT. XIX.

BEHOLD, JEHOVAH rideth

On a swift cloud, and cometh to Egypt!

And the idols of Egypt shall be moved at his presence;  
 And the heart of Egypt shall melt in the midst of her.

- 2 And I will excite Egyptians against Egyptians,  
 And they shall fight, every man against his brother, and every man against his neighbour;

- City against city, kingdom against kingdom.
- 3 And the spirit of Egypt shall fail in the midst of her ;  
And I will swallow up her counsel :  
And they shall seek to the idols, and to the sorcerers,  
And to the necromancers, and to the wizards :
- 4 And I will give up Egypt bound into the hands of cruel  
lords,  
And a fierce king shall rule over them ;  
Saith the Lord JEHOVAH God of Hosts.
- 5 Then shall the waters fail from the sea,  
And the river shall be wasted and dried up.
- 6 And the streams shall become putrid ;  
The canals of Egypt shall be emptied and dried up.  
The reed and the lotus shall wither :
- 7 The meadow by the canal, even at the mouth of the  
canal,  
And all that is sown by the canal,  
Shall wither, be blasted, and be no more.
- 8 And the fishers shall mourn, and lament ;  
All those that cast the hook in the river,  
And those that spread nets on the face of the waters,  
shall languish.
- 9 And they that work the fine flax shall be confounded,  
And they that weave net-work.
- 10 And her stores shall be broken up ;  
Even of all that make a gain of pools for fish.
- 11 Surely, the princes of Zoan are fools ;  
The wise counsellors of Pharaoh have counselled a bru-  
tish counsel.  
How will ye boast unto Pharaoh :  
I am the son of the wise, the son of ancient kings ?
- 12 Where are they ; where, thy wise men ? let them come ;  
And let them tell thee now, and let them declare,  
What JEHOVAH God of Hosts hath determined against  
Egypt.
- 13 The princes of Zoan are become fools, the princes of  
Noph are deceived ;  
They have caused Egypt to err, even the chief pillars of  
her tribes.
- 14 JEHOVAH hath mingled in the midst of them a spirit of  
giddiness ;  
And they have caused Egypt to err in all her works,  
As a drunkard staggereth in his vomit :



- 15 Nor shall there be any work in Egypt,  
Which the head or tail, the branch or rush, may perform.
- 16 In that day the Egyptians shall be as women;  
And they shall tremble and fear  
At the shaking of the hand of JEHOVAH God of Hosts,  
Which he shall shake over them.
- 17 And the land of Judah shall become a terror to the  
Egyptians;  
If any one mention it unto them, they shall fear;  
Because of the counsel of JEHOVAH God of Hosts,  
Which he hath counselled against them.
- 18 In that day, there shall be five cities in the land of  
Egypt,  
Speaking the language of Canaan,  
And swearing unto JEHOVAH God of Hosts:  
One of them shall be called the City of the Sun.
- 19 In that day, there shall be an altar to JEHOVAH  
In the midst of the land of Egypt;  
And a pillar by the border thereof to JEHOVAH:
- 20 And it shall be for a sign, and for a witness,  
To JEHOVAH God of Hosts in the land of Egypt;  
That, when they cried unto JEHOVAH because of oppressors,  
He sent unto them a saviour and a vindicator, and he delivered them.
- 21 And JEHOVAH shall be known to Egypt,  
And the Egyptians shall know JEHOVAH in that day;  
And they shall serve him with sacrifice and oblation,  
And they shall vow a vow unto JEHOVAH, and shall perform it.
- 22 And JEHOVAH shall smite Egypt, smiting and healing her;  
And they shall turn unto JEHOVAH, and he will be entreated by them, and will heal them.
- 23 In that day, there shall be a high-way from Egypt to Assyria;  
And the Assyrian shall come into Egypt, and the Egyptian into Assyria:  
And the Egyptian shall worship with the Assyrian.
- 24 In that day, Israel shall be reckoned a third,  
Together with Egypt and Assyria;  
A blessing in the midst of the earth:

- 25 Whom JEHOVAH God of Hosts hath blessed, saying :  
 Blessed be my people, Egypt ;  
 And Assyria, the work of my hands ;  
 And Israel, mine inheritance.

- CHAP. 1 IN the year that Tharthan marched to Ashdod ;  
 XX. whither he was sent by Sargon king of Assyria ; (and he  
 2 fought against Ashdod, and took it) ; at that time JEHOVAH spake by Isaiah, the son of Amots, saying :  
 Go, loose the sackcloth from off thy loins ;  
 And put off thy shoes from thy feet.  
 3 And he did so, walking naked and barefoot. And JEHOVAH said :  
 As my servant Isaiah hath walked naked and barefoot ;  
 A sign and a prodigy of three years,  
 Upon Egypt and upon Cush :  
 4 So shall the king of Assyria lead  
 The captives of Egypt, and the exiles of Cush,  
 The young and the old, naked and barefoot ;  
 With their hind-parts discovered, to the shame of the Egyptians.  
 5 And they [of Ashdod] shall be terrified, and ashamed  
 of Cush in whom they trusted,  
 And of Egypt, in whom they gloried.  
 6 And the inhabitant of this country shall say, in that day :  
 Behold, such is the object of our trust,  
 To whom we fled for succour,  
 That we might be delivered from the king of Assyria !  
 How then shall we escape ?

CHAP. 1 THE ORACLE CONCERNING THE DESERT OF THE SEA.  
 XXI.

- LIKE the southern tempests violently rushing along,  
 From the desert he cometh, from the terrible country.  
 2 A dreadful vision ! it is revealed unto me :  
 The plunderer is plundered, and the destroyer is destroyed !

- Go up, O Elam ; form the siege, O Media !  
I have put an end to all her vexations :  
3 Therefore are my loins filled with pain ;  
Anguish hath seized me, as the anguish of a woman in travail.  
I am convulsed, so that I cannot hear ; I am astonished,  
so that I cannot see :  
4 My heart is bewildered ; terrors have scared me :  
The evening, for which I longed, hath he turned into horror.  
5 The table is prepared, the watch is set ; they eat, they drink :  
Rise, O ye princes ; anoint the shield ;  
6 For thus hath the Lord said unto me :  
Go, set a watchman on his station ;  
Whatever he shall see, let him report unto thee.  
7 And he saw a chariot with two riders ;  
A rider on an ass, a rider on a camel :  
And he observed diligently with extreme diligence.  
8 And he that looked out on the watch cried aloud :  
O my Lord, I keep my station all the day long ;  
And on my ward have I continued every night.  
9 And behold, here cometh a man, one of the two riders :  
And he answereth, and sayeth, Babylon is fallen, is fallen ;  
And all the graven idols of her gods are broken to the ground.  
10 O my threshing, and the corn of my floor !  
What I have heard from JEHOVAH God of Hosts, the  
God of Israel,  
That I have declared unto you.

11 THE ORACLE CONCERNING DUMAH.

- A voice crieth unto me from Seir :  
Watchman, what from the night ?  
Watchman, what from the night ?  
12 The watchman replieth :  
The morning cometh, and also the night.  
If ye will inquire, inquire ye : come again.

## 13 THE ORACLE CONCERNING ARABIA.

- IN the forest, at even, shall ye lodge,  
O ye caravans of Dedan !  
14 To meet the thirsty bring ye forth water,  
O inhabitants of the southern country ;  
With bread prevent the fugitive.  
15 For from the face of the sword they shall flee :  
From the face of the drawn sword ;  
And from the face of the bended bow ;  
And from the face of the grievous war.  
16 For thus hath the Lord said unto me :  
Within yet a year, as the years of an hireling,  
Shall all the glory of Kedar be consumed ;  
17 And the remainder of the number of the mighty bow-  
men,  
Of the sons of Kedar, shall be diminished :  
For JEHOVAH the God of Israel hath spoken it.

CHAP. I THE ORACLE CONCERNING THE VALLEY OF VISION.  
XXII.

- WHAT aileth thee now, that all thine inhabitants are  
gone up to the house-tops ?  
2 O thou, that wast full of noise,  
A tumultuous city, a joyous city !  
Thy slain were not slain by the sword,  
Neither did they die in battle.  
3 All thy leaders are gone off together ; they are fled from  
the bow ;  
All that were found in thee are fled together, they are  
gone far away.  
4 Wherefore I said : Turn away from me ; I will weep  
bitterly :  
Strive not to comfort me for the desolation of the daugh-  
ter of my people :  
5 For it is a day of trouble, and of treading down, and of  
perplexity ;  
The day of the Lord JEHOVAH God of Hosts in the  
valley of vision :

- Breaking down the wall, and crying to the mountain.  
6 And Elam beareth the quiver ;  
With chariots cometh the Syrian, and with horsemen ;  
And Kir uncovereth the shield.  
7 And thy choicest valleys shall be filled with chariots ;  
And the horsemen shall set themselves in array against  
the gate ;  
8 And the barrier of Judah shall be laid open :  
Then thou shalt look towards the arsenal of the house  
of the forest.  
9 And the breaches of the city of David, ye shall see that  
they are many ;  
And ye shall collect the waters of the lower pool ;  
10 And the houses of Jerusalem ye shall number ;  
And ye shall break down the houses to fortify the ram-  
part :  
11 And ye shall make a lake between the two walls,  
To receive the waters of the old pool.  
But ye look not to him, that hath disposed this ;  
And him, that formed it of old, ye regard not.  
12 And the Lord JEHOVAH God of Hosts called in that  
day  
To weeping, and to lamentation ;  
And to baldness, and to girding with sackcloth :  
13 But, behold, joy and gladness,  
Slaying of oxen, and killing of sheep ;  
Eating of flesh, and drinking of wine :  
Let us eat, and drink ; for to-morrow we die.  
14 And the voice of JEHOVAH God of Hosts was revealed to  
mine ears :  
Surely this your iniquity shall not be expiated, till ye  
die,  
Saith the Lord JEHOVAH God of Hosts.
- 15 Thus saith the Lord JEHOVAH God of Hosts : Go,  
get thee to this treasurer, unto Shebna, who is over the  
household ; and say unto him :  
16 What hast thou here ? and whom hast thou here ?  
That thou hast hewn out here a sepulchre for thy-  
self ?  
O thou that hewest out thy sepulchre on high,  
That gravest in the rock an habitation for thyself !

- 17 Behold JEHOVAH will cast thee out,  
Casting thee violently out, and will surely cover thee :  
18 He will whirl thee round and round, and cast thee away,  
Like a ball [from a sling] into a wide country :  
There shalt thou die ; and there shall thy glorious  
    chariots  
    Become the shame of the house of thy lord.  
19 And I will drive thee from thy station,  
    And from thy state will I overthrow thee.  
20 And in that day I will call my servant,  
    Even Eliakim the son of Hilkiah :  
21 And I will clothe him with thy robe,  
    And with thy baldric will I strengthen him :  
    And thy government will I commit to his hand ;  
    And he shall be a father to the inhabitants of Jerusa-  
    lem,  
    And to the house of Judah :  
22 And I will lay the key of the house of David upon his  
    shoulder ;  
    And he shall open, and none shall shut ;  
    And he shall shut, and none shall open.  
23 And I will fasten him as a nail in a sure place ;  
    And he shall become a glorious seat for his father's  
    house :  
24 And they shall hang upon him all the glory of his  
    father's house,  
    The offspring of high and of low degree ;  
    Every small vessel ; from every sort of goblets,  
    To every sort of meaner vessels.  
25 In that day, saith JEHOVAH God of Hosts,  
    The nail once fastened in a sure place shall be moved ;  
    And it shall be hewn down, and it shall fall ;  
    And the burden which was upon it, shall be cut off ;  
    For JEHOVAH hath spoken it.

CHAP. I      THE ORACLE CONCERNING TYRE.  
XXIII.

Howl, O ye ships of Tarshish !  
For she is utterly destroyed both within and without :  
From the land of Chittim the tidings are brought unto  
    them.

- 2 Be silent, O ye inhabitants of the sea-coast :  
The merchants of Sidon, they that pass over the sea,  
crowded thee.
- 3 And the seed of the Nile, growing from abundant waters,  
The harvest of the river, was her revenue :  
And she became the mart of the nations.
- 4 Be thou ashamed, O Sidon ; for the sea hath spoken,  
Even the mighty fortress of the sea, saying :  
I am, as if I had not travailed, nor brought forth children ;  
As if I had not nourished youths, nor educated virgins.
- 5 When the tidings shall reach Egypt,  
They shall be seized with anguish at the tidings of Tyre.
- 6 Pass ye over to Tarshish ; howl, O ye inhabitants of the sea-coast !
- 7 Is this your triumphant city ; whose antiquity is of the earliest date ?  
Her own feet bear her far away to sojourn.
- 8 Who hath purposed this against Tyre, who dispensed crowns ;  
Whose merchants were princes ; whose traders were nobles of the land ?
- 9 JEHOVAH God of Hosts hath counselled it ;  
To stain the pride of all beauty ;  
To make contemptible all the nobles of the earth.
- 10 Overflow thy land, like a river,  
O daughter of Tarshish ; the mound [that kept in thy waters] is no more.
- 11 He hath stretched his hand over the sea ; he hath shaken the kingdoms :  
JEHOVAH hath issued a command concerning Canaan,  
that they should destroy her strong places.
- 12 And he hath said : Thou shalt triumph no more,  
O thou defloured virgin, the daughter of Sidon !  
To Chittim arise, pass over ; even there thou shalt have no rest.
- 13 Behold the land of the Chaldeans :  
This people was of no account ;  
(The Assyrian founded it for the inhabitants of the desert ;

- They raised the watch-towers, they set up the palaces thereof);  
This people hath reduced her to a ruin.
- 14 Howl, O ye ships of Tarshish; for your stronghold is destroyed.
- 15 And it shall come to pass in that day,  
That Tyre shall be forgotten seventy years,  
According to the days of one king:  
At the end of seventy years  
Tyre shall sing, as the harlot singeth.
- 16 Take thy lyre, go about the city, O harlot long forgotten;  
Strike the lyre artfully; multiply the song; that thou  
mayest again be remembered.
- 17 And at the end of seventy years  
JEHOVAH will take account of Tyre:  
And she shall return to her gainful practice;  
And she shall play the harlot with all the kingdoms of  
the world,  
That are upon the face of the earth.
- 18 But her traffic, and her gain, shall be holy to JEHOVAH:  
It shall not be treasured, nor shall it be kept in store;  
For her traffic shall be for them that dwell before JEHOVAH,  
For food sufficient, and for durable clothing.

CHAP. 1 BEHOLD, JEHOVAH emptieth the land and maketh it  
XXIV. waste;

He even turneth it upside down, and scattereth abroad  
the inhabitants.

- 2 And it shall be, as with the people, so with the priest;  
As with the servant, so with his master;  
As with the handmaid, so with her mistress;  
As with the buyer, so with the seller;  
As with the borrower, so with the lender;  
As with the usurer, so with the giver of usury:
- 3 The land shall be utterly emptied, and utterly spoiled;  
For JEHOVAH hath spoken this word.
- 4 The land mourneth, it withereth;  
The world languisheth, it withereth;  
The lofty people of the land do languish.



- 5 The land is even polluted under her inhabitants;  
For they have transgressed the law, they have changed  
the decree;  
They have broken the everlasting covenant.
- 6 Therefore hath a curse devoured the land;  
Because they are guilty, that dwell in her.  
Therefore are the inhabitants of the land destroyed;  
And few are the mortals that are left in her.
- 7 The new wine mourneth; the vine languisheth;  
All, that were glad of heart, sigh.
- 8 The joyful sound of the tabour ceaseth;  
The noise of exultation is no more;  
The joyful sound of the harp ceaseth:
- 9 With songs they shall no more drink wine;  
The palm-wine shall be bitter to them that drink it.
- 10 The city is broken down; it is desolate:  
Every house is obstructed, so that no one can enter.
- 11 There is a cry in the streets for wine;  
All gladness is passed away;  
The joy of the whole land is banished.
- 12 Desolation is left in the city;  
And with a great tumult the gate is battered down.
- 13 Yea thus shall it be in the very centre of the land, in  
the midst of the people;  
As the shaking of the olive; as the gleaning when the  
vintage is finished.
- 14 But these shall lift up their voice, they shall sing;  
The waters shall resound with the exaltation of JEHO-  
VAH.
- 15 Wherefore in the distant coasts, glorify ye JEHOVAH;  
In the distant coasts of the sea, the name of JEHOVAH,  
the God of Israel.
- 16 From the uttermost part of the land, we have heard  
songs, Glory to the righteous!  
But I said, Alas, my wretchedness, my wretchedness!  
Wo is me! the plunderers plunder;  
Yea the plunderers still continue their cruel depreda-  
tions.
- 17 The terror, the pit, and the snare,  
Are upon thee, O inhabitant of the land:
- 18 And it shall be, that whoso fleeth from the terror,  
He shall fall into the pit;  
And whoso escapeth from the pit,

- He shall be taken in the snare :  
For the flood-gates from on high are opened ;  
And the foundations of the earth tremble.
- 19 The land is grievously shaken ;  
The land is utterly shattered to pieces ;  
The land is violently moved out of her place ;
- 20 The land reeleth to and fro like a drunkard ;  
And moveth this way and that, like a lodge for a night :  
For her iniquity lieth heavy upon her ;  
And she shall fall, and rise no more.
- 21 And it shall come to pass in that day,  
JEHOVAH shall summon on high the host that is on high ;  
And on earth the kings of the earth :
- 22 And they shall be gathered together, as in a bundle for  
the pit ;  
And shall be closely imprisoned in the prison :  
And, after many days, account shall be taken of them.
- 23 And the moon shall be confounded, and the sun shall  
be ashamed ;  
For JEHOVAH God of Hosts shall reign  
On Mount Sion, and in Jerusalem ;  
And before his ancients shall he be glorified.

- CHAP. 1 O JEHOVAH, thou art my God :  
XXV. I will exalt thee ; I will praise thy name :  
For thou hast effected wonderful things ;  
Counsels of old time, promises immutably true.
- 2 For thou hast made the city an heap ;  
The strongly fortified citadel a ruin :  
The palace of the proud ones, that it should be no more  
a city ;  
That it never should be built up again.
- 3 Therefore shall the fierce people glorify thee ;  
The city of the formidable nations shall fear thee :
- 4 For thou hast been a defence to the poor ;  
A defence to the needy in his distress :  
A refuge from the storm, a shadow from the heat ;  
When the blast of the formidable rages like a winter  
storm.
- 5 As the heat in a parched land, the tumult of the proud  
shalt thou bring low ;

As the heat by a thick cloud, the triumph of the formidable shall be humbled.

- 6 And JEHOVAH God of Hosts shall make,  
For all the peoples, in this mountain,  
A feast of delicacies, a feast of old wines ;  
Of delicacies exquisitely rich, of old wines perfectly refined.
- 7 And on this mountain shall he destroy  
The covering, that covered the face of all the peoples ;  
And the vail, that was spread over all the nations.
- 8 He shall utterly destroy death for ever ;  
And the Lord JEHOVAH shall wipe away the tear from  
off all faces ;  
And the reproach of his people shall he remove from  
off the whole earth :  
For JEHOVAH hath spoken it.
- 9 In that day shall they say :  
Behold, this is our God ;  
We have trusted in him, and he hath saved us :  
This is JEHOVAH ; we have trusted in him ;  
We will rejoice, and triumph, in his salvation.
- 10 For the hand of JEHOVAH shall give rest upon this  
mountain ;  
And Moab shall be threshed in his place,  
As the straw is threshed under the wheels of the car.
- 11 And he shall stretch out his hands in the midst thereof,  
As he, that sinketh, stretcheth out his hands to swim :  
But God shall bring down his pride with the sudden  
gripe of his hands.
- 12 And the bulwark of thy high walls shall he lay low :  
He shall bring them down to the ground ; he shall lay  
them in the dust.

- CHAP. 1 In that day shall this song be sung :  
XXVI. In the land of Judah we have a strong city ;  
Salvation shall he establish for walls and bulwarks.
- 2 Open ye the gates, and let the righteous nation enter ;
- 3 Constant in the truth, stayed in mind :  
Thou shalt preserve them in perpetual peace,  
Because they have trusted in thee.

- 4 Trust ye in JEHOVAH for ever ;  
For in JEHOVAH is never-failing protection.
- 5 For he hath humbled those, that dwell on high ;  
The lofty city, he hath brought her down :  
He hath brought her down to the ground ;  
He hath levelled her with the dust.
- 6 The foot shall trample upon her ;  
The feet of the poor, the steps of the needy.
- 7 The way of the righteous is perfectly straight ;  
Thou most exactly levellest the path of the righteous.
- 8 Even in the way of thy laws, O JEHOVAH,  
We have placed our confidence in thy name ;  
And in the remembrance of thee is the desire of our soul.
- 9 With my soul have I desired thee in the night ;  
Yea with my inmost spirit in the morn have I sought thee.  
For when thy judgments are in the earth,  
The inhabitants of the world learn righteousness.
- 10 Though mercy be shewn to the wicked, yet will he not learn righteousness :  
In the very land of rectitude he will deal perversely ;  
And will not regard the majesty of JEHOVAH.
- 11 JEHOVAH, thy hand is lifted up, yet will they not see :  
But they shall see, with confusion, thy zeal for thy people ;  
Yea the fire shall burn up thine adversaries.
- 12 JEHOVAH, thou wilt ordain for us peace :  
For even all our mighty deeds thou hast performed for us.
- 13 O JEHOVAH, our God !  
Other lords, exclusive of thee, have had dominion over us :  
Thee only, and thy name, henceforth will we celebrate.
- 14 They are dead, they shall not live ;  
They are deceased tyrants, they shall not rise :  
Therefore hast thou visited and destroyed them ;  
And all memorial of them thou hast abolished.
- 15 Thou hast added to the nation, O JEHOVAH ;  
Thou hast added to the nation ; thou art glorified :  
Thou hast extended far all the borders of the land.
- 16 O JEHOVAH, in affliction have we sought thee ;

- We have poured out humble supplication, when thy chastisement was upon us.
- 17 As a woman that hath conceived, when her delivery approacheth,  
Is in anguish, crieth out aloud, in her travail;  
Thus have we been before thee, O JEHOVAH.
- 18 We have conceived; we have been in anguish; we have,  
as it were, brought forth wind:  
Salvation is not wrought in the land;  
Neither are the inhabitants of the world fallen.
- 19 Thy dead shall live; my deceased, they shall rise:  
Awake, and sing, ye that dwell in the dust!  
For thy dew is as the dew of the dawn;  
But the earth shall cast forth, as an abortion, the deceased tyrants.
- 20 Come, O my people; retire into thy secret apartments;  
And shut thy door after thee:  
Hide thyself for a little while, for a moment;  
Until the indignation shall have passed away.
- 21 For behold, JEHOVAH issueth forth from his place,  
To punish for his iniquity the inhabitant of the earth:  
And the earth shall disclose the blood that is upon her;  
And shall no longer cover her slain.

CHAP. XXVII. 1 In that day shall JEHOVAH punish with his sword;  
His well-tempered, and great, and strong sword;  
Leviathan the rigid serpent,  
And Leviathan the winding serpent:  
And shall slay the monster that is in the sea.

- 2 In that day,  
To the beloved Vineyard, sing ye a responsive song.
- 3 J. It is I, JEHOVAH, that preserve her:  
I will water her every moment;  
I will take care of her by night;  
And by day I will keep guard over her.
- 4 V. I have no wall for my defence:  
O that I had a fence of the thorn and brier!  
J. Against them should I march in battle,  
I should burn them up together.

- 5 Ah ! let her rather take hold of my protection.  
V. Let him make peace with me !  
Peace let him make with me !
- 6 J. They that come from the root of Jacob shall flourish,  
Israel shall bud forth ;  
And they shall fill the face of the world with fruit.
- 7 Hath he smitten him, as he smiteth those that smote him?  
And like the slaughter of those that slew him, is he slain ?
- 8 In just measure, when thou inflictest the stroke, wilt thou debate with her ;  
With due deliberation, even in the rough tempest, in the day of the east wind.
- 9 Wherefore on this condition shall the iniquity of Jacob be expiated ;  
And so shall he reap the whole benefit of the removal of his sin ;  
If he shall render all the stones of the altar,  
Like the limestones scattered abroad ;  
And if the groves and the images rise no more.
- 10 But the strongly fortified city shall be desolate ;  
An habitation forsaken, and deserted as a wilderness.  
There shall the bullock feed, and there shall he lie down ;  
And he shall browse on the tender shoots thereof.
- 11 When her boughs are withered, they shall be broken ;  
Women shall come, and set them on a blaze.  
Surely it is a people void of understanding ;  
Wherefore he, that made him, shall not have pity on him ;  
And he, that formed him, shall shew him no favour.
- 12 And it shall come to pass in that day,  
JEHOVAH shall make a gathering of his fruit, from the flood of the river,  
To the stream of Egypt ;  
And ye shall be gleaned up,  
One by one, O ye sons of Israel !
- 13 And it shall come to pass in that day,  
The great trumpet shall be sounded ;  
And those shall come, who were perishing in the land of Assyria ;  
And who were dispersed in the land of Egypt :

And they shall bow themselves down before JEHOVAH,  
In the holy mountain, in Jerusalem.

- CHAP. XXVIII. 1 Wo to the prond crown of the drunkards of Ephraim,  
And to the fading flower of their glorious beauty !  
To those, that are at the head of the rich valley, that are  
stupified with wine !
- 2 Behold the mighty one, the exceedingly strong one !  
Like a storm of hail, like a destructive tempest ;  
Like a rapid flood of mighty waters pouring down ;  
He shall dash them to the ground with his hand.
- 3 They shall be trodden under foot,  
The proud crowns of the drunkards of Ephraim :
- 4 And the fading flower of their glorious beauty,  
Which is at the head of the rich valley,  
Shall be as the early fruit before the summer ;  
Which whoso seeth, he plucketh it immediately ;  
And it is no sooner in his hand, than he swalloweth it.
- 5 In that day shall JEHOVAH God of Hosts become a  
beauteous crown,  
And a glorious diadem, to the remnant of his people :
- 6 And a spirit of judgment to them that sit in judgment ;  
And strength to them that repel the war to the gate  
[of the enemy].
- 7 But even these have erred through wine, and through  
strong drink they have reeled ;  
The priest and the prophet have erred through strong  
drink ;  
They are overwhelmed with wine ; they have reeled  
through strong drink ;  
They have erred in vision, they have stumbled in judg-  
ment :
- 8 For all their tables are full of vomit,  
Of filthiness, so that no place is free.
- 9 “ Whom [say they] would he teach knowledge ; and to  
“ whom would he impart instruction ?  
“ To such as are weaned from the milk, as are kept back  
“ from the breast ?
- 10 “ For it is command upon command ; command upon  
“ command ;

- “ Line upon line ; line upon line :  
“ A little here, and a little there.”
- 11 Yea verily, with a stammering lip, and a strange tongue,  
He shall speak unto this people.
- 12 For when he said unto them :  
This is the true rest ; give ye rest unto the weary ;  
And this is the refreshment ; they would not hear.
- 13 Therefore shall the word of JEHOVAH be indeed unto  
them,  
Command upon command, command upon command ;  
Line upon line, line upon line ;  
A little here, and a little there :  
That they may go on, and fall backward ;  
And be broken, and snared, and caught.
- 14 Wherefore hear ye the word of JEHOVAH, ye scoffers ;  
Ye of this people in Jerusalem, who utter sententious  
speeches :
- 15 Who say, we have entered into a covenant with death ;  
And with the grave we have made a treaty :  
The overflowing plague, when it passeth through, shall  
not reach us ;  
For we have made falsehood our refuge ;  
And under deceit we have hidden ourselves.
- 16 Wherefore thus saith the Lord JEHOVAH :  
Behold, I lay in Sion for a foundation a stone, an ap-  
proved stone ;  
A corner stone, precious, immoveably fixed :  
He, that trusteth in him, shall not be confounded.
- 17 And I will mete out judgment by the rule ;  
And strict justice by the plummet :  
And the hail shall sweep away the refuge of falsehood ;  
And the hiding-place the waters shall overwhelm.
- 18 And your covenant with death shall be broken ;  
And your treaty with the grave shall not stand.  
When the overflowing plague passeth through,  
By it shall ye be beaten down :
- 19 As soon as it passeth through, shall it seize you ;  
Yea morning after morning shall it pass through, by day  
and by night ;  
And even the report alone shall cause terror.
- 20 For the bed is too short, for one to stretch himself out  
at length ;



- And the covering is too narrow, for one to gather himself up under it.
- 21 For as in Mount Peratsim, JEHOVAH will arise ;  
As in the valley of Gibeon, shall he be moved with anger ;  
That he may execute his work, his strange work ;  
And effect his operation, his unusual operation.
- 22 And now, give yourselves up to scoffing no more,  
Lest your chastisements become more severe :  
For a full and decisive decree have I heard,  
From the Lord JEHOVAH God of Hosts, on the whole land.
- 23 Listen ye, and hear my voice ;  
Attend, and hearken unto my words.
- 24 Doth the husbandman plough every day that he may sow,  
Opening, and breaking the clods of his field ?
- 25 When he hath made even the face thereof,  
Doth not he then scatter the dill, and cast abroad the cummin ;  
And sow the wheat in due measure ;  
And the barley, and the rye, hath its appointed limit ?
- 26 For his God rightly instructeth him ; he furnisheth him with knowledge.
- 27 The dill is not beaten out with the corn-drag ;  
Nor is the wheel of the wain made to turn upon the cummin :  
But the dill is beaten out with the staff ;
- 28 And the cummin with the flail : but the bread-corn with the threshing-wain.  
But not for ever will he continue thus to thresh it ;  
Nor to vex it with the wheel of his wain ;  
Nor to bruise it with the hoofs of his cattle.
- 29 This also proceedeth from JEHOVAH God of Hosts :  
He sheweth himself wonderful in counsel, great in operation.

- CHAP. 1     Wo to Ariel, to Ariel, the city which David be-  
XXIX.        sieged !  
              Add year to year ; let the feasts go round in their course.
- 2   Yet will I bring distress upon Ariel ;  
              And there shall be continual mourning and sorrow :  
              And it shall be unto me as the hearth of the great altar.
- 3   And I will encamp against thee, like David ;  
              And I will lay siege against thee with a mound ;  
              And I will erect towers against thee.
- 4   And thou shalt be brought low ; thou shalt speak as  
              from beneath the earth :  
              And from out of the dust thou shalt utter a feeble  
              speech ;  
              And thy voice shall come out of the ground, like that  
              of a necromancer :  
              And thy words from out of the dust shall give a small  
              shrill sound.
- 5   But the multitude of the proud shall be like the small  
              dust ;  
              And like the flitting chaff the multitude of the terrible :  
              Yea, the effect shall be momentary, in an instant.
- 6   From JEHOVAH God of Hosts there shall be a sudden  
              visitation,  
              With thunder, and earthquake, and a mighty voice ;  
              With storm, and tempest, and flame of devouring fire.
- 7   And like as a dream, a vision of the night,  
              So shall it be with the multitude of all the nations, that  
              fight against Ariel ;  
              And all their armies, and their towers, and those that  
              distress her.
- 8   As when a hungry man dreameth ; and lo ! he seemeth  
              to eat ;  
              But he awaketh, and his appetite is still unsatisfied :  
              And as a thirsty man dreameth ; and lo ! he seemeth to  
              drink ;  
              But he awaketh, and he is still faint, and his appetite  
              still craving :  
              So shall it be with the multitude of all the nations,  
              Which have set themselves in array against Mount  
              Sion.

- 9 They are struck with amazement, they stand astonished;  
They stare with a look of stupid surprise;  
They are drunken, but not with wine;  
They stagger, but not with strong drink.
- 10 For JEHOVAH hath poured upon you a spirit of profound sleep;  
And he hath closed up your eyes:  
The prophets, and the rulers; the seers hath he blindfolded.
- 11 So that all the vision is to you, as the words of a book sealed up;  
Which if one delivers to a man, that knoweth letters,  
Saying, Read this, I pray thee;  
He answereth, I cannot read it; for it is sealed up:
- 12 Or should the book be given to one, that knoweth not letters,  
Saying, Read this, I pray thee;  
He answereth, I know not letters.
- 13 Wherefore JEHOVAH hath said:  
Forasmuch as this people draweth near with their mouth,  
And honoureth me with their lips,  
While their heart is far from me;  
And vain is their fear of me,  
Teaching the commandments of men:
- 14 Therefore, behold, I will again deal with this people,  
In a manner so wonderful and astonishing;  
That the wisdom of the wise shall perish,  
And the prudence of the prudent shall disappear.
- 15 Wo unto them, that are too deep for JEHOVAH in forming secret designs;  
Whose deeds are in the dark; and who say,  
Who is there that seeth us; and who shall know us?
- 16 Perverse as ye are! Shall the potter be esteemed as the clay?  
Shall the work say of the workman, He hath not made me?  
And shall the thing formed say of the former of it, He hath no understanding?
- 17 Shall it not be but a very short space,  
Ere Lebanon become like Carmel,  
And Carmel appear like a desert?

- 18 Then shall the deaf hear the words of the book;  
And the eyes of the blind, covered before with clouds  
and darkness, shall see.
- 19 The meek shall increase their joy in JEHOVAH;  
And the needy shall exult in the Holy One of Israel.
- 20 For the terrible one faileth, the scoffer is no more;  
And all that were vigilant in iniquity are utterly cut off:
- 21 Who bewildered the poor man in speaking;  
And laid snares for him that pleaded in the gate;  
And with falsehood subverted the righteous.
- 22 Therefore thus saith JEHOVAH the God of the house  
of Jacob,  
He who redeemed Abraham:  
Jacob shall no more be ashamed;  
His face shall no more be covered with confusion:
- 23 For when his children shall see the work of my hands,  
Among themselves shall they sanctify my name:  
They shall sanctify the Holy One of Jacob,  
And tremble before the God of Israel.
- 24 Those, that were led away with the spirit of error, shall  
gain knowledge;  
And the malignant shall attend to instruction.

- CHAP. 1      Wo unto the rebellious children, saith JEHOVAH;  
XXX.      Who form counsels, but not from me;  
            Who ratify covenants, but not by my spirit:  
            That they may add sin to sin.
- 2      Who set forward to go down to Egypt;  
            But have not inquired at my mouth:  
            To strengthen themselves with the strength of Pharaoh;  
            And to trust in the shadow of Egypt.
- 3      But the strength of Pharaoh shall be your shame;  
            And your trust in the shadow of Egypt your confusion.
- 4      Their princes were at Tsoan;  
            And their ambassadors arrived at Hanes:
- 5      They were all ashamed of a people, that profited them  
            not;  
            Who were of no help, and of no profit;  
            But proved even a shame and a reproach unto them.
- 6      The burthen of the beasts travelling southward,  
            Through a land of distress and difficulty:  
            Whence come forth the lioness, and the fierce lion;  
            The viper, and the flying fiery serpent:

- They carry on the shoulder of the young cattle their wealth;  
And on the bunch of the camel their treasures;  
To a people, that will not profit them.
- 7 For Egypt is a mere vapour; in vain shall they help:  
Wherefore have I called her, Rahab the inactive.
- 8 Go now, write it before them on a tablet;  
And record it in letters upon a book:  
That it may be for future times;  
For a testimony for ever.
- 9 For this is a rebellious people, lying children;  
Children who choose not to hear the law of JEHOVAH:
- 10 Who say to the seers, See not;  
And to the prophets, Prophecy not right things:  
Speak unto us smooth things, prophecy deceits.
- 11 Turn aside from the way; decline from the straight path;  
Remove from our sight the Holy One of Israel.
- 12 Wherefore thus saith the Holy One of Israel:  
Because ye have rejected this word;  
And have trusted in obliquity, and perversion;  
And have leaned entirely upon it:
- 13 Therefore shall this offence be unto you,  
Like a breach threatening ruin; a swelling in a high wall;  
Whose destruction cometh suddenly, in an instant.
- 14 It shall be broken, as when one breaketh a potter's vessel:  
He dasheth it to pieces, and spareth it not;  
So that there shall not be found a sherd among its fragments,  
To take up fire from the hearth,  
Or to dip up water from the cistern.
- 15 Verily thus saith the Lord JEHOVAH, the Holy One of Israel:  
By turning from your ways, and by abiding quiet, ye shall be saved;  
In silence, and in pious confidence, shall be your strength:  
But ye would not hearken.
- 16 And ye said: Nay, but on horses will we flee;  
Therefore shall ye be put to flight:  
And on swift coursers will we ride;  
Therefore shall they be swift, that pursue you.

- 17 One thousand, at the rebuke of one;  
At the rebuke of five, ten thousand of you shall flee:  
Till ye be left as a standard on the summit of a mountain;  
And as a beacon on a high hill.
- 18 Yet for this shall JEHOVAH wait to shew favour unto you;  
Even for this shall he expect in silence, that he may  
have mercy upon you:  
(For JEHOVAH is a God of judgment;  
Blessed are all they that trust in him):
- 19 When a holy people shall dwell in Sion;  
When in Jerusalem thou shalt implore him with weeping:  
At the voice of thy cry he shall be abundantly gracious  
unto thee;  
No sooner shall he hear, than he shall answer thee.
- 20 Though JEHOVAH hath given you bread of distress, and  
water of affliction;  
Yet the timely rain shall no more be restrained;  
But thine eyes shall behold the timely rain.
- 21 And thine ears shall hear the word prompting thee behind:  
Saying, This is the way; walk ye in it;  
Turn not aside, to the right, or to the left.
- 22 And ye shall treat as defiled the covering of your idols  
of silver;  
And the clothing of your molten images of gold:  
Thou shalt cast them away like a polluted garment;  
Thou shalt say unto them, Be gone from me.
- 23 And he shall give rain for thy seed,  
With which thou shalt sow the ground;  
And bread of the produce of the ground:  
And it shall be abundant and plenteous.  
Then shall thy cattle feed in large pasture;
- 24 And the oxen, and the young asses, that till the ground,  
Shall eat well-fermented maslin,  
Winnowed with the van and the sieve.
- 25 And on every lofty mountain,  
And on every high hill,  
Shall be disparting rills, and streams of water,  
In the day of the great slaughter, when the mighty fall.
- 26 And the light of the moon shall be as the light of the  
meridian sun;

And the light of the meridian sun shall be seven-fold ;  
In the day when JEHOVAH shall bind up the breach of  
his people ;  
And shall heal the wound, which his stroke hath inflicted.

- 27 Lo ! the name of JEHOVAH cometh from afar ;  
His wrath burneth, and the flame rageth violently ;  
His lips are filled with indignation ;  
And his tongue is as a consuming fire.
- 28 His spirit is like a torrent overflowing ;  
It shall reach to the middle of the neck :  
He cometh to toss the nations with the van of perdition ;  
And there shall be a bridle, to lead them astray, in the  
jaws of the people.
- 29 Ye shall utter a song, as in the night when the feast is  
solemnly proclaimed ;  
With joy of heart, as when one marcheth to the sound  
of the pipe ;  
To go to the mountain of JEHOVAH, to the rock of Israel.
- 30 And JEHOVAH shall cause his glorious voice to be  
heard,  
And the lighting down of his arm to be seen ;  
With wrath indignant, and a flame of consuming fire ;  
With a violent storm, and rushing showers, and hail-  
stones.
- 31 By the voice of JEHOVAH the Assyrian shall be beaten  
down ;  
He, that was ready to smite with his staff.
- 32 And it shall be, that wherever shall pass the rod of cor-  
rection,  
Which JEHOVAH shall lay heavily upon him ;  
It shall be accompanied with tabrets and harps ;  
And with fierce battles shall he fight against them.
- 33 For Tophet is ordained of old ;  
Even the same for the king is prepared :  
He hath made it deep ; he hath made it large ;  
A fiery pyre, and abundance of fuel ;  
And the breath of JEHOVAH, like a stream of sulphur,  
shall kindle it.

- CHAP. 1      Wo unto them, that go down to Egypt for help;  
XXXI.      Who trust in horses for their support :  
            Who confide in chariots, because they are many ;  
            And in horsemen, because they are very strong :  
            But look not unto the Holy One of Israel ;  
            And of JEHOVAH they ask not counsel.
- 2      But he in his wisdom will bring evil upon them ;  
            And he will not set aside his word :  
            But will rise against the house of the wicked ;  
            And against the helpers of those that work iniquity.
- 3      For the Egyptians are man, and not God ;  
            And their horses are flesh, and not spirit :  
            And JEHOVAH shall stretch forth his hand ;  
            And the helper shall fall, and the holpen shall be over-  
            thrown ;  
            And together shall all of them be destroyed.
- 4      For thus hath JEHOVAH said unto me :  
            Like as the lion growleth,  
            Even the young lion, over his prey ;  
            Though the whole company of shepherds be called to-  
            gether against him ;  
            At their voice he will not be terrified,  
            Nor at their tumult will he be humbled :  
            So shall JEHOVAH God of Hosts descend to fight  
            For Mount Sion, and for his own hill.
- 5      As the mother birds, hovering over their young,  
            So shall JEHOVAH God of Hosts protect Jerusalem ;  
            Protecting and delivering ; leaping forward, and rescu-  
            ing her.
- 6      Return unto him, from whom ye have so deeply en-  
            gaged in revolt,  
            O ye sons of Israel !
- 7      Verily in that day shall they cast away with contempt,  
            Every man his idols of silver, and his idols of gold ;  
            The sin, which their own hands have made.
- 8      And the Assyrian shall fall by a sword not of man ;  
            Yea a sword not of mortal shall devour him.  
            And he shall betake himself to flight from the face of  
            the sword ;  
            And the courage of his chosen men shall fail.



- 9 And through terror he shall pass beyond his stronghold ;  
And his princes shall be struck with consternation at his flight.  
Thus saith JEHOVAH, who hath his fire in Sion,  
And his furnace in Jerusalem.

CHAP.  
XXXII.

- 1 BEHOLD, a king shall reign in righteousness ;  
And princes shall rule with equity :  
2 And the man shall be as a covert from the storm, as a  
refuge from the flood ;  
As canals of waters in a dry place ;  
As the shadow of a great rock in a land fainting with  
heat :  
3 And him the eyes of those, that see, shall regard ;  
And the ears of those, that hear, shall hearken.  
4 Even the heart of the rash shall consider, and acquire  
knowledge ;  
And the stammering tongue shall speak readily and  
plainly.  
5 The fool shall no longer be called honourable ;  
And the niggard shall no more be called liberal :  
6 For the fool will still utter folly ;  
And his heart will devise iniquity :  
Practising hypocrisy, and speaking wrongfully against  
JEHOVAH ;  
To exhaust the soul of the hungry,  
And to deprive the thirsty of drink.  
7 As for the niggard, his instruments are evil :  
He plotteth mischievous devices ;  
To entangle the humble with lying words ;  
And to defeat the assertions of the poor in judgment.  
8 But the generous will devise generous things ;  
And he by his generous purposes shall be established.  
9 O YE women, that sit at ease, arise, hear my voice !  
O ye daughters, that dwell in security, give ear unto my  
speech !  
10 Years upon years shall ye be disquieted, O ye careless  
women ;  
For the vintage hath failed, the gathering of the fruits  
shall not come.

- 11 Tremble, O ye that are at ease ; be ye disquieted, O ye careless ones !  
Strip ye, make ye bare ; and gird ye sackcloth
- 12 Upon your loins, upon your breasts :  
Mourn ye for the pleasant field, for the fruitful vine.
- 13 Over the land of my people the thorn and the brier shall come up ;  
Yea, over all the joyous houses, over the exulting city.
- 14 For the palace is deserted, the populous city is left desolate ;  
Ophel and the watch-tower shall for a long time be a den,  
A joy of wild asses, a pasture for the flocks :
- 15 Till the spirit from on high be poured out upon us ;  
And the wilderness become a fruitful field ;  
And the fruitful field be esteemed a forest :
- 16 And judgment shall dwell in the wilderness ;  
And in the fruitful field shall reside righteousness.
- 17 And the work of righteousness shall be peace ;  
And the effect of righteousness perpetual quiet and security :
- 18 And my people shall dwell in a peaceful mansion,  
And in habitations secure,  
And in resting-places undisturbed.
- 19 But the hail shall fall, and the forest be brought down ;  
And the city shall be laid level with the plain.
- 20 Blessed are ye, who sow your seed in every well-watered place ;  
Who send forth the foot of the ox and the ass.

CHAP.  
XXXIII.

- 1 WO unto thee, thou spoiler, who hast not been spoiled thyself ;  
And thou plunderer, who hast not been plundered :  
When thou hast ceased to spoil, thou shalt be spoiled ;  
When thou art weary of plundering, they shall plunder thee.
- 2 O JEHOVAH, have mercy on us ; we have trusted in thee ;  
Be thou our strength every morning ;  
Even our salvation in the time of distress.

- 3 From thy terrible voice the peoples fled ;  
When thou didst raise thyself up, the nations were dispersed.
- 4 But your spoil shall be gathered, as the locust gathereth ;  
As the caterpillar runneth to and fro, so shall they run,  
and seize it.
- 5 JEHOVAH is exalted ; yea, he dwelleth on high :  
He hath filled Sion with judgment and justice.
- 6 And wisdom and knowledge shall be the stability of thy times,  
The possession of continued salvation ;  
The fear of JEHOVAH, this shall be thy treasure.
- 7 Behold the mighty men raise a grievous cry ;  
The messengers of peace weep bitterly.
- 8 The highways are desolate ; the traveller ceaseth :  
He hath broken the covenant ; he hath rejected the offered cities ;  
Of men he maketh no account.
- 9 The land mourneth, it languisheth ;  
Libanus is put to shame, it withereth ;  
Sharon is become like a desert ;  
And Bashan and Carmel are stripped of their beauty.
- 10 Now will I arise, saith JEHOVAH ;  
Now will I lift myself up on high ; now will I be exalted.
- 11 Ye shall conceive chaff ; ye shall bring forth stubble ;  
And my spirit like fire shall consume you.
- 12 And the peoples shall be burned, as the lime is burned ;  
As the thorns are cut up, and consumed in the fire.
- 13 Hear, O ye that are afar off, my doings ;  
And acknowledge, O ye that are near, my power.
- 14 The sinners in Sion are struck with dread ;  
Terror hath seized the hypocrites :  
Who among us can abide this consuming fire ?  
Who among us can abide these continued burnings ?
- 15 He who walketh in perfect righteousness, and speaketh right things ;  
Who detesteth the lucre of oppression ;  
Who shaketh his hands from bribery ;  
Who stoppeth his ears to the proposal of bloodshed ;

- Who shutteth his eyes against the appearance of evil :
- 16 His dwelling shall be in the high places ;  
The strongholds of the rocks shall be his lofty fortress :  
His bread shall be duly furnished ; his waters shall not fail.
- 17 Thine eyes shall see the king in his beauty ;  
They shall see thine own land far extended.
- 18 Thine heart shall reflect on the past terror :  
Where is now the accomptant ? where the weigher of tribute ?  
Where is he, that numbered the towers ?
- 19 Thou shalt see no more that barbarous people ;  
The people of a deep speech, which thou couldst not hear ;  
And of a stammering tongue, which thou couldst not understand.
- 20 Thou shalt see Sion, the city of our solemn feasts ;  
Thine eyes shall behold Jerusalem,  
The quiet habitation, the tabernacle unshaken :  
Whose stakes shall not be plucked up for ever,  
And of whose cords none shall be broken.
- 21 But the glorious name of JEHOVAH shall be unto us,  
A place of confluent streams, of broad rivers ;  
Which no oared ship shall pass,  
Neither shall any mighty vessel go through.
- 22 For JEHOVAH is our judge ; JEHOVAH is our lawgiver ;  
JEHOVAH is our king : he shall save us.
- 23 Thy sails are loose ; they cannot make them fast :  
Thy mast is not firm ; they cannot spread the ensign.  
Then shall a copious spoil be divided ;  
Even the lame shall seize the prey.
- 24 Neither shall the inhabitant say, I am disabled with sickness :  
The people, that dwelleth therein, is freed from the punishment of their iniquity.

CHAP. 1     DRAW near, O ye nations, and hearken ;  
XXXIV.     And attend unto me, O ye peoples !  
Let the earth hear, and the fulness thereof ;  
The world, and all that spring from it.

- 2 For the wrath of JEHOVAH is kindled against all the nations;  
And his anger against all the orders thereof:  
He hath devoted them; he hath given them up to slaughter.
- 3 And their slain shall be cast out;  
And from their carcasses their stink shall ascend;  
And the mountains shall melt down with their blood.
- 4 And all the host of heaven shall waste away;  
And the heavens shall be rolled up like a scroll:  
And all their host shall wither;  
As the withered leaf falleth from the vine,  
And as the blighted fruit from the fig-tree.
- 5 For my sword is made bare in the heavens:  
Behold, on Edom it shall descend;  
And on the people justly by me devoted to destruction.
- 6 The sword of JEHOVAH is glutted with blood;  
It is pampered with fat:  
With the blood of lambs, and of goats;  
With the fat of the reins of rams:  
For JEHOVAH celebrateth a sacrifice in Botsrah,  
And a great slaughter in the land of Edom.
- 7 And the wild goats shall fall down with them;  
And the bullocks, together with the bulls:  
And their own land shall be drunken with their blood,  
And their dust shall be enriched with fat.
- 8 For it is the day of vengeance to JEHOVAH;  
The year of recompense to the defender of the cause of Sion.
- 9 And her torrents shall be turned into pitch,  
And her dust into sulphur;  
And her whole land shall become burning pitch:
- 10 By night or by day it shall not be extinguished;  
For ever shall her smoke ascend:  
From generation to generation she shall lie desert;  
To everlasting ages no one shall pass through her;
- 11 But the pelican and the porcupine shall inherit her;  
And the owl and the raven shall inhabit there:  
And he shall stretch over her the line of devastation,  
And the plummet of emptiness over her scorched plains.
- 12 No more shall they boast the renown of the kingdom;  
And all her princes shall utterly fail.

- 13 And in her palaces shall spring up thorns;  
The nettle and the bramble, in her fortresses;  
And she shall become an habitation for dragons,  
A court for the daughters of the ostrich.
- 14 And the jackals and the mountain-cats shall meet one  
another;  
And the satyr shall call to his fellow:  
There also the screech-owl shall pitch;  
And shall find for herself a place of rest.
- 15 There shall the night-raven make her nest, and lay her  
eggs;  
And she shall hatch them, and gather her young under  
her shadow:  
There also shall the vultures be gathered together;  
Every one of them shall join her mate.
- 16 Consult ye the book of JEHOVAH, and read:  
Not one of these shall be missed;  
Not a female shall lack her mate:  
For the mouth of JEHOVAH hath given the command;  
And his spirit itself hath gathered them.
- 17 And he hath cast the lot for them;  
And his hand hath meted out their portion by the line:  
They shall possess the land for a perpetual inheritance;  
From generation to generation shall they dwell therein.

- CHAP. XXXV. 1 THE desert, and the waste, shall be glad;  
And the wilderness shall rejoice, and flourish:
- 2 Like the rose shall it beautifully flourish;  
And the well-watered plain of Jordan shall also rejoice:  
The glory of Lebanon shall be given unto it,  
The beauty of Carmel and of Sharon:  
These shall behold the glory of JEHOVAH,  
The majesty of our God.
- 3 Strengthen ye the feeble hands,  
And confirm ye the tottering knees.
- 4 Say ye to the faint-hearted: Be ye strong;  
Fear ye not; behold your God!  
Vengeance will come; the retribution of God:  
He himself will come, and will deliver you.
- 5 Then shall be unclosed the eyes of the blind;  
And the ears of the deaf shall be opened:
- 6 Then shall the lame bound like the hart,  
And the tongue of the dumb shall sing:

- For in the wilderness shall burst forth waters,  
 And torrents in the desert :  
 7 And the glowing sand shall become a pool,  
 And the thirsty soil bubbling springs :  
 And in the haunt of dragons shall spring forth  
 The grass, with the reed, and the bulrush.  
 8 And a highway shall be there ;  
 And it shall be called the way of holiness :  
 No unclean person shall pass through it :  
 But He himself shall be with them, walking in the way,  
 And the foolish shall not err therein.  
 9 No lion shall be there ;  
 Nor shall the tyrant of the beasts come up thither :  
 Neither shall he be found there ;  
 But the redeemed shall walk in it.  
 10 Yea the ransomed of JEHOVAH shall return :  
 They shall come to Sion with triumph ;  
 And perpetual gladness shall crown their heads :  
 Joy and gladness shall they obtain ;  
 And sorrow and sighing shall flee away.

- CHAP. XXXVI. 1 IN the fourteenth year of king Hezekiah, Senacherib king of Assyria came up against all the fenced cities of  
 2 Judah, and took them. And the king of Assyria sent Rabshakeh, from Lachish to Jerusalem, to the king Hezekiah, with a great body of forces : and he presented himself at the conduit of the upper pool, in the highway  
 3 that leads to the fuller's field. Then came out unto him Eliakim, the son of Hilkiah, who was over the household, and Shebna the scribe, and Joah, the son of Asaph,  
 4 the recorder. And Rabshakeh said unto them : Say ye to Hezekiah ; Thus saith the great king, the king of Assyria, What is this ground of confidence, in which  
 5 thou confidest ? Thou hast said, (but they are vain words), I have counsel and strength sufficient for the war. Now in whom dost thou confide, that thou re-  
 6 bellest against me ? Thou certainly confidest in the support of this broken reed, in Egypt ; on which if a man lean, it will pierce his hand, and go through it : such is Pharaoh king of Egypt to all that confide in  
 7 him. But if ye say to me, We confide in JEHOVAH our God ; is it not He, whose high places and whose altars

- Hezekiah hath removed ; and hath commanded Judah  
8 and Jerusalem to worship only before this altar ? Enter  
now, I pray thee, into an engagement with my lord the  
king of Assyria ; and I will give thee two thousand  
horses, on condition that thou canst on thy part provide  
9 riders for them. How then wilt thou turn back any one  
commander, among the least of my lord's servants, ad-  
vancing against thee ? And trustest thou, that Egypt  
10 will supply thee with chariots and with horsemen ? And  
am I now come up without JEHOVAH against this land  
to destroy it ? JEHOVAH hath said unto me, Go thou up  
against this land, and destroy it.
- 11 Then said Eliakim, and Shebna, and Joah, unto  
Rabshakeh : Speak, we beseech thee, to thy servants in  
the Syrian language, for we understand it ; and speak  
not to us in the Jewish language, in the hearing of the  
12 people who are upon the wall. And Rabshakeh said,  
Hath my lord sent me to thy lord and to thee, to speak  
these words ? and not to the men that sit on the wall,  
destined to eat their own dung, and drink their own  
13 urine, together with you ? Then Rabshakeh stood, and  
cried with a loud voice in the Jewish language, and  
said : Hear ye the words of the great king, the king of  
14 Assyria. Thus saith the king : Let not Hezekiah de-  
15 ceive you ; for he will not be able to deliver you. And  
let not Hezekiah persuade you to trust in JEHOVAH ;  
saying, JEHOVAH will certainly deliver us ; this city  
shall not be given up into the hand of the king of  
16 Assyria. Harken not unto Hezekiah ; for thus saith  
the king of Assyria : Make peace with me, and come  
out unto me. And eat ye every one of his own vine,  
and every one of his own fig-tree ; and drink ye every  
17 one the waters of his own cistern : until I come and  
take you to a land like your own land ; a land of corn  
and of wine, a land of bread and of vineyards. Nor let  
18 Hezekiah seduce you, saying, JEHOVAH will deliver us.  
Have the gods of the nations delivered each his own  
19 land from the hand of the king of Assyria ? Where are  
the gods of Hamath, and of Arphad ? where are the  
gods of Sepharvaim ? Have they delivered Samaria out  
20 of my hand ? Who are there among all the gods of  
these lands, that have delivered their own lands out of



my hand, that JEHOVAH should deliver out of my hand  
 21 Jerusalem? But the people held their peace, and answered him not a word: for the king's command was, Answer him not.

22 Then came Eliakim, the son of Hilkiash, who was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah, with their clothes rent; and reported unto him the words of Rabshakeh.

CHAP.  
 XXXVII.

1 And when king Hezekiah heard it, he rent his clothes, and covered himself with sackcloth, and went into the  
 2 house of JEHOVAH. And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah,  
 3 the son of Amots, the prophet. And they said unto him: Thus saith Hezekiah; This day is a day of distress, and of rebuke, and of contumely: for the children are come to the birth, and there is not strength to bring  
 4 forth. O that JEHOVAH thy God would hear the words of Rabshakeh, whom his lord the king of Assyria hath sent to reproach the living God! and that he would refute the words, which JEHOVAH thy God hath heard! And do thou offer up thy prayer for the poor remains  
 5 of the people. And the servants of king Hezekiah came  
 6 to Isaiah. And Isaiah said unto them: Thus shall ye say to your lord; Thus saith JEHOVAH, Be not afraid, because of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.  
 7 Behold, I will infuse a spirit into him; and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

8 But Rabshakeh returned; and found the king of Assyria besieging Libnah: for he had heard, that he  
 9 had decamped from Lachish. And when Senacherib had received advice concerning Tirhakah king of Cush, that he was advancing to give him battle; he sent messengers again to Hezekiah, saying: Thus shall ye say to Hezekiah king of Judah; Let not thy God, in whom thou confidest, deceive thee; by assuring thee that Jerusalem shall not be given up into the hand of the king  
 11 of Assyria. Thou hast certainly heard, what the kings

- of Assyria have done to all lands, which they have utterly destroyed: and shalt thou be delivered? Have the gods of the nations delivered those, which my fathers have destroyed? Gozan, and Haran, and Retseph; and the sons of Eden, which were in Thelassar? Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, of Henah, and of Ivah?
- 14 And Hezekiah received the letters from the hand of the messengers, and read them; and he went up to the house of JEHOVAH: and Hezekiah spread them before the presence of JEHOVAH. And Hezekiah prayed before JEHOVAH, saying: O JEHOVAH, God of Hosts, thou God of Israel, who art seated on the cherubim! Thou art the God, thou alone, to all the kingdoms of the earth! Thou hast made the heavens, and the earth!
- 17 Incline, O JEHOVAH, thine ear, and hear; open, O JEHOVAH, thine eyes, and see: yea, hear all the words of Senacherib, which he hath sent to reproach the living God. In truth, O JEHOVAH, the kings of Assyria have destroyed all the nations, and their lands; and have cast their gods into the fire: for they were not gods, but the work of the hands of man, wood and stone; therefore they have destroyed them. And now, O JEHOVAH, our God, save us, we beseech thee, from his hand; that all the kingdoms of the earth may know, that thou JEHOVAH art the only God.
- 21 Then Isaiah the son of Amots sent unto Hezekiah, saying: Thus saith JEHOVAH the God of Israel; Thy prayer unto me, concerning Senacherib king of Assyria, I have heard. This is the word which JEHOVAH hath spoken concerning him:

- THE virgin daughter of Sion hath despised thee,  
she hath laughed thee to scorn;  
The daughter of Jerusalem hath shaken her head behind thee.
- 23 Whom hast thou reproached, and reviled; and against whom hast thou exalted thy voice?  
And hast lifted up thine eyes on high? Even against the Holy One of Israel.

- 24 By thy messengers hast thou reproached JEHOVAH,  
and said :  
By the multitude of my chariots have I ascended  
The highth of the mountains, the sides of Lebanon ;  
And I will cut down his tallest cedars, his choicest fir-  
trees ;  
And I will penetrate into his extreme retreats, his  
richest forests.
- 25 I have digged, and I have drunk strange waters ;  
And I have dried up with the sole of my feet all the  
canals of fenced places.
- 26 Hast thou not heard, of old, that I have disposed it ?  
And, of ancient times, that I have formed it ?  
Now have I brought it to pass, that thou shouldst be  
to lay waste  
Warlike nations, strong-fenced cities.
- 27 Therefore were their inhabitants of small strength ;  
they were dismayed and confounded :  
They were as the grass of the field, and as the green  
herb ;  
The grass of the house-top ; and as the corn blasted  
before it groweth up.
- 28 But thy sitting down, and thy going out, and thy  
coming in,  
And thy rage against me, I have known :
- 29 Because thy rage against me, and thy insolence, is  
come up into mine ears ;  
Therefore will I put my hook in thy nose, and my  
bridle in thy jaws ;  
And I will turn thee back by the way in which thou  
camest.
- 30 And this shall be a sign unto thee :  
Eat this year that which groweth of itself ;  
And the second year, that which springeth up of the  
same ;  
And in the third year sow ye, and reap ;  
And plant vineyards, and eat the fruit thereof.
- 31 And again shall the escaped, the remnant of the house  
of Judah,  
Strike root downward, and bear fruit upward.  
For from Jerusalem shall go forth the remnant ;  
And the part escaped from Mount Sion :  
The zeal of JEHOVAH God of Hosts shall effect this.

32 Therefore thus saith JEHOVAH concerning the king of Assyria :

He shall not enter into this city ;  
Nor shall he shoot an arrow there ;  
Nor shall he present a shield before it ;  
Nor shall he cast up a mound against it.

33 By the way, in which he came, by the same shall he return ;

And into this city shall he not come ; saith JEHOVAH.

34 And I will protect this city to deliver it ;

For mine own sake, and for the sake of David my servant.

35 And the angel of JEHOVAH went forth, and smote in the camp of the Assyrians an hundred and fourscore and five thousand men : and when the people arose early in

36 the morning, behold, they were all dead corpses. Then Senacherib king of Assyria decamped, and departed, and

37 returned ; and dwelt at Nineveh. And as he was worshipping in the temple of Nisroc his god, Adramelec and Sharetser, his sons, smote him with the sword : and they escaped into the land of Armenia ; and Esarhaddon his son reigned in his stead.

CHAP.  
XXXVIII.

1 AT that time Hezekiah was seized with a mortal sickness : and Isaiah the prophet, the son of Amots, came unto him ; and said unto him : Thus saith JEHOVAH ; Give orders concerning the affairs of thy family ; for  
2 thou must die ; thou shalt no longer live. Then Hezekiah turned his face to the wall ; and made his supplication to JEHOVAH. And he said : I beseech thee, O  
3 JEHOVAH, remember now how I have endeavoured to walk before thee in truth, and with a perfect heart ; and have done that which is good in thine eyes. And He-  
4 zekiah wept, and lamented grievously. Now, [before Isaiah was gone out into the middle court], the word of JEHOVAH came unto him, saying : Go [back], and say  
5 unto Hezekiah : Thus saith JEHOVAH, the God of David thy father : I have heard thy supplication ; I have seen thy tears. Behold [I will heal thee ; and on the third day thou shalt go up into the house of JEHOVAH. And]  
6 I will add unto thy days fifteen years. And I will de-

liver thee, and this city, from the hand of the king of  
 22 Assyria; and I will protect this city. And [Hezekiah  
 said: By what sign shall I know that I shall go up into  
 7 the house of JEHOVAH? And Isaiah said:] This shall  
 be the sign unto thee from JEHOVAH, that JEHOVAH will  
 8 bring to effect this word which he hath spoken. Behold,  
 I will bring back the shadow of the degrees, by which  
 the sun is gone down on the degrees of Ahaz, ten de-  
 grees backward. And the sun returned backward ten  
 degrees, on the degrees by which it had gone down.  
 21 And Isaiah said: Let them take a lump of figs: and they  
 bruised them, and applied them to the boil; and he re-  
 covered.

9 THE WRITING OF HEZEKIAH KING OF JUDAH, WHEN  
 HE HAD BEEN SICK, AND WAS RECOVERED FROM HIS  
 SICKNESS.

10 I said, when my days were just going to be cut off,  
 I shall pass through the gates of the grave;  
 I am deprived of the residue of my years!  
 11 I said, I shall no more see JEHOVAH in the land of  
 the living!  
 I shall no longer behold man, with the inhabitants of  
 the world!  
 12 My habitation is taken away, and is removed from  
 me, like a shepherd's tent:  
 My life is cut off, as by the weaver; he will sever me  
 from the loom;  
 In the course of the day thou wilt finish my web.  
 13 I roared until the morning, like the lion;  
 So did he break to pieces all my bones.  
 14 Like the swallow, like the crane, did I twitter;  
 I made a moaning like the dove.  
 Mine eyes fail with looking upward:  
 O Lord, contend thou for me; be thou my surety.—  
 15 What shall I say? he hath given me a promise, and  
 he hath performed it.  
 Through the rest of my years will I reflect on this  
 bitterness of my soul.  
 16 For this cause shall it be declared, O JEHOVAH, con-  
 cerning thee,  
 That thou hast revived my spirit;

- That thou hast restored my health, and prolonged my life.
- 17 Behold, my anguish is changed into ease !  
Thou hast rescued my soul from perdition ;  
Yea thou hast cast behind thy back all my sins.
- 18 Verily the grave shall not give thanks unto thee ;  
death shall not praise thee ;  
They that go down into the pit shall not await thy truth :
- 19 The living, the living, he shall praise thee, as I do this day ;  
The father to the children shall make known thy faithfulness.
- 20 JEHOVAH was present to save me : therefore will we sing our songs to the harp,  
All the days of our life, in the house of JEHOVAH.

CHAP.  
XXXIX.

- 1 AT that time Merodach Baladan, the son of Baladan king of Babylon, sent letters, and ambassadors, and a present to Hezekiah ; for he had heard that he had been sick, and was recovered. And Hezekiah was rejoiced at their arrival : and he shewed them his magazines, the silver, and the gold, and the spices, and the precious ointment, and his whole arsenal, and all that was contained in his treasures : there was not any thing in his house, and in all his dominion, that Hezekiah did not shew them.
- 3 And Isaiah the prophet came unto king Hezekiah, and said unto him : What say these men ? and from whence came they unto thee ? And Hezekiah said : They are come to me from a distant country ; from Babylon.
- 4 And he said : What have they seen in thy house ? And Hezekiah said : They have seen every thing in my house : there is nothing in my treasures, which I have
- 5 not shewn them. And Isaiah said unto Hezekiah : Hear thou the word of JEHOVAH God of Hosts.
- 6 Behold, the day shall come, when all that is in thy house, and that thy fathers have treasured up unto this day, shall be carried away to Babylon : there shall not
- 7 any thing be left, saith JEHOVAH. And of thy sons, which shall issue from thee, which thou shalt beget, shall they take : and they shall be eunuchs in the palace of

8 the king of Babylon. And Hezekiah said unto Isaiah :  
Gracious is the word of JEHOVAH, which thou hast delivered ! For, added he, there shall be peace, according to his faithful promise, in my days.

CHAP. 1 COMFORT ye, comfort ye my people, saith your God :

XL. 2 Speak ye animating words to Jerusalem, and declare unto her,

That her warfare is fulfilled ; that the expiation of her iniquity is accepted ;

That she shall receive at the hand of JEHOVAH

[Blessings] double to the punishment of all her sins.

3 A voice crieth : In the wilderness prepare ye the way of JEHOVAH !

Make straight in the desert a highway for our God !

4 Every valley shall be exalted, and every mountain and hill be brought low ;

And the crooked shall become straight, and the rough places a smooth plain :

5 And the glory of JEHOVAH shall be revealed ;

And all flesh shall see together the salvation of our God :

For the mouth of JEHOVAH hath spoken it.

6 A voice sayeth : Proclaim ! And I said, What shall I proclaim ?

All flesh is grass, and all its glory like the flower of the field :

7 The grass withereth, the flower fadeth ;

When the wind of JEHOVAH bloweth upon it.

Verily this people is grass :

8 The grass withereth, the flower fadeth ;

But the word of our God shall stand for ever.

9 Get thee up upon a high mountain, O daughter that bringest glad tidings to Sion :

Exalt thy voice with strength, O daughter that bringest glad tidings to Jerusalem.

Exalt it ; be not afraid :

Say to the cities of Judah, Behold your God !

10 Behold, the Lord JEHOVAH shall come against the strong one,

And his arm shall prevail over him :

- Behold, his reward is with him, and the recompense of his work before him.
- 11 Like a shepherd shall he feed his flock ;  
In his arm shall he gather up the lambs,  
And shall bear them in his bosom ; the nursing ewes  
shall he gently lead.
- 12 Who hath measured the waters in the hollow of his  
hand ;  
And hath meted out the heavens by his span ;  
And hath comprehended the dust of the earth in a tierce ;  
And hath weighed in scales the mountains, and the hills  
in a balance ?
- 13 Who hath directed the spirit of JEHOVAH ;  
And, as one of his council, hath informed him ?
- 14 Whom hath he consulted, that he should instruct him,  
And teach him the path of judgment ;  
That he should impart to him science,  
And inform him in the way of understanding ?
- 15 Behold, the nations are as a drop from the bucket ;  
As the small dust of the balance shall they be accounted :  
Behold, the islands he taketh up as an atom ;
- 16 And Lebanon is not sufficient for the fire ;  
Nor his beasts sufficient for the burnt-offering.
- 17 All the nations are as nothing before him ;  
They are esteemed by him as less than nought, and  
vanity.
- 18 To whom therefore will ye liken God ?  
And what is the model of resemblance, that ye will pre-  
pare for him ?
- 19 The workman casteth an image ;  
And the smith overlayeth it with plates of gold ;  
And forgeth for it chains of silver.
- 20 He that cannot afford a costly oblation, chooseth a piece  
of wood that will not rot ;  
He procureth a skilful artist  
To erect an image, which shall not be moved.
- 21 Will ye not know ? will ye not hear ?  
Hath it not been declared to you from the beginning ?  
Have ye not understood it from the foundations of the  
earth ?
- 22 It is He, that sitteth on the circle of the earth ;



- And the inhabitants are to him as grasshoppers :  
That extendeth the heavens, as a thin veil ;  
And spreadeth them out, as a tent to dwell in :
- 23 That reduceth princes to nothing ;  
That maketh the judges of the earth a mere inanity.
- 24 Yea they shall not leave a plant behind them, they shall  
not be sown,  
Their trunk shall not spread its root in the ground :  
If he but blow upon them, they instantly wither ;  
And the whirlwind shall bear them away like the stubble.
- 25 To whom then will ye liken me ?  
And to whom shall I be equalled ? saith the Holy One.
- 26 Lift up your eyes on high ;  
And see, who hath created these.  
He draweth forth their armies by number ;  
He calleth them all by name :  
Through the greatness of his strength, and the mighti-  
ness of his power,  
Not one of them faileth to appear.
- 27 Wherefore sayest thou then, O Jacob,  
And why speakest thou thus, O Israel ;  
My way is hidden from JEHOVAH,  
And my cause passeth unregarded by my God ?
- 28 Hast thou not known, hast thou not heard,  
That JEHOVAH is the everlasting God,  
The Creator of the bounds of the earth ?  
That he neither fainteth, nor is wearied ;  
And that his understanding is unsearchable ?
- 29 He giveth strength to the faint,  
And to the infirm he multiplieth force.
- 30 The young men shall faint and be wearied ;  
And the chosen youths shall stumble and fall :
- 31 But they that trust in JEHOVAH shall gather new  
strength ;  
They shall put forth fresh feathers like the moulting  
eagle :  
They shall run, and not be wearied ;  
They shall march onward, and shall not faint.
- CHAP. I     LET the distant nations repair to me with new force  
XLI.             of mind ;  
And let the peoples recover their strength.

Let them draw near ; then let them speak ;  
Let us enter into solemn debate together.

- 2 Who hath raised up the righteous man from the east ;

Hath called him to attend his steps ?  
Hath subdued nations at his presence ;  
And given him dominion over kings ?  
Hath made them like the dust before his sword ;  
And like the driven stubble before his bow ?

- 3 He pursueth them ; he passeth in safety ;  
By a way never trodden before with his feet.

- 4 Who hath performed, and made these things,  
Calling the several generations from the beginning ?  
I JEHOVAH, the first ;  
And with the last, I am the same.

- 5 The distant nations saw, and they were afraid ;  
The remotest parts of the earth, and they were terrified.  
They drew near, they came together ;

- 6 Every one assisted his neighbour,  
And said to his brother, Be of good courage.

- 7 The carver encourageth the smith ;  
He that smootheneth with the hammer, him that smiteth  
on the anvil ;  
Saying of the solder, It is good ;  
And he fixeth the idol with nails, that it shall not move.

- 8 But thou, Israel, my servant ;  
Thou, Jacob, whom I have chosen ;  
The seed of Abraham, my friend :

- 9 Thou, whom I have led by the hand from the ends of  
the earth ;  
And called from the extremities thereof ;  
And I said unto thee, Thou art my servant ;  
I have chosen thee, and will not reject thee :

- 10 Fear not, for I am with thee ;  
Be not dismayed, for I am thy God.  
I have strengthened thee, I have assisted thee ;  
I have even supported thee with my faithful right hand.  
11 Behold, they, that were enraged against thee, shall be  
ashamed and confounded ;

- They, that contended with thee, shall become as nothing,  
and shall utterly perish.
- 12 Thou shalt seek them, and shalt not find them, even the  
men that strove with thee :  
They shall become as nothing, and as mere nought,  
even the men that opposed thee in battle.
- 13 For I am JEHOVAH thy God, that hold thee fast by thy  
right hand ;  
That say unto thee, Fear not ; I am thy helper.
- 14 Fear not, thou worm Jacob ; ye mortals of Israel :  
I am thy helper, saith JEHOVAH ;  
And thine avenger is the Holy One of Israel.
- 15 Behold, I have made thee a thrashing wain ;  
A new corn-drag armed with pointed teeth :  
Thou shalt thrash the mountains, and beat them small :  
And reduce the hills to chaff :
- 16 Thou shalt winnow them, and the wind shall bear them  
away ;  
And the tempest shall scatter them abroad :  
But thou shalt rejoice in JEHOVAH ;  
In the Holy One of Israel shalt thou triumph.
- 17 The poor and the needy seek for water, and there is  
none ;  
Their tongue is parched with thirst :  
I JEHOVAH will answer them ;  
The God of Israel, I will not forsake them.
- 18 I will open in the high places rivers ;  
And in the midst of the vallies, fountains :  
I will make the desert a standing pool ;  
And the dry ground streams of waters.
- 19 In the wilderness I will give the cedar ;  
The acacia, the myrtle, and the tree producing oil :  
I will plant the fir-tree in the desert ;  
The pine, and the box together :
- 20 That they may see, and that they may know ;  
And may consider, and understand at once ;  
That the hand of JEHOVAH hath done this,  
And that the Holy One of Israel hath created it.
- 21 Draw near, produce your cause, saith JEHOVAH :  
Produce these your mighty powers, saith the king of  
Jacob.

- 22 Let them approach, and tell us the things that shall happen :  
The things that shall first happen, what they are, let them tell us ;  
And we will consider them ; and we shall know the event.  
Or declare to us things to come hereafter ;
- 23 Tell us the things that will come to pass in latter times :  
Then shall we know that ye are Gods.  
Yea, do good, or do evil ;  
Then shall we be struck at once with admiration and terror.
- 24 But, behold, ye are less than nothing ;  
And your operation is less than nought :  
Abhorred be the man that chooseth you !
- 25 I have raised up one from the north, and he shall come ;  
From the rising of the sun he shall invoke my name :  
And he shall trample on princes, like the mortar ;  
Even as the potter treadeth down the clay.
- 26 Who hath declared this from the beginning, that we should know it ?  
And beforehand, that we might say, The prediction is true ?  
There was not one, that foretold it ; not one, that declared it ;  
There was not one, that heard your words.
- 27 I first to Sion [give the word], Behold they are here ;  
And to Jerusalem I give the messenger of glad tidings.
- 28 But I looked, and there was no man ;  
And among the idols, and there was no one that gave warning ;
- 29 And I inquired of them, and [there was no one] that could return an answer.  
Behold, they are all of them vanity ; their works are nought :  
Mere wind and emptiness are their molten images.

CHAP. I      BEHOLD my servant, whom I will uphold ;  
XLII.      My chosen, in whom my soul delighteth :  
I will make my spirit rest upon him ;  
And he shall publish judgment to the nations.

- 2 He shall not cry aloud, nor raise a clamour,  
Nor cause his voice to be heard in the public places :
- 3 The bruised reed he shall not break ;  
And the dimly burning flax he shall not quench :  
He shall publish judgment, so as to establish it perfectly.
- 4 His force shall not be abated, nor broken ;  
Until he hath firmly seated judgment in the earth :  
And the distant nations shall earnestly wait for his law.
- 5 Thus saith the God, even JEHOVAH,  
Who created the heavens, and stretched them out ;  
Who spread abroad the earth, and the produce thereof ;  
Who giveth breath to the people upon it,  
And spirit to them that tread thereon :
- 6 I JEHOVAH have called thee for a righteous purpose ;  
And I will take hold of thy hand, and will preserve thee ;  
And I will give thee for a covenant to the people, for a light to the nations :
- 7 To open the eyes of the blind ;  
To bring the captive out of confinement ;  
And from the dungeon those that dwell in darkness.
- 8 I am JEHOVAH, that is my name ;  
And my glory will I not give to another,  
Nor my praise to the graven images.
- 9 The former predictions, lo ! they are come to pass ;  
And new events I now declare :  
Before they spring forth, I make them known unto you.
- 10 Sing unto JEHOVAH a new song ;  
His praise, from the ends of the earth :  
Ye that go down upon the sea, and all that fill it ;  
Ye distant sea-coasts, and ye that dwell therein :
- 11 Let the desert cry aloud, and the cities thereof ;  
The villages, and they that dwell in Kedar :  
Let the inhabitants of the rocky country utter a joyful sound ;  
Let them shout aloud from the top of the mountains :
- 12 Let them ascribe glory to JEHOVAH ;  
And among the distant nations make known his praise.
- 13 JEHOVAH shall march forth like a hero ;  
Like a mighty warrior shall he rouse his vengeance :

- He shall cry aloud; he shall shout amain;  
He shall exert his strength against his enemies.
- 14 I have long holden my peace; shall I keep silence for ever?  
Shall I still contain myself? I will cry out like a woman in travail;  
Breathing short, and drawing in my breath with violence.
- 15 I will make barren the mountains and hills;  
And burn up all the grass that is upon them;  
I will make the rivers dry deserts;  
And scorch up the pools of water.
- 16 I will lead the blind in a way, which they have not known;  
And through paths, which they have not known, will I make them go:  
I will turn darkness into light before them;  
And the rugged ways into a smooth plain.  
These things will I do for them, and will not forsake them.
- 17 They are turned backward, they are utterly confounded, who trust in the graven image;  
Who say unto the molten image, Ye are our gods!
- 18 Hear, O ye deaf;  
And, ye blind, look attentively, that ye may see!
- 19 Who is blind, but my servant;  
And deaf, as he to whom I have sent my messengers?  
Who is blind, as he who is perfectly instructed;  
And deaf, as the servant of JEHOVAH?
- 20 Thou hast seen indeed, yet thou dost not regard;  
Thine ears are open, yet thou wilt not hear.
- 21 Yet JEHOVAH was gracious unto him, for his truth's sake;  
He hath exalted his own praise, and made it glorious.
- 22 But this is a people spoiled and plundered;  
All their chosen youths are taken in the toils,  
And are plunged in the dark dungeons:  
They are become a spoil, and there was none to rescue them;  
A plunder, and no one said, Restore.

- 23 Who is there among you, that will listen to this;  
That will hearken, and attend to it, for the future?
- 24 Who hath given Jacob for a spoil;  
And Israel to the plunderers?  
Was it not JEHOVAH; He, against whom they have  
sinned;  
In whose ways they would not walk;  
And whose law they would not obey?
- 25 Therefore poured he out upon them the heat of his  
wrath, and the violence of war:  
And it kindled a flame round about him, yet he did not  
regard it;  
And it set him on fire, yet he did not consider it.

- CHAP. 1 Yet now, thus saith JEHOVAH;  
XLIII. Who created thee, O Jacob; and who formed thee, O  
Israel:  
Fear thou not, for I have redeemed thee;  
I have called thee by thy name; thou art mine.
- 2 When thou passest through waters, I am with thee;  
And through rivers, they shall not overwhelm thee:  
When thou walkest in the fire, thou shalt not be  
scorched;  
And the flame shall not take hold of thee.
- 3 For I am JEHOVAH, thy God;  
The Holy One of Israel, thy redeemer:  
I have given Egypt for thy ransom;  
Cush, and Saba, in thy stead.
- 4 Because thou hast been precious in my sight,  
Thou hast been honoured, and I have loved thee:  
Therefore will I give men instead of thee:  
And peoples instead of thy soul.
- 5 Fear thou not, for I am with thee:  
From the east I will bring thy children,  
And from the west I will gather thee together:
- 6 I will say to the north, Give up;  
And to the south, Withhold not:  
Bring my sons from afar;  
And my daughters from the ends of the earth:
- 7 Every one that is called by my name,  
Whom for my glory I have created;  
Whom I have formed, yea whom I have made.

- 8 Bring forth the people, blind, although they have eyes;  
And deaf, although they have ears.
- 9 Let all the nations be gathered together,  
And let the peoples be collected.  
Who among them will declare this;  
And will tell us, what first shall come to pass?  
Let them produce their witnesses, that they may be justified;  
Or let them hear in their turn, and say, This is true.
- 10 Ye are my witnesses, saith JEHOVAH;  
Even my servant, whom I have chosen:  
That ye may know, and believe me;  
And understand, that I am He.  
Before me no god was formed;  
And after me none shall exist.
- 11 I, even I, am JEHOVAH;  
And beside me there is no saviour.
- 12 I declared my purpose, and I have saved:  
I made it known; nor was it any strange god among you:  
And ye are my witnesses, saith JEHOVAH, that I am God.
- 13 Even before time was, I am He;  
And there is none that can rescue out of my hand:  
I work; and who shall undo what I have done?
- 14 Thus saith JEHOVAH,  
Your redeemer, the Holy One of Israel:  
For your sake have I sent unto Babylon;  
And I will bring down all her strong bars;  
And the Chaldeans, exulting in their ships:
- 15 I am JEHOVAH, your Holy One;  
The creator of Israel, your king.
- 16 Thus saith JEHOVAH;  
Who made a way in the sea,  
And a path in the mighty waters;
- 17 Who brought forth the rider and the horse, the army  
and the warrior;  
Together they lay down, they rose no more;  
They were extinguished, they were quenched like tow:



- 18 Remember not the former things ;  
And the things of ancient times regard not ;
- 19 Behold, I make a new thing ;  
Even now shall it spring forth : will ye not regard it ?  
Yea I will make in the wilderness a way ;  
In the desert, streams of water.
- 20 The wild beast of the field shall glorify me ;  
The dragons, and the daughters of the ostrich :  
Because I have given waters in the wilderness ;  
And flowing streams in the desert ;  
To give drink to my people, my chosen :
- 21 This people, whom I have formed for myself ;  
Who shall recount my praise.
- 22 But thou hast not invoked me, O Jacob ;  
Neither on my account hast thou laboured, O Israel !
- 23 Thou hast not brought to me the lamb of thy burnt-offering ;  
Neither hast thou honoured me with thy sacrifices.  
I have not burthened thee with exacting oblations ;  
Nor wearied thee with demands of frankincense :
- 24 Thou hast not purchased for me with silver the aromatic reed ;  
Neither hast thou satiated me with the fat of thy sacrifices.  
On the contrary, thou hast burthened me with thy sins ;  
Thou hast wearied me with thine iniquities.
- 25 I, even I, am He ;  
I blot out thy transgressions for mine own sake ;  
And thy sins I will not remember.
- 26 Remind me of thy plea ; let us be judged on equal terms :  
Set forth thine own cause, that thou mayest clear thyself.
- 27 Thy chief leader hath sinned ;  
And thy public teachers have revolted from me ;
- 28 And thy princes have profaned my sanctuary :  
Therefore will I give up Jacob for a devoted thing,  
And Israel to reproach.

CHAP. XLIV. 1 BUT hear now, O Jacob, my servant ;  
And Israel, whom I have chosen :  
2 Thus saith JEHOVAH, thy maker ;

And he that formed thee from the womb, and will help thee :

Fear thou not, O my servant Jacob ;

And, O Jeshurun, whom I have chosen :

3 For I will pour out waters on the thirsty ;

And flowing streams on the dry ground :

I will pour out my spirit on thy seed ;

And my blessing on thine offspring.

4 And they shall spring up as the grass among the waters ;

As the willows beside the aqueducts.

5 One shall say, I belong to JEHOVAH ;

And another shall be called by the name of Jacob :

And this shall inscribe his hand to JEHOVAH ;

And shall be surnamed by the name of Israel.

6 Thus saith JEHOVAH, the king of Israel ;

And his redeemer, JEHOVAH God of Hosts :

I am the first, and I am the last ;

And beside me there is no God.

7 And who is like me, that he should call forth this event,

And make it known beforehand, and dispose it for me,

From the time that I appointed the people of the destined age ?

The things that are now coming, and are to come hereafter, let them declare unto us.

8 Fear ye not, neither be ye afraid :

Have I not declared it unto you from the first ?

Yea, I have foreshewn it ; and ye are my witnesses.

Is there a God beside me ?

Yea, there is no other sure protector ; I know not any.

9 They that form the graven image are all of them vanity ;

And their most curious works shall not profit.

Yea, their works themselves bear witness to them,

That they see not, and that they understand not :

10 That every one may be ashamed that he hath formed a god,

And cast a graven image, that profiteth not.

11 Behold, all his associates shall be ashamed ;

Even the workmen themselves shall blush :

They shall assemble all of them ; they shall present themselves ;

They shall fear, and be ashamed together.

- 12 The smith cutteth off a portion of iron ;  
He worketh it in the coals, and with hammers he formeth it ;  
And he exerteth upon it the force of his arm.  
Yea, he is hungry, and his strength faileth him ;  
He drinketh no water, and he is faint.
- 13 The carpenter stretcheth his line ;  
He marketh out the form of it with red ochre :  
He worketh it with the sharp tool ;  
He figureth it with the compass :  
He maketh it according to the fashion of a man ;  
According to the beauty of the human form, that it may abide in the house.
- 14 He heweth down cedars for his use :  
And he taketh the pine, and the oak ;  
And layeth in good store of the trees of the forest.  
He planteth the ash, and the rain nourisheth it ;
- 15 That it may be for the use of man, for fuel :  
And he taketh thereof, and warmeth himself ;  
Yea he heateth the oven with it, and baketh bread :  
He also formeth a god, and worshippeth it ;  
He maketh of it a graven image, and boweth down unto it.
- 16 Part of it he burneth in the fire ;  
And with part of it he dresseth flesh, and eateth :  
He roasteth meat, and his hunger is satisfied ;  
He also warmeth himself, and sayeth,  
Aha ! I am warmed, I have enjoyed the fire :
- 17 And the remainder thereof he maketh a god, even his graven image ;  
He boweth down to it, and worshippeth it ;  
And he prayeth unto it, and sayeth ;  
Deliver me, for thou art my God !
- 18 They know not, neither do they understand :  
Verily their eyes are closed up, that they cannot see ;  
And their heart, that they cannot rightly discern :
- 19 Neither doth he consider in his heart ;  
Neither hath he knowledge, nor understanding, to say :  
Part of it I have burned in the fire ;  
I have also baked bread on the coals thereof :  
I have roasted flesh, and I have eaten :  
And shall I make the remnant an abomination ?

- Shall I bow myself down to the stock of a tree ?
- 20 He feedeth on ashes ; a deluded heart leadeth him aside ;  
So that he cannot deliver his own soul, nor say,  
Is there not a lie in my right hand ?
- 21 Remember these things, O Jacob ;  
And, Israel ; for thou art my servant :  
I have formed thee ; thou art a servant unto me ;  
O Israel, by me thou shalt not be forgotten.
- 22 I have made thy transgressions vanish away like a cloud ;  
And thy sins like a vapour :  
Return unto me ; for I have redeemed thee.
- 23 Sing, O ye heavens, for JEHOVAH hath effected it ;  
Utter a joyful sound, O ye depths of the earth :  
Burst forth into song, O ye mountains ;  
Thou forest, and every tree therein !  
For JEHOVAH hath redeemed Jacob ;  
And will be glorified in Israel.
- 24 Thus saith JEHOVAH, thy redeemer ;  
Even he, that formed thee from the womb :  
I am JEHOVAH, who make all things ;  
Who stretch out the heavens alone ;  
Who spread the firm earth by myself :
- 25 I am he, who frustrateth the prognostics of the impos-  
tors ;  
And maketh the diviners mad :  
Who reverseth the devices of the sages,  
And infatuateth their knowledge :
- 26 Who establisheth the word of his servant ;  
And accomplisheth the counsel of his messengers :  
Who sayeth to Jerusalem, Thou shalt be inhabited ;  
And to the cities of Judah, Ye shall be built ;  
And her desolated places I will restore :
- 27 Who sayeth to the deep, Be thou wasted ;  
And I will make dry thy rivers :
- 28 Who sayeth to Cyrus, Thou art my shepherd !  
And he shall fulfil all my pleasure :  
Who sayeth to Jerusalem, Thou shalt be built ;  
And to the temple, Thy foundations shall be laid !

- CHAP. 1     Thus saith JEHOVAH to his anointed ;  
XLV.     To Cyrus, whom I hold fast by the right hand :  
            That I may subdue nations before him ;  
            And ungird the loins of kings :  
            That I may open before him the valves ;  
            And the gates shall not be shut :—
- 2 I will go before thee ;  
    And make the mountains level :  
    The valves of brass will I break in sunder ;  
    And the bars of iron will I hew down.
- 3 And I will give unto thee the treasures of darkness,  
    And the stores deep hidden in secret places :  
    That thou mayest know that I am JEHOVAH ;  
    He that calleth thee by thy name, the God of Israel.
- 4 For the sake of my servant Jacob ;  
    And of Israel, my chosen ;  
    I have even called thee by thy name ;  
    I have surnamed thee, though thou knowest me not.
- 5 I am JEHOVAH, and none else ;  
    Beside me there is no God.  
    I will gird thee, though thou hast not known me :
- 6 That they may know, from the rising of the sun,  
    And from the west, that there is none beside me :  
    I am JEHOVAH, and none else ;
- 7 Forming light, and creating darkness ;  
    Making peace, and creating evil :  
    I JEHOVAH am the author of all these things.
- 8     Drop down, O ye heavens, the dew from above :  
    And let the clouds shower down righteousness :  
    Let the earth open her bosom, and let salvation produce her fruit ;  
    And let justice push forth her bud together :  
    I JEHOVAH have created it.
- 9     Wo unto him, that contendeth with the power that  
            formed him ;  
    The potsherd with the moulder of the clay !  
    Shall the clay say to the potter, What makest thou ?  
    And to the workman, Thou hast no hands ?
- 10 Wo unto him that sayeth to his father, What begetteth  
    thou ?  
    And to his mother, What dost thou bring forth ?

- 11 Thus saith JEHOVAH, the Holy One of Israel ;  
And he that formeth the things which are to come :  
Do ye question me concerning my children ?  
And do ye give me directions concerning the works of  
my hands ?
- 12 I have made the earth ;  
And man upon it I have created :  
My hands have stretched out the heavens ;  
And to all the host of them I have given command :
- 13 I have raised him up in righteousness ;  
And I will make level all his ways.  
He shall build my city, and release my captives ;  
Not for price, nor for reward :  
Saith JEHOVAH, God of Hosts.
- 14 Thus saith JEHOVAH :  
The wealth of Egypt, and the merchandise of Cush,  
And the Sabeans tall of stature,  
Shall come over to thee, and shall be thine :  
They shall follow thee ; in chains shall they pass along ;  
They shall bow down to thee, and in suppliant guise  
address thee :  
In thee alone is God ;  
And there is no God besides whatever.
- 15 Verily, thou art a God that hidest thy counsels,  
O God of Israel, the saviour !
- 16 They are ashamed, they are even confounded, his  
adversaries, all of them ;  
Together they retire in confusion, the fabricators of  
images.
- 17 But Israel shall be saved in JEHOVAH with eternal sal-  
vation :  
Ye shall not be ashamed, neither shall ye be confounded,  
to the ages of eternity.
- 18 For thus saith JEHOVAH,  
Who created the heavens ; he is God :  
Who formed the earth and made it ; he hath established  
it :  
He created it not in vain ; for he formed it to be inha-  
bited :

I am JEHOVAH, and none besides :

- 19 I have not spoken in secret, in a dark place of the earth ;  
I have not said to the seed of Jacob, Seek ye me in vain :  
I am JEHOVAH, who speak truth ; who give direct  
answers.

- 20 Assemble yourselves together, and come ;  
Gather yourselves together, ye that are escaped from  
among the nations.

They know nothing, that carry about the wood which  
they have carved ;

That address themselves in prayer to a god which can-  
not save.

- 21 Publish it abroad, and bring them near ; and let them  
consult together :

Who hath made this known long before, hath declared  
it from the first ?

Is it not I JEHOVAH, than whom there is no other God ?  
A God that uttereth truth, and granteth salvation ; there  
is none beside me !

- 22 Look unto me, and be saved, O all ye remote people of  
the earth ;

For I am God, and there is none else.

- 23 By myself have I sworn ; truth is gone forth from my  
mouth ;

The word, and it shall not be revoked :

Surely to me shall every knee bow, shall every tongue  
swear ;

- 24 Saying, Only to JEHOVAH belongeth salvation and power !  
To him they shall come ; they shall be ashamed, all that  
are incensed against him :

- 25 In JEHOVAH shall be justified, and make their boast, all  
the seed of Israel.

CHAP. 1  
XLVI.

BEL boweth down, Nebo croucheth ;

Their idols are laid on the beasts and the cattle ;

Their burthens are heavy, a grievous weight to the weary  
beast.

- 2 They crouched, they bowed down together ;  
They could not deliver their own charge :  
Even they themselves are gone into captivity.

- 3 Harken unto me, O house of Jacob ;  
And all ye the remnant of the house of Israel :

- Ye that have been borne by me from the birth;  
That have been carried from the womb :
- 4 And even to your old age, I am the same;  
And even to your grey hairs, I will carry you.  
I have made, and I will bear;  
I will carry, and will deliver you.
- 5 To whom will ye liken me, and equal me?  
And to whom will ye compare me, that we may be like?
- 6 Ye that lavish gold out of the bag;  
And that weigh silver in the balance?  
They hire a goldsmith, and he maketh it a god:  
They worship him; yea they prostrate themselves before him.
- 7 They bear him on the shoulder; they carry him about;  
They set him down in his place, and he standeth:  
From his place he shall not remove;  
To him that crieth unto him, he will not answer;  
Neither will he deliver him from his distress.
- 8 Remember this, and shew yourselves men:  
Reflect on it deeply, O ye apostates!
- 9 Remember the former things, of old time:  
Verily I am God, and none else;  
I am God, nor is there any thing like me:
- 10 From the beginning making known the end;  
And from early times, the things that are not yet done:  
Saying, My counsel shall stand;  
And whatever I have willed, I will effect.
- 11 Calling from the east the eagle;  
And from a land far distant, the man of my counsel:  
As I have spoken, so will I bring it to pass;  
I have formed the design, and I will execute it.
- 12 Hearken unto me, O ye stubborn of heart;  
Ye that are far distant from deliverance:
- 13 I bring my promised deliverance near, it shall not be far distant;  
And my salvation shall not be delayed.  
And I will give in Sion salvation;  
To Israel I will give my glory.



- CHAP. XLVII. 1 DESCEND, and sit on the dust, O virgin daughter of  
Babylon ;  
Sit on the bare ground without a throne, O daughter of  
the Chaldeans :  
For thou shalt no longer be called the tender, and the  
delicate.
- 2 Take the mill, and grind the corn :  
Uncover thy locks, disclose thy flowing hair ;  
Make bare thy leg ; wade through the rivers.
- 3 Thy nakedness shall be uncovered ; even thy shame shall  
be seen :  
I will take full vengeance ; neither will I suffer man to  
intercede with me.
- 4 Our avenger, JEHOVAH God of Hosts,  
The Holy One of Israel, is his name !
- 5 Sit thou in silence, go into darkness, O daughter of  
the Chaldeans ;  
For thou shalt no longer be called the lady of the king-  
doms.
- 6 I was angry with my people ; I profaned my heritage ;  
And I gave them up into thy hand :  
Thou didst not shew mercy unto them ;  
Even upon the aged didst thou greatly aggravate the  
weight of thy yoke.
- 7 And thou saidst, I shall be a lady for ever :  
Because thou didst not attentively consider these things ;  
Thou didst not think on what was in the end to befall  
thee.
- 8 But hear now this, O thou voluptuous, that sittest in  
security ;  
Thou that sayest in thy heart, I am, and there is none  
else ;  
I shall not sit a widow ; I shall not know the loss of  
children.
- 9 Yet shall these two things come upon thee in a moment ;  
In one day, loss of children and widowhood :  
On a sudden shall they come upon thee ;  
Notwithstanding the multitude of thy sorceries, and the  
great strength of thine enchantments.

- 10 But thou didst trust in thy wickedness, and saidst, None seeth me :  
Thy wisdom and thy knowledge have perverted thy mind ;  
So that thou hast said in thy heart, I am, and there is none besides.
- 11 Therefore evil shall come upon thee, which thou shalt not know how to deprecate ;  
And mischief shall fall upon thee, which thou shalt not be able to expiate ;  
And destruction shall come upon thee suddenly, of which thou shalt have no apprehension.
- 12 Persist now in thine enchantments ;  
And in the multitude of thy sorceries, in which thou hast laboured from thy youth ;  
If peradventure thou mayest be profited, if thou mayest be strengthened by them.
- 13 Thou art wearied in the multiplicity of thy counsels :  
Let them stand up now, and save thee ;  
The observers of the heavens, the gazers on the stars ;  
They that prognosticate, at every new moon,  
What are the events that shall happen unto thee.
- 14 Behold they shall be like stubble ; the fire shall burn them up :  
They shall not deliver their own souls from the power of the flame ;  
Not a coal to warm one, not a fire to sit by, shall be left of them.
- 15 Such shall these be unto thee, with whom thou hast laboured ;  
Thy negociators, with whom thou hast dealt from thy youth :  
Every one shall turn aside to his own business ; none shall deliver thee.

CHAP.  
XLVIII.

- 1 HEAR this, O house of Jacob ;  
Ye that are called by the name of Israel :  
Ye that flow from the fountain of Judah ;  
Ye that swear by the name of JEHOVAH,  
And publicly acknowledge the God of Israel ;  
But not in sincerity, nor in truth :  
2 Who take their name from the Holy City.

And make the God of Israel their support ;  
JEHOVAH God of Hosts is his name :

- 3 The former things I shewed unto you from the first ;  
And from my mouth they proceeded, and I declared  
them :

On a sudden I effected them, and they came to pass.

- 4 Because I knew that thou wast obstinate,  
And that thy neck was a sinew of iron,  
And that thy front was brass ;

- 5 Therefore I shewed them unto thee from the first ;  
Before they should come to pass, I made thee hear them :  
Lest thou shouldst say, Mine idol hath caused them ;  
And my graven and my molten image hath directed them.

- 6 Thou didst hear it beforehand ; behold, the whole is  
accomplished :

And will ye not openly acknowledge this ?  
From this time I make thee hear new things,  
Kept secret hitherto, and of which thou hast no know-  
ledge :

- 7 They are produced now, and not of old ;  
And before this day thou hast not heard them :  
Lest thou shouldst say, Lo ! I knew them.

- 8 Yea, thou hast not heard, thou hast not known,  
Yea, from the first thine ear was not opened to receive  
them :

For I knew, that thou wouldst certainly deal falsely,  
And that Apostate was thy name from thy birth.

- 9 For the sake of my name I will defer mine anger ;  
And for the sake of my praise I will restrain it from thee,  
That I may not utterly cut thee off.

- 10 Behold, I have purified thee in the fire, but not as silver ;  
I have tried thee in the furnace of affliction.

- 11 For mine own sake will I do it ; for how would my name  
be blasphemed ?

And my glory I will not give to another.

- 12 Hearken unto me, O Jacob my servant ;  
And Israel, whom I have called.

I am He ; I am the first, and I am the last :

- 13 Yea my hand hath founded the earth ;  
And my right hand hath spanned the heavens :  
I summon them ; they present themselves together.

- 14 Gather yourselves together all of you, and hear :  
Who among you hath predicted these things ?  
He, whom JEHOVAH hath loved, will execute  
His will on Babylon, and his power on the Chaldeans.
- 15 I, even I, have spoken ; yea I have called him :  
I have brought him, and his way shall prosper.
- 16 Draw near unto me, and hear ye this :  
From the beginning I have not spoken in secret ;  
Before the time when it began to exist, I had decreed it.  
And now the Lord JEHOVAH hath sent me, and his  
Spirit.
- 17 Thus saith JEHOVAH,  
Thy redeemer, the Holy One of Israel :  
I am JEHOVAH, thy God ;  
Who teacheth thee what will tend to thy profit ;  
Who directeth thee in the way wherein thou shouldst go.
- 18 O that thou hadst attended to my commands !  
Then had thy prosperity been like the river ;  
And thy blessedness, as the floods of the sea :
- 19 And thy seed had been as the sand ;  
And the issue of thy bowels, like that of the bowels  
thereof :  
Thy name should not be cut off, nor destroyed from  
before me.
- 20 Come ye forth from Babylon ; flee ye from the land  
of the Chaldeans with the voice of joy :  
Publish ye this, and make it heard ; utter it forth even  
to the end of the earth :  
Say ye, JEHOVAH hath redeemed his servant Jacob ;
- 21 They thirsted not in the deserts, through which he made  
them go ;  
Waters from the rock he caused to flow for them ;  
Yea he clave the rock, and forth gushed the waters.
- 22 There is no peace, saith JEHOVAH, to the wicked.

CHAP. 1 HEARKEN unto me, O ye distant lands ;  
XLIX. And ye peoples, attend from afar.  
JEHOVAH from the womb hath called me ;

- From the bowels of my mother hath he mentioned my name.
- 2 And he hath made my mouth a sharp sword ;  
In the shadow of his hand he hath concealed me :  
Yea he hath made me a polished shaft ;  
He hath laid me up in store in his quiver :
- 3 And he hath said unto me, Thou art my servant ;  
Israel, in whom I will be glorified.
- 4 And I said : I have laboured in vain ;  
For nought, and for vanity, I have spent my strength :  
Nevertheless my cause is with JEHOVAH ;  
And the reward of my work with my God.
- 5 And now thus saith JEHOVAH,  
(Who formed me from the womb to be his servant,  
To bring back again Jacob unto him,  
And that Israel unto him may be gathered :  
Therefore am I glorious in the eyes of JEHOVAH,  
And my God is my strength) :
- 6 It is a small thing for thee, that thou shouldst be my servant,  
To raise up the cions of Jacob,  
And to restore the branches of Israel :  
I will even give thee for a light to the nations,  
To be my salvation to the end of the earth.
- 7 Thus saith JEHOVAH,  
The redeemer of Israel, his Holy One ;  
To him, whose person is despised, whom the nation  
holds in abhorrence ;  
To the subject of rulers :  
Kings shall see him, and rise up ;  
Princes, and they shall worship him :  
For the sake of JEHOVAH, who is faithful ;  
Of the Holy One of Israel, for he hath chosen thee.
- 8 Thus saith JEHOVAH :  
In the season of acceptance have I heard thee,  
And in the day of salvation have I helped thee ;  
And I will preserve thee, and give thee for a covenant  
of the people ;  
To restore the land, to give possession of the desolate  
heritages.
- 9 Saying to the bounden, Go forth ;  
And to those that are in darkness, Appear :

- They shall feed beside the ways,  
And on all the eminences shall be their pasture.
- 10 They shall not hunger, neither shall they thirst ;  
Neither shall the glowing heat, or the sun, smite them :  
For he, that hath compassion on them, shall lead them ;  
And shall guide them to the bursting springs of water.
- 11 And I will make all my mountains an even way ;  
And my causeways shall be raised on high.
- 12 Lo ! these shall come from afar ;  
And lo ! these from the north and the west ;  
And these from the land of Sinim.
- 13 Sing aloud, O ye heavens ; and rejoice, O earth ;  
Ye mountains, burst forth into song :  
For JEHOVAH hath comforted his people,  
And will have compassion on his afflicted.
- 14 But Sion sayeth : JEHOVAH hath forsaken me ;  
And my Lord hath forgotten me.
- 15 Can a woman forget her sucking infant ;  
That she should have no tenderness for the son of her  
womb ?  
Even these may forget ;  
But I will not forget thee.
- 16 Behold, on the palms of my hands have I delineated  
thee :  
Thy walls are for ever in my sight.
- 17 They, that destroyed thee, shall soon become thy builders ;  
And they, that laid thee waste, shall become thine offspring.
- 18 Lift up thine eyes around, and see ;  
All these are gathered together, they come to thee.  
As I live, saith JEHOVAH,  
Surely thou shalt clothe thyself with them all, as with a  
rich dress ;  
And bind them about thee, as a bride her jewels.
- 19 For thy waste, and thy desolate places,  
And thy land laid in ruins ;  
Even now it shall be straitened with inhabitants ;  
And they, that devoured thee, shall be removed far away.
- 20 The sons, of whom thou wast bereaved, shall yet say in  
thine ears,

This place is too strait for me ; make room for me, that  
I may dwell.

- 21 And thou shalt say in thine heart : Who hath begotten  
me these ?

I was bereaved of my children, and solitary ;  
An exile, and an outcast ; who then hath nursed these  
up ?

Lo ! I was abandoned, and alone ; these then, where  
were they ?

- 22 Thus saith the Lord JEHOVAH :

Behold, I will lift up my hand to the nations ;  
And to the peoples will I exalt my signal ;  
And they shall bring thy sons in their bosom,  
And thy daughters shall be borne on their shoulder :

- 23 And kings shall be thy foster-fathers,  
And their queens thy nursing mothers :  
With their faces to the earth they shall bow down unto  
thee,  
And shall lick the dust of thy feet.  
And thou shalt know that I am JEHOVAH ;  
And that they, who trust in him, shall not be ashamed.

- 24 Shall the spoil be taken away from the mighty ?  
Or shall the prey seized by the terrible be rescued ?

- 25 Yea, thus saith JEHOVAH :

Even the prey of the mighty shall be retaken ;  
And the spoil seized by the terrible shall be rescued :  
For with those that contend with thee, I will contend ;  
And thy children I will deliver.

- 26 And I will gorge thine oppressors with their own flesh ;  
And with their own blood, as with new wine, will I  
drench them :  
And all flesh shall know,  
That I JEHOVAH am thy saviour ;  
And that thy redeemer is the Mighty One of Jacob.

# CHAP. I      Thus saith JEHOVAH :

- L. Where is this bill of your mother's divorcement,  
By which I dismissed her ?  
Or who is he among my creditors,  
To whom I have sold you ?  
Behold, for your iniquities are ye sold ;  
And for your transgressions is your mother dismissed.

- 2 Wherefore came I, and there was no man?  
Called I, and none answered?  
Is then my hand so greatly shortened, that I cannot  
redeem?  
And have I no power to deliver?  
Behold, at my rebuke I make dry the sea;  
I make the rivers a desert:  
Their fish is dried up, because there is no water;  
And dieth away for thirst.
- 3 I clothe the heavens with blackness;  
And sackcloth I make their covering.
- 4 THE Lord JEHOVAH hath given me the tongue of the  
learned;  
That I might know how to speak a seasonable word to  
the weary.  
He wakeneth, morning by morning,  
He wakeneth mine ear, to hearken with the attention of  
a learner.
- 5 The Lord JEHOVAH hath opened mine ear;  
And I was not rebellious;  
Neither did I withdraw myself backward.
- 6 I gave my back to the smiters,  
And my cheeks to them that plucked off the hair:  
My face I hid not from shame and spitting.
- 7 For the Lord JEHOVAH is my helper;  
Therefore I am not ashamed.  
Therefore have I set my face as a flint;  
And I know that I shall not be confounded.
- 8 He that justifieth me is near at hand:  
Who is he that will contend with me? let us stand forth  
together:  
Who is mine adversary? let him come on to the contest.
- 9 Behold, the Lord JEHOVAH is my advocate:  
Who is he that shall condemn me?  
Lo! all of them shall wax old as a garment;  
The moth shall consume them.
- 10 Who is there among you that feareth JEHOVAH?  
Let him hearken unto the voice of his servant:  
That walketh in darkness, and hath no light?  
Let him trust in the name of JEHOVAH;



And rest himself on the support of his God.

- 11 Behold, all ye who kindle a fire ;  
Who heap the fuel round about :  
Walk ye in the light of your fire,  
And of the fuel which ye have kindled.  
This ye shall have at my hand ;  
Ye shall lie down in sorrow.

CHAP. 1 HEARKEN unto me, ye that pursue righteousness,  
LI. Ye that seek JEHOVAH.

- Look unto the rock, from whence ye were hewn ;  
And to the hollow of the cave, whence ye were digged.
- 2 Look unto Abraham your father ;  
And unto Sarah, who bore you :  
For I called him, being a single person,  
And I blessed him, and I multiplied him.
- 3 Thus therefore shall JEHOVAH console Sion ;  
He shall console all her desolations :  
And he shall make her wilderness like Eden ;  
And her desert like the garden of JEHOVAH :  
Joy and gladness shall be found in her ;  
Thanksgiving, and the voice of melody.
- 4 Attend unto me, O ye peoples ;  
And give ear unto me, O ye nations :  
For the law from me shall proceed ;  
And my judgment will I cause to break forth for a light  
to the peoples.
- 5 My righteousness is at hand ; my salvation goeth forth ;  
And mine arm shall dispense judgment to the peoples :  
Me the distant lands shall expect ;  
And to mine arm shall they look with confidence.
- 6 Lift up unto the heavens your eyes ;  
And look down unto the earth beneath :  
Verily the heavens shall dissolve, like smoke ;  
And the earth shall wax old, like a garment ;  
And its inhabitants shall perish, like the vilest insect :  
But my salvation shall endure for ever ;  
And my righteousness shall not decay.
- 7 Hearken unto me, ye that know righteousness ;  
The people, in whose heart is my law :  
Fear not the reproach of wretched man ;

Neither be ye borne down by their revilings.

- 8 For the moth shall consume them, like a garment ;  
And the worm shall eat them, like wool :  
But my righteousness shall endure for ever ;  
And my salvation to the age of ages.

- 9 Awake, awake, clothe thyself with strength, O arm  
of JEHOVAH !

Awake, as in the days of old, the ancient generations.  
Art thou not the same that smote Rahab, that wounded  
the dragon ?

- 10 Art thou not the same that dried up the sea, the waters  
of the great deep ?  
That made the depths of the sea a path for the redeemed  
to pass through ?

- 11 Thus shall the ransomed of JEHOVAH return,  
And come to Sion with loud acclamation :  
And everlasting gladness shall crown their heads ;  
Joy and gladness shall they obtain,  
And sorrow and sighing shall flee away.

- 12 I, even I, am he that comforteth you :  
Who art thou, that thou shouldst fear wretched man,  
that dieth ;  
And the son of man, that shall become as the grass ?

- 13 And shouldst forget JEHOVAH thy maker,  
Who stretched out the heavens, and founded the earth ;  
And shouldst every day be in continued fear  
Because of the fury of the oppressor,  
As if he were just ready to destroy ?  
And where now is the fury of the oppressor ?

- 14 He marcheth on with speed, who cometh to set free the  
captive ;  
That he may not die in the dungeon,  
And that his bread may not fail.

- 15 For I am JEHOVAH thy God ;  
He, who stilleth at once the sea, though the waves there-  
of roar ;  
JEHOVAH God of Hosts is his name.

- 16 I have put my words in thy mouth ;  
And with the shadow of my hand have I covered thee :  
To stretch out the heavens, and to lay the foundations  
of the earth ;  
And to say unto Sion, Thou art my people.

- 17 Rouse thyself, rouse thyself up; arise, O Jerusalem !  
Who hast drunken from the hand of JEHOVAH the cup  
of his fury :  
The dregs of the cup of trembling thou hast drunken,  
thou hast wrung them out.
- 18 There is not one to lead her, of all the sons which she  
hath brought forth ;  
Neither is there one to support her by the hand, of all  
the sons which she hath educated.
- 19 These two things have befallen thee ; who shall bemoan  
thee ?  
Desolation, and destruction ; the famine, and the sword ;  
who shall comfort thee ?
- 20 Thy sons lie astounded ; they are cast down,  
At the head of all the streets, like the oryx taken in the  
toils ;  
Drenched to the full with the fury of JEHOVAH, with the  
rebuke of thy God.
- 21 Wherefore hear now this, O thou afflicted daughter ;  
And thou drunken, but not with wine.
- 22 Thus saith thy Lord JEHOVAH ;  
And thy God, who avengeth his people :  
Behold, I take from thy hand the cup of trembling ;  
The dregs of the cup of my fury ;  
Thou shalt drink of it again no more.
- 23 But I will put it into the hand of them who oppress  
thee ;  
Who say to thee, Bow down thy body, that we may go  
over :  
And thou layedst down thy back, as the ground ;  
And as the street, to them that pass along.

- CHAP. I  
LII. AWAKE, awake ; be clothed with thy strength, O Sion :  
Clothe thyself with thy glorious garments, O Jerusalem,  
thou holy city !  
For no more shall enter into thee the uncircumcised and  
the polluted.
- 2 Shake thyself from the dust, ascend thy lofty seat, O  
Jerusalem :  
Loose thyself from the bands of thy neck, O captive  
daughter of Sion !

- 3 For thus saith JEHOVAH :  
For nought were ye sold ;  
And not with money shall ye be ransomed.
- 4 For thus saith the Lord JEHOVAH :  
My people went down to Egypt,  
At the first, to sojourn there ;  
And the Assyrian, at the last, hath oppressed them.
- 5 And now, what have I more to do, saith JEHOVAH,  
Seeing that my people is taken away for nought ;  
And they, that are lords over them, make their boast of  
it, saith JEHOVAH ;  
And continually every day is my name exposed to contempt ?
- 6 Therefore shall my people know my name in that day :  
For I am he, JEHOVAH, that promised ; and lo ! here I  
am !
- 7 How beautiful appear on the mountains  
The feet of the joyful messenger ; of him, that announceth  
peace !  
Of the joyful messenger of good tidings ; of him, that  
announceth salvation !  
Of him, that sayeth unto Sion, Thy God reigneth !
- 8 All thy watchmen lift up their voice ; they shout together :  
For face to face shall they see, when JEHOVAH returneth  
to Sion.
- 9 Burst forth into joy, shout together, ye ruins of Jerusalem !  
For JEHOVAH hath comforted his people ; he hath redeemed  
Israel.
- 10 JEHOVAH hath made bare his holy arm, in the sight of  
all the nations ;  
And all the ends of the earth have seen the salvation of  
our God.
- 11 Depart, depart ye, go ye out from thence ; touch no  
polluted thing :  
Go ye out from the midst of her ; be ye clean, ye that  
bear the vessels of JEHOVAH !
- 12 Verily not in haste shall ye go forth ;  
And not by flight shall ye march along :  
For JEHOVAH shall march in your front ;  
And the God of Israel shall bring up your rear.

- 13 BEHOLD, my servant shall prosper ;  
He shall be raised aloft, and magnified, and very highly  
exalted.
- 14 As many were astonished at him ;  
(To such a degree was his countenance disfigured, more  
than that of man ;  
And his form, more than the sons of men) ;
- 15 So shall he sprinkle many nations :  
Before him shall kings shut their mouths ;  
For what was not before declared to them, they shall  
see,  
And what they had not heard, they shall attentively con-  
sider.

- CHAP. LIII. 1 WHO hath believed our report ;  
And to whom hath the arm of JEHOVAH been manifested ?
- 2 For he groweth up in their sight like a tender sucker ;  
And like a root from a thirsty soil :  
He hath no form, nor any beauty, that we should regard  
him ;  
Nor is his countenance such, that we should desire him.
- 3 Despised, nor accounted in the number of men ;  
A man of sorrows, and acquainted with grief ;  
As one that hideth his face from us :  
He was despised, and we esteemed him not.
- 4 Surely our infirmities he hath borne ;  
And our sorrows, he hath carried them :  
Yet we thought him judicially stricken ;  
Smitten of God, and afflicted.
- 5 But he was wounded for our transgressions ;  
Was smitten for our iniquities :  
The chastisement, by which our peace is effected, was  
laid upon him ;  
And by his bruises we are healed.
- 6 We all of us like sheep have strayed ;  
We have turned aside, every one to his own way ;  
And JEHOVAH hath made to light upon him the iniquity  
of us all.
- 7 It was exacted, and he was made answerable ; and he  
opened not his mouth :  
As a lamb that is led to the slaughter,

- And as a sheep before her shearers  
Is dumb; so he opened not his mouth.
- 8 By an oppressive judgment he was taken off;  
And his manner of life who would declare?  
For he was cut off from the land of the living;  
For the transgression of my people he was smitten to death.
- 9 And his grave was appointed with the wicked;  
But with the rich man was his tomb.  
Although he had done no wrong,  
Neither was there any guile in his mouth;
- 10 Yet it pleased JEHOVAH to crush him with affliction.  
If his soul shall make a propitiatory sacrifice,  
He shall see a seed, which shall prolong their days,  
And the gracious purpose of JEHOVAH shall prosper in  
his hands.
- 11 Of the travail of his soul he shall see [the fruit], and be  
satisfied:  
By the knowledge of him shall my servant justify many;  
For the punishment of their iniquities he shall bear.
- 12 Therefore will I distribute to him the many for his  
portion;  
And the mighty people shall he share for his spoil:  
Because he poured out his soul unto death;  
And was numbered with the transgressors:  
And he bare the sin of many;  
And made intercession for the transgressors.

- CHAP. LIV. 1 SHOUT for joy, O thou barren, that didst not bear;  
LIV. Break forth into joyful shouting, and exult, thou that  
didst not travail:  
For more are the children of the desolate,  
Than of the married woman, saith JEHOVAH.
- 2 Enlarge the place of thy tent;  
And let the canopy of thy habitation be extended:  
Spare not; lengthen thy cords,  
And firmly fix thy stakes:
- 3 For on the right hand, and on the left, thou shalt burst  
forth with increase;  
And thy seed shall inherit the nations;  
And they shall inhabit the desolate cities.
- 4 Fear not, for thou shalt not be confounded;  
And blush not, for thou shalt not be brought to reproach:

- For thou shalt forget the shame of thy youth ;  
And the reproach of thy widowhood thou shalt remember no more.
- 5 For thy husband is thy maker ;  
JEHOVAH God of Hosts is his name :  
And thy redeemer is the Holy One of Israel ;  
The God of the whole earth shall he be called.
- 6 For as a woman forsaken, and deeply afflicted, hath JEHOVAH recalled thee ;  
And as a wife, wedded in youth, but afterwards rejected, saith thy God.
- 7 In a little anger have I forsaken thee ;  
But with great mercies will I receive thee again :
- 8 In a short wrath I hid my face for a moment from thee ;  
But with everlasting kindness will I have mercy on thee ;  
Saith thy redeemer JEHOVAH.
- 9 The same will I do now, as in the days of Noah, when I swear,  
That the waters of Noah should no more pass over the earth :  
So have I sworn, that I will not be wroth with thee, nor rebuke thee.
- 10 For the mountains shall be removed ;  
And the hills shall be overthrown :  
But my kindness from thee shall not be removed ;  
And the covenant of my peace shall not be overthrown ;  
Saith JEHOVAH, who beareth towards thee the most tender affection.
- 11 O thou afflicted, beaten with the storm, destitute of consolation !  
Behold I lay thy stones in cement of vermilion,  
And thy foundations with sapphires :
- 12 And I will make of rubies thy battlements ;  
And thy gates of carbuncles ;  
And the whole circuit of thy walls shall be of precious stones :
- 13 And all thy children shall be taught by JEHOVAH ;  
And great shall be the prosperity of thy children.
- 14 In righteousness shalt thou be established :  
Be thou far from oppression ; yea thou shalt not fear it ;  
And from terror ; for it shall not approach thee.
- 15 Behold, they shall be leagued together, but not by my command ;

Whosoever is leagued against thee, shall come over to thy side.

- 16 Behold, I have created the smith,  
Who bloweth up the coals into a fire,  
And produceth instruments according to his work ;  
And I have created the destroyer to lay waste.
- 17 Whatever weapon is formed against thee, it shall not prosper ;  
And against every tongue, that contendeth with thee,  
thou shalt obtain thy cause.  
This is the heritage of JEHOVAH's servants,  
And their justification from me, saith JEHOVAH.

- CHAP. 1    Ho ! every one that thirsteth, come ye to the waters !  
LV.        And that hath no silver, come ye, buy, and eat !  
              Yea, come, buy ye without silver ;  
              And without price, wine and milk.
- 2 Wherefore do ye weigh out your silver for that which  
is no bread ?  
And your riches, for that which will not satisfy ?  
Attend, and hearken unto me ; and eat that which is  
truly good ;  
And your soul shall feast itself with the richest delicacies.
- 3 Incline your ear, and come unto me ;  
Attend, and your soul shall live :  
And I will make with you an everlasting covenant ;  
I will give you the gracious promises made to David,  
which never shall fail.
- 4 Behold, for a witness to the peoples I have given him ;  
A leader, and a lawgiver to the nations.
- 5 Behold, the nation, whom thou knewest not, thou shalt  
call ;  
And the nation, who knew not thee, shall run unto thee,  
For the sake of JEHOVAH thy God ;  
And for the Holy One of Israel, for he hath glorified  
thee.
- 6        Seek ye JEHOVAH, while he may be found ;  
          Call ye upon him, while he is near at hand :
- 7 Let the wicked forsake his way,  
And the unrighteous man his thoughts ;



- And let him return unto JEHOVAH, for he will receive him with compassion ;  
And unto our God, for he aboundeth in forgiveness.
- 8 For my thoughts are not your thoughts ;  
Neither are your ways my ways, saith JEHOVAH.
- 9 For as the heavens are higher than the earth ;  
So are my ways higher than your ways,  
And my thoughts than your thoughts.
- 10 Verily, like as the rain descendeth,  
And the snow, from the heavens ;  
And thither it doth not return ;  
But moisteneth the earth,  
And maketh it generate, and put forth its increase ;  
That it may give seed to the sower, and bread to the eater :
- 11 So shall be the word which goeth forth from my mouth ;  
It shall not return unto me fruitless ;  
But it shall effect what I have willed ;  
And make the purpose succeed, for which I have sent it.
- 12 Surely with joy shall ye go forth,  
And with peace shall ye be led onward :  
The mountains and the hills shall burst forth before you  
into song ;  
And all the trees of the field shall clap their hands.
- 13 Instead of the thorny bushes shall grow up the fir-tree ;  
And instead of the bramble shall grow up the myrtle :  
And it shall be unto JEHOVAH for a memorial ;  
For a perpetual sign, which shall not be abolished.

CHAP. 1      THUS saith JEHOVAH :

LVI.      Keep ye judgment, and practise righteousness ;  
For my salvation is near, just ready to come ;  
And my righteousness, to be revealed.

- 2 Blessed is the mortal that doeth this ;  
And the son of man that holdeth it fast :  
That keepeth the sabbath, and profaneth it not ;  
And restraineth his hand from doing evil.

- 3 And let not the son of the stranger speak,  
That cleaveth unto JEHOVAH, saying :  
JEHOVAH hath utterly separated me from his people.

- Neither let the eunuch say :  
Behold, I am a dry tree.
- 4 For thus saith JEHOVAH to the eunuchs :  
Whoever of them shall have kept my sabbaths,  
And shall have chosen that in which I delight,  
And shall have stedfastly maintained my covenant ;
- 5 To them I will give in my house,  
And within my walls, a memorial and a name,  
Better than that of sons and daughters :  
An everlasting name will I give them,  
Which shall never be cut off.
- 6 And the sons of the stranger, who cleave unto JEHOVAH ;  
To minister unto him, and to love the name of JEHOVAH,  
And to become his servants :  
Every one that keepeth the sabbath, and profaneth it not ;  
And that stedfastly maintaineth my covenant ;
- 7 Them will I bring unto my holy mountain ;  
And I will make them rejoice in my house of prayer :  
Their burnt-offerings and their sacrifices shall be accepted  
on mine altar ;  
For my house shall be called, The house of prayer for  
all the peoples.
- 8 Thus saith the Lord JEHOVAH,  
Who gathereth together the outcasts of Israel :  
Yet will I gather others unto him, beside those that are  
already gathered.
- 9 O ALL ye beasts of the field, come away ;  
Come to devour, O all ye beasts of the forest !
- 10 His watchmen are blind, all of them ; they are ignorant ;  
They are all of them dumb dogs, they cannot bark :  
Dreamers, sluggards, loving to slumber.
- 11 Yea these dogs are of untamed appetite ;  
They know not to be satisfied.  
And the shepherds themselves cannot understand :  
They all of them turn aside to their own way ;  
Each to his own lucre, from the highest to the lowest.
- 12 Come on, let us provide wine ;  
And let us swill strong drink :  
And as to-day, so shall be the cheer of to-morrow ;  
Great, even far more abundant.

- CHAP. LVII. 1 THE righteous man perisheth, and no one considereth ;  
And pious men are taken away, and no one understandeth,  
That the righteous man is taken away because of the evil.
- 2 He shall go in peace : he shall rest in his bed ;  
Even the perfect man ; he that walketh in the strait path.
- 3 But ye, draw ye near hither, O ye sons of the sorceress ;  
Ye seed of the adulterer, and of the harlot !
- 4 Of whom do ye make your sport ?  
At whom do ye widen the mouth, and loll the tongue ?  
Are ye not apostate children, a false seed ?
- 5 Burning with the lust of idols under every green tree ;  
Slaying the children in the vallies, under the clefts of the rocks ?
- 6 Among the smooth stones of the valley is thy portion ;  
These, these are thy lot :  
Even to these hast thou poured out thy libation,  
Hast thou presented thine offering.  
Can I see these things with acquiescence ?
- 7 Upon a high and lofty mountain hast thou set thy bed ;  
Even thither hast thou gone up to offer sacrifice.
- 8 Behind the door and the door-posts hast thou set thy memorial :  
Thou hast departed from me, and art gone up ; thou hast enlarged thy bed ;  
And thou hast made a covenant with them :  
Thou hast loved their bed ; thou hast provided a place for it.
- 9 And thou hast visited the king with a present of oil :  
And hast multiplied thy precious ointments :  
And thou hast sent thine ambassadors afar ;  
And hast debased thyself even to Hades.
- 10 In the length of thy journeys thou hast wearied thyself ;  
Thou hast said, There is no hope :  
Thou hast found the support of thy life by thy labour ;  
Therefore thou hast not utterly fainted.
- 11 And of whom hast thou been so anxiously afraid, that thou shouldst thus deal falsely ?  
And hast not remembered me, nor revolved it in thy mind ?

- Is it not because I was silent, and winked ; and thou fearest me not ?
- 12 But I will declare my righteousness ;  
And thy deeds shall not avail thee.
- 13 When thou criest, let thine associates deliver thee :  
But the wind shall bear them away ; a breath shall take them off.  
But he that trusteth in me shall inherit the land,  
And shall possess my holy mountain.
- 14 Then will I say, Cast up, cast up the causeway ; make clear the way ;  
Remove every obstruction from the road of my people.
- 15 For thus saith JEHOVAH, the high, and the lofty ;  
Inhabiting eternity ; and whose name is the Holy One :  
The high and the holy place will I inhabit ;  
And with the contrite, and humble of spirit :  
To revive the spirit of the humble ;  
And to give life to the heart of the contrite.
- 16 For I will not alway contend ;  
Neither for ever will I be wroth :  
For the spirit from before me would be overwhelmed ;  
And the living souls which I have made.
- 17 Because of his iniquity for a short time I was wroth ;  
And I smote him ; hiding my face in mine anger.  
And he departed, turning back in the way of his own heart.
- 18 I have seen his ways ; and I will heal him, and will be his guide ;  
And I will restore comforts to him, and to his mourners.
- 19 I create the fruit of the lips :  
Peace, peace, to him that is near,  
And to him that is afar off, saith JEHOVAH ; and I will heal him.
- 20 But the wicked are like the troubled sea ;  
For it never can be at rest ;  
But its waters work up filth and mire.
- 21 There is no peace, saith my God, to the wicked.

CHAP. I LVIII. Cry aloud ; spare not :  
Like a trumpet lift up thy voice :  
And declare unto my people their transgression ;  
And to the house of Jacob their sin.

- 2 Yet me day after day they seek ;  
And to know my ways they take delight :  
As a nation that doeth righteousness,  
And hath not forsaken the ordinance of their God.  
They continually inquire of me concerning the ordinances of righteousness ;  
They take delight to draw nigh unto God.
- 3 Wherefore have we fasted, and thou seest not ?  
Have we afflicted our souls, and thou dost not regard ?  
Behold, in the day of your fasting, ye enjoy your pleasure ;  
And all your demands of labour ye rigorously exact.
- 4 Behold, ye fast for strife and contention ;  
And to smite with the fist the poor.  
Wherefore fast ye unto me in this manner ;  
To make your voice to be heard on high ?
- 5 Is such then the fast which I choose ;  
That a man should afflict his soul for a day ?  
Is it, that he should bow down his head like a bulrush :  
And spread sackcloth and ashes for his couch ?  
Shall this be called a fast,  
And a day acceptable to JEHOVAH ?
- 6 Is not this the fast which I choose—  
To dissolve the bands of wickedness ;  
To loosen the oppressive burthens ;  
To deliver those that are crushed by violence ;  
And that ye should break asunder every yoke ?
- 7 Is it not to distribute thy bread to the hungry ;  
And to bring the wandering poor into thy house ?  
When thou seest the naked, that thou clothe him ;  
And that thou hide not thyself from thine own flesh ?
- 8 Then shall thy light break forth like the morning ;  
And thy wounds shall speedily be healed over :  
And thy righteousness shall go before thee ;  
And the glory of JEHOVAH shall bring up thy rear.
- 9 Then shalt thou call, and JEHOVAH shall answer :  
Thou shalt cry, and he shall say, Lo I am here !  
If thou remove from the midst of thee the yoke ;  
The pointing of the finger, and the injurious speech.
- 10 If thou bring forth thy bread to the hungry,  
And satisfy the afflicted soul ;  
Then shall thy light rise in obscurity,  
And thy darkness shall be as the noon-day.

- 11 And JEHOVAH shall lead thee continually,  
 And satisfy thy soul in the severest drought :  
 And he shall renew thy strength ;  
 And thou shalt be like a well-watered garden, and like  
 a flowing spring,  
 Whose waters shall never fail.
- 12 And they that spring from thee shall build the ancient  
 ruins ;  
 The foundations of old times shall they raise up :  
 And thou shalt be called the repairer of the broken  
 mound ;  
 The restorer of paths to be frequented by inhabitants.
- 13 If thou restrain thy foot from the sabbath ;  
 From doing thy pleasure on my holy day :  
 And shalt call the sabbath, a delight ;  
 And the holy feast of JEHOVAH, honourable :  
 And shalt honour it, by refraining from thy purpose,  
 From pursuing thy pleasure, and from speaking vain  
 words ;
- 14 Then shalt thou delight thyself in JEHOVAH ;  
 And I will make thee ride on the high places of the  
 earth ;  
 And I will feed thee on the inheritance of Jacob thy  
 father :  
 For the mouth of JEHOVAH hath spoken it.

CHAP. 1     BEHOLD, the hand of JEHOVAH is not contracted, so  
 LIX.                that he cannot save ;

Neither is his ear grown dull, so that he cannot hear.

- 2 But your iniquities have made a separation

Between you and your God ;

And your sins have hidden

His face from you, that he doth not hear.

- 3 For your hands are polluted with blood,

And your fingers with iniquity ;

Your lips speak falsehood,

And your tongue muttereth wickedness.

- 4 No one preferreth his suit in justice,

And no one pleadeth in truth :

Trusting in vanity, and speaking lies ;

Conceiving mischief, and bringing forth iniquity.

- 5 They hatch the eggs of the basilisk,  
And weave the web of the spider :  
He that eateth of their eggs dieth ;  
And when it is crushed, a viper breaketh forth.
- 6 Of their webs no garment shall be made ;  
Neither shall they cover themselves with their works :  
Their works are works of iniquity,  
And the deed of violence is in their hands.
- 7 Their feet run swiftly to evil,  
And they hasten to shed innocent blood :  
Their devices are devices of iniquity ;  
Destruction and calamity is in their paths.
- 8 The way of peace they know not ;  
Neither is there any judgment in their tracks :  
They have made to themselves crooked paths ;  
Whoever goeth in them, knoweth not peace.
- 9 Therefore is judgment far distant from us ;  
Neither doth justice overtake us :  
We look for light, but behold darkness ;  
For brightness, but we walk in obscurity.
- 10 We grope for the wall, like the blind ;  
And we wander, as those that are deprived of sight :  
We stumble at mid-day, as in the twilight ;  
In the midst of delicacies, as among the dead.
- 11 We groan all of us, like the bears ;  
And like the doves, we make a continued moan.  
We look for judgment, and there is none ;  
For salvation, and it is far distant from us.
- 12 For our transgressions are multiplied before thee ;  
And our sins bring an accusation against us :  
For our transgressions cleave fast unto us ;  
And our iniquities we acknowledge.
- 13 By rebelling, and lying, against JEHOVAH ;  
And by turning backward from following our God :  
By speaking injury, and conceiving revolt ;  
And by meditating from the heart lying words.
- 14 And judgment is turned away backwards ;  
And justice standeth aloof :  
For truth hath stumbled in the open street ;  
And rectitude hath not been able to enter.
- 15 And truth is utterly lost ;  
And he that shunneth evil, exposeth himself to be  
plundered :

- And JEHOVAH saw it,  
And it displeased him, that there was no judgment :  
16 And he saw, that there was no man ;  
And he wondered, that there was no one to interpose :  
Then his own arm wrought salvation for him ;  
And his righteousness, it supported him.  
17 And he put on righteousness as a breast-plate ;  
And the helmet of salvation was on his head :  
And he put on the garments of vengeance for his clothing ;  
And he clad himself with zeal as with a mantle.  
18 He is mighty to recompense ;  
He that is mighty to recompense will requite :  
Wrath to his adversaries, recompense to his enemies ;  
To the distant coasts a recompense will he requite.  
19 And they from the west shall revere the name of JEHOVAH ;  
And they from the rising of the sun, his glory ;  
When he shall come, like a river straitened in his course,  
Which a strong wind driveth along.  
20 And the Redeemer shall come to Sion ;  
And shall turn away iniquity from Jacob ; saith JEHOVAH.  
21 And this is the covenant which I make with them,  
saith JEHOVAH :  
My spirit, which is upon thee,  
And my words, which I have put in thy mouth ;  
They shall not depart from thy mouth,  
Nor from the mouth of thy seed,  
Nor from the mouth of thy seed's seed, saith JEHOVAH ;  
From this time forth for ever.

- CHAP. 1     ARISE, be thou enlightened ; for thy light is come ;  
LX.     And the glory of JEHOVAH is risen upon thee.  
2 For behold, darkness shall cover the earth ;  
And a thick vapour the nations :  
But upon thee shall JEHOVAH arise ;  
And his glory upon thee shall be conspicuous.  
3 And the nations shall walk in thy light ;  
And kings in the brightness of thy sun-rising.  
4 Lift up thine eyes round about, and see ;  
All of them are gathered together, they come unto thee :



- Thy sons shall come from afar ;  
And thy daughters shall be carried at the side.
- 5 Then shalt thou fear, and overflow with joy ;  
And thy heart shall be ruffled, and dilated ;  
When the riches of the sea shall be poured in upon thee ;  
When the wealth of the nations shall come unto thee.
- 6 An inundation of camels shall cover thee ;  
The dromedaries of Midian and Ephra ;  
All of them from Saba shall come :  
Gold and frankincense shall they bear ;  
And the praise of JEHOVAH shall they joyfully proclaim.
- 7 All the flocks of Kedar shall be gathered unto thee ;  
Unto thee shall the rams of Nebaioth minister :  
They shall ascend with acceptance on mine altar ;  
And my beauteous house I will yet beautify.
- 8 Who are these, that fly like a cloud ?  
And like doves upon the wing ?
- 9 Verily the distant coasts shall await me ;  
And the ships of Tarshish among the first :  
To bring thy sons from afar ;  
Their silver and their gold with them :  
Because of the name of JEHOVAH thy God ;  
And of the Holy One of Israel ; for he hath glorified thee.
- 10 And the sons of the stranger shall build up thy walls ;  
And their kings shall minister unto thee :  
For in my wrath I smote thee ;  
But in my favour I will embrace thee with the most tender affection.
- 11 And thy gates shall be open continually ;  
By day, or by night, they shall not be shut :  
To bring unto thee the wealth of the nations ;  
And that their kings may come pompously attended.
- 12 For that nation, and that kingdom,  
Which will not serve thee, shall perish ;  
Yea, those nations shall be utterly desolated.
- 13 The glory of Lebanon shall come unto thee ;  
The fir-tree, the pine, and the box together ;  
To adorn the place of my sanctuary ;  
And that I may glorify the place whereon I rest my feet.
- 14 And the sons of thine oppressors shall come bending before thee ;

- And all, that scornfully rejected thee, shall do obeisance  
to the soles of thy feet :  
And they shall call thee, The City of JEHOVAH ;  
The Sion of the Holy One of Israel.
- 15 Instead of thy being forsaken,  
And hated, so that no one passed through thee ;  
I will make thee an everlasting boast ;  
A subject of joy for perpetual generations.
- 16 And thou shalt suck the milk of nations ;  
Even at the breast of kings shalt thou be fostered :  
And thou shalt know, that I JEHOVAH am thy saviour ;  
And that thy redeemer is the Mighty One of Jacob.
- 17 Instead of brass, I will bring gold ;  
And instead of iron, I will bring silver :  
And instead of wood, brass ;  
And instead of stones, iron.  
And I will make thine inspectors, peace ;  
And thine exactors, righteousness.
- 18 Violence shall no more be heard in thy land ;  
Destruction and calamity, in thy borders :  
But thou shalt call thy walls, Salvation ;  
And thy gates, Praise.
- 19 No longer shalt thou have the sun for a light by day ;  
Nor by night shall the brightness of the moon enlighten  
thee :  
For JEHOVAH shall be to thee an everlasting light,  
And thy God shall be thy glory.
- 20 Thy sun shall no more go down ;  
Neither shall thy moon wane :  
For JEHOVAH shall be thine everlasting light ;  
And the days of thy mourning shall be ended.
- 21 And thy people shall be all righteous ;  
For ever shall they possess the land :  
The cion of my planting, the work of my hands, that I  
may be glorified.
- 22 The little one shall become a thousand ;  
And the small one a strong nation :  
I JEHOVAH in due time will hasten it.

- CHAP. 1 THE spirit of JEHOVAH is upon me,  
LXI. Because JEHOVAH hath anointed me :  
To publish glad tidings to the meek hath he sent me ;  
To bind up the broken-hearted ;  
To proclaim to the captives freedom ;  
And to the bounden, perfect liberty :
- 2 To proclaim the year of acceptance with JEHOVAH ;  
And the day of vengeance of our God.  
To comfort all those that mourn ;
- 3 To impart [gladness] to the mourners of Sion :  
To give them a beautiful crown, instead of ashes ;  
The oil of gladness, instead of sorrow ;  
The clothing of praise, instead of the spirit of heaviness :  
That they may be called trees approved ;  
The plantation of JEHOVAH for his glory.
- 4 And they that spring from thee shall build up the ruins  
of old times :  
They shall restore the ancient desolations ;  
They shall repair the cities laid waste ;  
The desolations of continued ages.
- 5 And strangers shall stand up and feed your flocks ;  
And the sons of the alien shall be your husbandmen and  
vine-dressers.
- 6 But ye shall be called the priests of JEHOVAH ;  
The ministers of our God, shall be your title.  
The riches of the nations shall ye eat ;  
And in their glory shall ye make your boast.
- 7 Instead of your shame, ye shall receive a double inheri-  
tance ;  
And of your ignominy, ye shall rejoice in their portion :  
For in their land a double share shall ye inherit ;  
And everlasting gladness shall ye possess.
- 8 For I am JEHOVAH, who love judgment ;  
Who hate rapine and iniquity :  
And I will give them the reward of their work with  
faithfulness ;  
And an everlasting covenant I will make with them ;
- 9 And their seed shall be illustrious among the nations ;  
And their offspring, in the midst of the peoples.  
All they that see them shall acknowledge them,  
That they are a seed which JEHOVAH hath blessed.

- 10 I will greatly rejoice in JEHOVAH ;  
My soul shall exult in my God.  
For he hath clothed me with the garments of salvation ;  
He hath covered me with the mantle of righteousness :  
As the bridegroom decketh himself with a priestly crown ;  
And as the bride adorneth herself with her costly jewels.
- 11 Surely, as the earth pusheth forth her tender shoots ;  
And as a garden maketh her seed to germinate :  
So shall the Lord JEHOVAH cause righteousness to spring  
forth ;  
And praise, in the presence of all the nations.

- CHAP. 1 FOR Sion's sake I will not keep silence ;  
LXII. And for the sake of Jerusalem I will not rest :  
Until her righteousness break forth as a strong light ;  
And her salvation, like a blazing torch.
- 2 And the nations shall see thy righteousness ;  
And all the kings, thy glory :  
And thou shalt be called by a new name,  
Which the mouth of JEHOVAH shall fix upon thee.
- 3 And thou shalt be a beautiful crown in the hand of JEHOVAH ;  
And a royal diadem in the grasp of thy God.
- 4 No more shall it be said unto thee, Thou forsaken !  
Neither to thy land shall it be said any more, Thou desolate !  
But thou shalt be called, The object of my delight ;  
And thy land, The wedded matron :  
For JEHOVAH shall delight in thee ;  
And thy land shall be joined in marriage.
- 5 For as a young man weddeth a virgin,  
So shall thy restorer wed thee :  
And as the bridegroom rejoiceth in his bride,  
So shall thy God rejoice in thee.
- 6 Upon thy walls, O Jerusalem,  
Have I set watchmen all the day ;  
And all the night long they shall not keep silence.  
O ye, that proclaim the name of JEHOVAH !
- 7 Keep not silence yourselves, nor let him rest in silence ;

Until he establish, and until he render,  
Jerusalem a praise in the earth.

8 JEHOVAH hath sworn by his right hand, and by his  
powerful arm :

I will no more give thy corn for food to thine enemies ;  
Nor shall the sons of the stranger drink thy must, for  
which thou hast laboured :

9 But they that reap the harvest, shall eat it, and praise  
JEHOVAH ;

And they that gather the vintage, shall drink it in my  
sacred courts.

10 Pass ye, pass through the gates ; prepare the way for  
the people !

Cast ye up, cast up the causeway ; clear it from the  
stones !

Lift up on high a standard to the nations !

11 Behold, JEHOVAH hath thus proclaimed to the end of  
the earth :

Say ye to the daughter of Sion, Lo thy saviour cometh !  
Lo ! his reward is with him, and the recompense of his  
work before him.

And they shall be called, The holy people, the redeemed  
of JEHOVAH ;

12 And thou shalt be called, The much desired, The city  
unforsaken.

CHAP. LXIII. 1 CHO. WHO is this, that cometh from Edom ?

LXIII. With garments deeply dyed from Botsra ?

This, that is magnificent in his apparel ;

Marching on in the greatness of his strength ?

MES. I, who publish righteousness, and am mighty to  
save.

2 CHO. Wherefore is thine apparel red ?

And thy garments, as of one that treadeth the  
wine-vat ?

3 MES. I have trodden the vat alone ;

And of the peoples there was not a man with me.

And I trod them in mine anger ;

And I trampled them in mine indignation :

And their life-blood was sprinkled upon my gar-  
ments ;

- And I have stained all mine apparel.  
4 For the day of vengeance was in my heart;  
And the year of my redeemed was come.  
5 And I looked, and there was no one to help;  
And I was astonished, that there was no one to uphold:  
Therefore mine own arm wrought salvation for me,  
And mine indignation itself sustained me.  
6 And I trod down the peoples in mine anger;  
And I crushed them in mine indignation;  
And I spilled their life-blood on the ground.
- 7 THE mercies of JEHOVAH will I record, the praise of  
JEHOVAH;  
According to all that JEHOVAH hath bestowed upon us;  
And the greatness of his goodness to the house of Israel;  
Which he hath bestowed upon them, through his tenderness and great kindness.  
8 For he said: Surely they are my people, children that will not prove false:  
And he became their saviour in all their distress.  
9 It was not an envoy, nor an angel of his presence, that saved them:  
Through his love, and his indulgence, he himself redeemed them;  
And he took them up, and he bare them, all the days of old.  
10 But they rebelled, and grieved his holy spirit;  
So that he became their enemy; and he fought against them.  
11 And he remembered the days of old, Moses his servant;  
How he brought them up from the sea, with the shepherd of his flock;  
How he placed in his breast his holy spirit:  
12 Making his glorious arm to attend Moses on his right hand in his march;  
Cleaving the waters before them, to make himself a name everlasting;  
13 Leading them through the abyss, like a courser in the plain without obstacle.  
14 As the herd descendeth to the valley, the spirit of JEHOVAH conducted them:

So didst thou lead thy people, to make thyself a name illustrious.

15 Look down from heaven, and see, from thy holy and glorious dwelling :

Where is thy zeal, and thy mighty power ;

The yearning of thy bowels, and thy tender affections ?  
are they restrained from us ?

16 Verily, Thou art our father ; for Abraham knoweth us not,

And Israel doth not acknowledge us.

Thou, O JEHOVAH, art our father ;

O deliver us for the sake of thy name !

17 Wherefore, O JEHOVAH, dost thou suffer us to err from thy ways ?

To harden our hearts from the fear of thee ?

Return, for the sake of thy servants ;

For the sake of the tribes of thine inheritance.

18 It is little, that they have taken possession of thy holy mountain ;

That our enemies have trodden down thy sanctuary :

19 We have long been as those, whom thou hast not ruled ;  
Who have not been called by thy name.

CHAP. 1 O ! that thou wouldst rend the heavens, that thou  
LXIV. wouldst descend ;

That the mountains might flow down at thy presence !

2 As the fire kindleth the dry fuel ;

As the fire causeth the waters to boil :

To make known thy name to thine enemies ;

That the nations might tremble at thy presence.

3 When thou didst wonderful things, which we expected not ;

Thou didst descend ; at thy presence the mountains flowed down.

4 For never have men heard, nor perceived by the ear,

Nor hath eye seen, a God beside thee,

Who doeth such things for those that trust in him.

5 Thou meetest with joy those who work righteousness ;

Who in thy ways remember thee.

Lo ! Thou art angry ; for we have sinned :

Because of our deeds ; for we have been rebellious.

6 And we are all of us as a polluted thing ;

And like a rejected garment are all our righteous deeds :

- And we are withered away, like a leaf, all of us ;  
 And our sins, like the wind, have borne us away.
- 7 There is no one that invoceth thy name ;  
 That rouseth himself up to lay hold on thee :  
 Therefore thou hast hidden thy face from us ;  
 And hast delivered us up into the hand of our iniquities.
- 8 But thou, O JEHOVAH, thou art our father ;  
 We are the clay, and thou hast formed us :  
 We are all of us the work of thy hands.
- 9 Be not wroth, O JEHOVAH, to the uttermost ;  
 Nor for ever remember iniquity.  
 Behold, look upon us, we beseech thee ; we are all thy people.
- 10 Thy holy cities are become a wilderness ;  
 Sion is become a wilderness ; Jerusalem is desolate.
- 11 Our holy and glorious temple,  
 Wherein our fathers praised thee,  
 Is utterly burnt up with fire ;  
 And all the objects of our desire are become a devastation.
- 12 Wilt thou contain thyself at these things, O JEHOVAH ?  
 Wilt thou keep silence, and still grievously afflict us ?

CHAP. 1  
 LXV.

- I AM made known to those, that asked not for me ;  
 I am found of those, that sought me not :  
 I have said : Behold me, here I am,  
 To the nation which never invoked my name :
- 2 I have stretched out my hands all the day to a rebellious people,  
 Who walk in an evil way, after their own devices :
- 3 A people, who provoke me to my face continually ;  
 Sacrificing in the gardens, and burning incense on the tiles :
- 4 Who dwell in the sepulchres, and lodge in the caverns ;  
 Who eat the flesh of the swine ;  
 And the broth of abominable meats is in their vessels :
- 5 Who say : Keep to thyself ; come not near me ; for I am holier than thou.  
 These kindle a smoke in my nostrils, a fire burning all the day long.
- 6 Behold, this is recorded in writing before me :  
 I will not keep silence, but will certainly requite ;



- 7 I will requite into their bosom their iniquities ;  
And the iniquities of their fathers together, saith JEHO-  
VAH ;  
Who burnt incense on the mountains, and dishonoured  
me upon the hills :  
Yea I will pour into their bosom the full measure of  
their former deeds.
- 8 Thus saith JEHOVAH :  
As when one findeth a good grape in the cluster ;  
And sayeth, Destroy it not ; for a blessing is in it :  
So will I do for the sake of my servants ; I will not de-  
stroy the whole.
- 9 So will I bring forth from Jacob a seed ;  
And from Judah an inheritor of my mountain :  
And my chosen shall inherit the land ;  
And my servants shall dwell there.
- 10 And Sharon shall be a fold for the flock,  
And the valley of Achor a resting for the herd ;  
For my people, who have sought after me.
- 11 But ye, who have deserted JEHOVAH ;  
And have forgotten my holy mountain :  
Who set in order a table for Gad ;  
And fill out a libation to Meni :
- 12 You will I number out to the sword ;  
And all of you shall bow down to the slaughter.  
Because I called, and ye answered not ;  
I spake, and ye would not hear :  
But ye did that, which is evil in my sight ;  
And that, in which I delighted not, ye chose.
- 13 Wherefore thus saith the Lord JEHOVAH :  
Behold, my servants shall eat, but ye shall be famished ;  
Behold, my servants shall drink, but ye shall be thirsty ;  
Behold, my servants shall rejoice, but ye shall be con-  
founded :
- 14 Behold, my servants shall sing aloud, for gladness of  
heart ;  
But ye shall cry aloud, for grief of heart ;  
And in the anguish of a broken spirit shall ye howl.
- 15 And ye shall leave your name for a curse to my chosen :  
And the Lord JEHOVAH shall slay you ;  
And his servants shall he call by another name.

- 16 Whoso blesseth himself upon the earth,  
Shall bless himself in the God of truth;  
And whoso sweareth upon the earth,  
Shall swear by the God of truth.  
Because the former provocations are forgotten;  
And because they are hidden from mine eyes.
- 17 For behold, I create new heavens, and a new earth;  
And the former ones shall not be remembered,  
Neither shall they be brought to mind any more.
- 18 But ye shall rejoice and exult in the age to come, which  
I create:  
For lo! I create Jerusalem a subject of joy, and her  
people of gladness;
- 19 And I will exult in Jerusalem, and rejoice in my people.  
And there shall not be heard any more therein,  
The voice of weeping, and the voice of a distressful cry:
- 20 No more shall be there an infant short-lived;  
Nor an old man who hath not fulfilled his days:  
For he, that dieth at an hundred years, shall die a boy;  
And the sinner that dieth at an hundred years, shall be  
deemed accursed.
- 21 And they shall build houses, and shall inhabit them;  
And they shall plant vineyards, and shall eat the fruit  
thereof.
- 22 They shall not build, and another inhabit;  
They shall not plant, and another eat:  
For as the days of a tree shall be the days of my people;  
And they shall wear out the works of their own hands.
- 23 My chosen shall not labour in vain;  
Neither shall they generate a short-lived race:  
For they shall be a seed blessed of JEHOVAH;  
They, and their offspring with them.
- 24 And it shall be, that before they call, I will answer;  
They shall be yet speaking, and I shall have heard.
- 25 The wolf and the lamb shall feed together;  
And the lion shall eat straw like the ox:  
But as for the serpent, dust shall be his food.  
They shall not hurt, neither shall they destroy,  
In all my holy mountain, saith JEHOVAH.

- CHAP. 1     THUS saith JEHOVAH :  
LXVI.    The heavens are my throne; and the earth is my foot-  
          stool :  
          Where is this house, which ye build for me?  
          And where is this place of my rest ?
- 2   For all these things my hand hath made ;  
     And all these things are mine, saith JEHOVAH.  
     But such a one will I regard, even him that is humble,  
     And of a contrite spirit, and that revereth my word.
- 3   He that slayeth an ox, killeth a man ;  
     That sacrificeth a lamb, beheadeth a dog ;  
     That maketh an oblation, [offereth] swine's blood ;  
     That burneth incense, blesseth an idol :  
     Yea, they themselves have chosen their own ways ;  
     And in their abominations their soul delighteth.
- 4   I will also choose their calamities ;  
     And what they dread, I will bring upon them ;  
     Because I called, and no one answered ;  
     I spake, and they would not hear :  
     And they have done what is evil in my sight ;  
     And that, in which I delighted not, they have chosen.
- 5   Hear ye the word of JEHOVAH, ye that revere his  
     word :  
     Say ye to your brethren, that hate you ;  
     And that thrust you out, for my name's sake :  
     JEHOVAH will be glorified, and he will appear ;  
     To your joy [will he appear], and they shall be con-  
     founded.
- 6   A voice of tumult from the city ! a voice from the  
     temple !  
     The voice of JEHOVAH ! rendering recompense to his  
     enemies.
- 7   Before she was in travail, she brought forth ;  
     Before her pangs came, she was delivered of a male.
- 8   Who hath heard such a thing ? and who hath seen the  
     like of these things ?  
     Is a country brought forth in one day ?  
     Is a nation born in an instant ?

- For no sooner was Sion in travail, than she brought forth her children.
- 9 Shall I bring to the birth, and not cause to bring forth? saith JEHOVAH:  
Shall I, who beget, restrain the birth? saith thy God.
- 10 Rejoice with Jerusalem, and exult on her account, all ye that love her;  
Be exceedingly joyful with her, all ye that mourn over her:
- 11 That ye may suck, and be satisfied, from the breast of her consolations;  
That ye may draw forth the delicious nourishment from her abundant stores.
- 12 For thus saith JEHOVAH:  
Behold, I spread over her prosperity, like the great river;  
And like the overflowing stream the wealth of the nations:  
And ye shall suck at the breast;  
Ye shall be carried at the side;  
And on the knees shall ye be dandled.
- 13 As one, whom his mother comforteth,  
So will I comfort you;  
And in Jerusalem shall ye receive consolation.
- 14 And ye shall see it, and your heart shall rejoice;  
And your bones shall flourish, like the green herb:  
And the hand of JEHOVAH shall be manifested to his servants;  
And he will be moved with indignation against his enemies.
- 15 For, behold! JEHOVAH shall come, as a fire;  
And his chariot, as a whirlwind:  
To breathe forth his anger in a burning heat,  
And his rebuke in flames of fire.
- 16 For by fire shall JEHOVAH execute judgment;  
And by his sword, upon all flesh:  
And many shall be the slain of JEHOVAH.
- 17 They who sanctify themselves, and purify themselves,  
In the gardens, after the rites of Achad;  
In the midst of those who eat swine's flesh,  
And the abomination, and the field-mouse:

Together shall they perish, saith JEHOVAH.

18 For I know their deeds, and their devices:

And I come to gather all the nations and tongues together;

And they shall come, and shall see my glory.

19 And I will impart to them a sign;

And of those that escape I will send to the nations:

To Tarshish, Phul, and Lud, who draw the bow;

Tubal, and Javan, the far distant coasts:

To those, who never heard my name;

And who never saw my glory:

And they shall declare my glory among the nations.

20 And they shall bring all your brethren,

From all the nations, for an oblation to JEHOVAH:

On horses, and in litters, and in couches;

On mules, and on dromedaries;

To my holy mountain Jerusalem, saith JEHOVAH:

Like as the sons of Israel brought the oblation,

In pure vessels, to the house of JEHOVAH.

21 And of them will I also take,

For priests, and for Levites, saith JEHOVAH.

22 For like as the new heavens,

And the new earth, which I make,

Stand continually before me, saith JEHOVAH;

So shall continue your seed, and your name.

23 And it shall be, from new moon to new moon,

And from sabbath to sabbath;

All flesh shall come to worship before me, saith JEHOVAH.

24 And they shall go forth, and shall see

The carcasses of the men who rebelled against me.

For their worm shall not die,

And their fire shall not be quenched;

And they shall be an abhorrence to all flesh.



# NOTES

ON

## ISAIAH.

---

ISAIAH exercised the prophetical office during a long period of time, if he lived to the reign of Manasseh; for the lowest computation, beginning from the year in which Uzziah died, when some suppose him to have received his first appointment to that office, brings it to 61 years. But the tradition of the Jews, that he was put to death by Manasseh, is very uncertain; and one of their principal rabbins (Aben Ezra, Com. in Isa. i. 1.) seems rather to think that he died before Hezekiah; which is indeed more probable. It is however certain, that he lived at least to the 15th or 16th year of Hezekiah: this makes the least possible term of the duration of his prophetical office about 48 years. The time of the delivery of some of his prophecies is either expressly marked, or sufficiently clear from the history to which they relate: that of a few others may with some probability be deduced from internal marks; from expressions, descriptions, and circumstances interwoven. It may therefore be of some use in this respect, and for the better understanding of his prophecies in general, to give here a summary view of the history of his time.

The kingdom of Judah seems to have been in a more flourishing condition during the reigns of Uzziah and Jotham, than at any other time after the revolt of the ten tribes. The former recovered the port of Elath on the Red Sea, which the Edomites had taken in the reign of Joram: he was successful in his wars with the Philistines, and took from them several cities, Gath, Jabneh, Ashdod; as likewise against some people of Arabia Deserta; and against the Ammonites, whom he compelled to pay him tribute. He repaired and improved the fortifications of Jerusalem; and

had a great army well appointed and disciplined. He was no less attentive to the arts of peace; and very much encouraged agriculture, and the breeding of cattle. Jotham maintained the establishments and improvements made by his father; added to what Uzziah had done in strengthening the frontier places; conquered the Ammonites, who had revolted, and exacted from them a more stated and probably a larger tribute. However, at the latter end of his time, the league between Pekah king of Israel and Retsin king of Syria was formed against Judah; and they began to carry their designs into execution.

But in the reign of Ahaz his son, not only all these advantages were lost, but the kingdom of Judah was brought to the brink of destruction. Pekah king of Israel overthrew the army of Ahaz, who lost in battle 120,000 men; and the Israelites carried away captives 200,000 women and children; which however were released, and sent home again, upon the remonstrance of the prophet Oded. After this, as it should seem, (see Vitringa on chap. vii. 2.), the two kings of Israel and Syria, joining their forces, laid siege to Jerusalem; but in this attempt they failed of success. In this distress Ahaz called in the assistance of Tiglath-Pileser king of Assyria; who invaded the kingdoms of Israel and Syria, and slew Retsin: but he was more in danger than ever from his too powerful ally; to purchase whose forbearance, as he had before bought his assistance, he was forced to strip himself and his people of all the wealth he could possibly raise, from his own treasury, from the temple, and from the country. About the time of the siege of Jerusalem the Syrians took Elath, which was never after recovered. The Edomites likewise, taking advantage of the distress of Ahaz, ravaged Judea, and carried away many captives. The Philistines recovered what they had before lost; and took many places in Judea, and maintained themselves there. Idolatry was established by the command of the king in Jerusalem, and throughout Judea; and the service of the temple was either intermitted, or converted into an idolatrous worship.

Hezekiah, his son, at his accession to the throne, immediately set about the restoration of the legal worship of God, both in Jerusalem and through Judea. He cleansed and repaired the temple, and held a solemn passover. He improved the city, repaired the fortifications, erected magazines of all sorts, and built a new aqueduct. In the fourth year of



his reign Shalmaneser king of Assyria invaded the kingdom of Israel, took Samaria, and carried away the Israelites into captivity; and replaced them by different people sent from his own country: and this was the final destruction of that kingdom, in the sixth year of the reign of Hezekiah.

Hezekiah was not deterred by this alarming example from refusing to pay the tribute to the king of Assyria, which had been imposed on Ahaz. This brought on the invasion of Senacherib in the fourteenth year of his reign; an account of which is inserted among the prophecies of Isaiah. After a great and miraculous deliverance from so powerful an enemy, Hezekiah continued his reign in peace: he prospered in all his works, and left his kingdom in a flourishing state to his son Manasseh; a son in every respect unworthy of such a father.

## CHAPTER I.

1. *The vision of Isaiah*—] It seems doubtful, whether this title belong to the whole book, or only to the prophecy contained in this chapter. The former part of the title seems properly to belong to this particular prophecy: the latter part, which enumerates the kings of Judah under whom Isaiah exercised his prophetic office, seems to extend it to the whole collection of prophecies delivered in the course of his ministry. Vitringa (to whom the world is greatly indebted for his learned labours on this Prophet; and to whom we should have owed much more, if he had not so totally devoted himself to Masoretic authority) has, I think, very judiciously resolved this doubt. He supposes, that the former part of the title was originally prefixed to this single prophecy; and that, when the collection of all Isaiah's prophecies was made, the enumeration of the kings of Judah was added, to make it at the same time a proper title to the whole book. As such it is plainly taken in 2 Chron. xxxii. 32. where the book of Isaiah is cited by this title: "The vision of Isaiah the Prophet, the son of Amos."

The prophecy contained in this first chapter stands single and unconnected, making an entire piece of itself. It contains a severe remonstrance against the corruptions prevailing among the Jews of that time; powerful exhortations

to repentance; grievous threatenings to the impenitent; and gracious promises of better times, when the nation shall have been reformed by the just judgments of God. The expression upon the whole is clear; the connexion of the several parts easy; and, in regard to the images, sentiments, and style, it gives a beautiful example of the Prophet's elegant manner of writing; though perhaps it may not be equal in these respects to many of the following prophecies.

2. *Hear, O ye heavens—*] God is introduced as entering upon a solemn and public action, or pleading, before the whole world, against his disobedient people. The Prophet, as herald or officer to proclaim the summons to the court, calls upon all created beings, celestial and terrestrial, to attend, and bear witness to the truth of his plea, and the justice of his cause. The same scene is more fully displayed in the noble exordium of Psalm l. where God summons all mankind, from east to west, to be present to hear his appeal; and the solemnity is held on Sion, where he is attended with the same terrible pomp that accompanied him on Mount Sinai:—

“A consuming fire goes before him,  
And round him rages a violent tempest :  
He calleth the heavens from above,  
And the earth, that he may contend in judgment with his  
people.”Psal. l. 3, 4.

By the same bold figure, Micah calls upon the mountains, that is, the whole country of Judea, to attend to him : Chap. vi. 1. 2.

“Arise, plead thou before the mountains,  
And let the hills hear thy voice.  
Hear, O ye mountains, the controversy of JEHOVAH ;  
And ye, O ye strong foundations of the earth :  
For JEHOVAH hath a controversy with his people,  
And he will plead his cause against Israel.”

With the like invocation Moses introduces his sublime song; the design of which was the same as that of this prophecy, “to testify, as a witness, against the Israelites,” for their disobedience, Deut. xxxi. 21.

“Give ear, O ye heavens, and I will speak ;  
And let the earth hear the words of my mouth.”

Deut. xxxii. 1.

This in the simple yet strong oratorical style of Moses is,  
“I call heaven and earth to witness against thee this day :

life and death have I set before thee; the blessing and the curse: choose now life, that thou mayest live, thou and thy seed:" Deut. xxx. 19. The poetical style, by an apostrophe, sets the personification in a much stronger light.

Ibid. —*that speaketh*] I render it in the present time, pointing it יִדְבָּר. There seems to be an impropriety in demanding attention to a speech already delivered.

Ibid. *I have nourished*—] The LXX have ἐσθηνησα, *I have begotten*. Instead of גְּדַלְתִּי, they read יִלְדִּיתִי; a word little differing from the other, and perhaps more proper: which the Chaldee likewise seems to favour; "vocavi eos filios." See Exod. iv. 22. Jer. xxxi. 9.

3. *The ox knoweth*—] An amplification of the gross insensibility of the disobedient Jews, by comparing them with the most heavy and stupid of all animals, yet not so insensible as they. Bochart has well illustrated the comparison, and shewn the peculiar force of it. "He sets them lower than the beasts, and even than the stupidest of all beasts; for there is scarce any more so than the ox and the ass. Yet these acknowledge their master; they know the manger of their lord: by whom they are fed, not for their own, but for his good; neither are they looked upon as children, but as beasts of burthen; neither are they advanced to honours, but oppressed with great and daily labours: While the Israelites, chosen by the mere favour of God, adopted as sons, promoted to the highest dignity, yet acknowledged not their Lord and their God; but despised his commandments, though in the highest degree equitable and just." Hieroz. i. col. 409.

Jeremiah's comparison to the same purpose is equally elegant; but has not so much spirit and severity as this of Isaiah:

"Even the stork in the heavens knoweth her season;  
And the turtle, and the swallow, and the crane, observe the  
time of their coming:  
But my people doth not know the judgment of JEHOVAH."  
Jer. viii. 7.

Hosea has given a very elegant turn to the same image, in the way of metaphor or allegory:

"I drew them with human cords, with the bands of love:  
And I was to them, as he that lifteth up the yoke upon their  
cheek;  
And I laid down their fodder before them." Hosea xi. 4.

Salomo ben Melech thus explains the middle part of the verse, which is somewhat obscure: "I was to them at their desire, as they that have compassion on a heifer, lest she be over-worked in ploughing; and that lift up the yoke from off her neck, and rest it upon her cheek, that she may not still draw, but rest from her labour an hour or two in the day."

Ibid. *But Israel*—] The LXX, Syriac, Aquila, Theodotion, and Vulgate, read וישראל, adding the conjunction; which, being rendered as an adversative, sets the opposition in a stronger light.

Ibid. *Me*.] The same ancient versions agree in adding this word; which very properly answers, and indeed is almost necessarily required to answer, the words *possessor* and *lord* preceding. Ἰσραηλ. δὲ ME אֶעֱנֶה, LXX. "Israel autem ME non cognovit," Vulg. Ἰσραηλ. δὲ ΜΟΥ אֶעֱנֶה, Aq. Theod. The testimony of so scrupulous an interpreter as Aquila is of great weight in this case. And both his and Theodotion's rendering is such as shews plainly, that they did not add the word ΜΟΥ to help out the sense; for it only embarrasses it. It also clearly determines what was the original reading in the old copies, from which they translated. It could not be ידעני, which most obviously answers to the version of LXX and Vulg. for it does not accord with that of Aquila and Theodotion. The version of these latter interpreters, however injudicious, clearly ascertains both the phrase, and the order of the words, of the original Hebrew: it was וישראל אותי לא ידע. The word אותי has been lost out of the text. The very same phrase is used by Jeremiah, chap. iv. 22. עמי אותי לא ידעו: and the order of the words must have been as above represented; for they have joined ישראל with אותי, as in *regimine*: they could not have taken it in this sense, *Israel MEUS non cognovit*, had either this phrase, or the order of the words, been different. I have endeavoured to set this matter in a clear light, as it is the first example of a whole word lost out of the text; of which the reader will find many other plain examples in the course of these Notes.

The LXX, Syr. Vulg. read ועמי, "and my people;" and so likewise sixteen MSS.

4. *degenerate*] Five MSS (one of them ancient) read משהחית without the first י; in Hophal, *corrupted*, not

*corrupters.* See the same word, in the same form, and in the same sense, Prov. xxv. 26.

*Ibid.* —*are estranged*] Thirty-two MSS (five ancient) and two editions read נזירו : which reading determines the word to be from the root נזר, *to alienate*, not from נזר, *to separate*: so Kimchi understands it. See also Annotat. in Noldium, 68.

*Ibid.* *they have turned their backs upon him*] So Kimchi explains it: “they have turned unto him the back, and not the face:” see Jer. ii. 27. vii. 24. I have been forced to render this line paraphrastically; as the verbal translation “they are estranged backward,” would have been unintelligible.

5. *On what part—*] The Vulgate renders על מה, *super quo*, (see Job xxxviii. 6. 2 Chron. xxxii. 10.), *upon what part*: and so Abendana, on Sal. b. Melech: “There are some who explain it thus: Upon what limb shall you be smitten, if you add defection? for already for your sins have you been smitten upon all of them; so that there is not to be found in you a whole limb, on which you can be smitten.” Which agrees with what follows: “From the sole of the foot even to the head, there is no soundness therein:” and the sentiment and image is exactly the same with that of Ovid, Pont. ii. 7. 42.

“Vix habet in nobis jam nova plaga locum.”

Or that still more expressive line of Euripides; the great force and effect of which Longinus ascribes to its close and compressed structure, analogous to the sense which it expresses:—

Γεμυ αααων δη' κ' ααα' εσθ' ὁπη τεσθη.

I'm full of miseries: there's no room for more.

Herc. Fur. 1245. Long. sect. 40.

“On what part will ye strike again; will ye add correction?” This is addressed to the instruments of God's vengeance; those that inflicted the punishment, who or whatsoever they were. “Ad verbum certæ personæ intelligendæ sunt, quibus ista actio [quæ per verbum exprimitur] competit:” as Glassius says in a similar case, Phil. Sacr. i. 3. 22. See chap. viii. 4.

As from ידע, ידעה, knowledge; from יעץ, עצה, counsel; from ישן, שנה, sleep, &c.: so from יסר is regularly derived סרה, correction.

6. *It hath not been pressed—*] The art of medicine in the East consists chiefly in external applications: accordingly the Prophet's images in this place are all taken from surgery. Sir John Chardin, in his note on Prov. iii. 8. "It shall be health to thy navel, and marrow to thy bones," observes, that "the comparison is taken from the plasters, ointments, oils, frictions, which are made use of in the East upon the belly and stomach in most maladies. Being ignorant in the villages of the art of making decoctions and potions, and of the proper doses of such things, they generally make use of external medicines." Harmer's Observations on Scripture, vol. ii. p. 488. And in surgery their materia medica is extremely simple; oil making the principal part of it. "In India," says Tavernier, "they have a certain preparation of oil and melted grease, which they commonly use for the healing of wounds." Voyage Ind. So the good Samaritan poured oil and wine on the wounds of the distressed Jew: wine, cleansing and somewhat astringent, proper for a fresh wound; oil, mollifying and healing. Luke x. 34.

Of the three verbs in this sentence, one is in the singular number in the text, another is singular in two MSS (one of them ancient) חבשה; and Syr. and Vulg. render all of them in the singular number.

7—9. *Your country is desolate—*] The description of the ruined and desolate state of the country in these verses, does not suit with any part of the prosperous times of Uzziah and Jotham. It very well agrees with the time of Ahaz, when Judea was ravaged by the joint invasion of the Israelites and Syrians, and by the incursions of the Philistines and Edomites. The date of this prophecy is therefore generally fixed to the time of Ahaz. But on the other hand it may be considered, whether those instances of idolatry which are urged in the 29th verse, (the worshipping in groves and gardens), having been at all times too commonly practised, can be supposed to be the only ones which the Prophet would insist upon in the time of Ahaz; who spread the grossest idolatry through the whole country, and introduced it even into the temple; and, to complete his abominations, made his son pass through the fire to Moloch. It is said, 2 Kings xv. 37. that in Jotham's time "the Lord began to send against Judah Retsin and Pekah:" If we may suppose any invasion from that quarter to have been actually made

at the latter end of Jotham's reign, I should choose to refer this prophecy to that time.

7. זרים, (at the end of the verse). This reading, though confirmed by all the ancient versions, gives us no good sense; for your land is devoured by "strangers, and is desolate as if overthrown by *strangers*," is a mere tautology, or, what is as bad, an identical comparison. Aben Ezra thought that the word, in its present form, might be taken for the same with זרם, *an inundation*: Schultens is of the same opinion, (see Taylor's Concord.); and Schindler in his Lexicon explains it in the same manner: and so, says Kimchi, some explain it. Abendana endeavours to reconcile it to grammatical analogy in the following manner:—"זרים is the same with זרם; that is, as overthrown by an *inundation of waters*: and these two words have the same analogy as קדם and קדים. Or it may be a concrete, of the same form with שכור; and the meaning will be, as overthrown by rain pouring down violently, and causing a flood." On Sal. b. Melech, in loc. But I rather suppose the true reading to be זרם, and have translated it accordingly: the word זרים, in the line above, seems to have caught the transcriber's eye, and to have led him into this mistake.

8. *as a shed in a vineyard*—] A little temporary hut covered with boughs, straw, turf, or the like materials, for a shelter from the heat by day, and the cold and dews by night, for the watchman that kept the garden, or vineyard, during the short season while the fruit was ripening; (see Job xxvii. 18.); and presently removed, when it had served that purpose. See Harmer, Observ. i. 454. They were probably obliged to have such a constant watch, to defend the fruit from the jackals. "The jackal," (chical of the Turks), says Hasselquist, (Travels, p. 277.), "is a species of mustela which is very common in Palestine, especially during the vintage, and often destroys whole vineyards, and gardens of cucumbers." "There is also plenty of the *canis vulpes*, the fox, near the convent of St John in the Desert, about vintage time; for they destroy all the vines, unless they are strictly watched." Ibid. p. 184. See Cant. ii. 15.

Fruits of the gourd kind, melons, water-melons, cucumbers, &c. are much used, and in great request, in the Levant, on account of their cooling quality. The Israelites in the wilderness regretted the loss of the cucumbers and the melons, among the other good things of Egypt: Numb. xi. 5.

In Egypt, the season of water-melons, which are most in request, and which the common people then chiefly live upon, lasts but three weeks. See Hasselquist, p. 256. Tavernier makes it of longer continuance:—"L'on y void de grands carreaux de melons et de concombres; mais beaucoup plus des derniers, dont les Levantins font leur delices. Le plus souvent ils les mangent sans les peler, après quoy ils vont boire une verre d'eau. Dans toute l'Asie c'est la nourriture ordinaire du petit peuple pendant trois ou quatre mois; toute la famille en vit, et quand un enfant demande à manger, au lieu qu'en France ou ailleurs nous luy donnerions du pain, dans le Levant on luy presente un concombre, qu'il mange cru comme on le vient de cueillir.—Les concombres dans le Levant ont une bonté particulière, et quoyqu' on les mange crus, ils ne font jamais de mal." Tavernier, Relat. du Serail, c. xix.

*Ibid. a city taken by siege.*] So LXX and Vulg.

6. *Jehovah God of Hosts.*] As this title of God יהוה צבאות, "JEHOVAH of Hosts," occurs here for the first time, I think it proper to note, that I translate it always, as in this place, "JEHOVAH God of Hosts;" taking it as an elliptical expression for יהוה אלהי צבאות. This title imports, that JEHOVAH is the God, or Lord, of hosts or armies; as he is the Creator, and supreme Governor, of all beings in heaven and earth; and disposeth and ruleth them all in their several orders and stations; the Almighty, Universal Lord.

10. *Ye princes of Sodom*—] The incidental mention of Sodom and Gomorrah in the preceding verse, suggested to the Prophet this spirited address to the rulers and inhabitants of Jerusalem, under the character of princes of Sodom and people of Gomorrah. Two examples of a sort of elegant turn of the like kind may be observed in St Paul's Epistle to the Romans, xv. 4, 5. and 12, 13. See Locke on the place; and see 29, 30. of this chapter; which gives another example of the same.

11. —*the fat of fed beasts; And in the blood*—] The fat and the blood are particularly mentioned, because these were in all sacrifices set apart to God. The fat was always burnt upon the altar; and the blood was partly sprinkled, differently on different occasions, and partly poured out at the bottom of the altar. See Lev. iv.

11—16. *What have I to do*—] The prophet Amos has expressed the same sentiments with great elegance:



“ I hate, I despise your feasts ;  
 And I will not delight in the odour of your solemnities ;  
 Though ye offer unto me burnt-offerings :  
 And your meat-offerings I will not accept ;  
 Neither will I regard the peace-offering of your fatlings.  
 Take away from me the noise of your songs ;  
 And the melody of your viols I will not hear.  
 But let judgment roll down like waters ;  
 And righteousness like a mighty stream.” Amos v. 21–24.

12. *Tread my courts no more*—] So the LXX divide the sentence ; joining the end of this verse to the beginning of the next.

13. *The fast, and the day of restraint*] און ועצרה. These words are rendered in many different manners by different interpreters ; to a good and probable sense by all ; but, I think, by none in such a sense as can arise from the phrase itself, agreeably to the idiom of the Hebrew language. Instead of און, the LXX manifestly read צום, *ἡμέραν*, “ the fast.” This Houbigant has adopted. The Prophet could not well have omitted the fast in the enumeration of their solemnities ; nor the abuse of it, among the instances of their hypocrisy, which he has treated at large with such force and elegance in his 58th chapter. Observe also, that the prophet Joel twice joins together the fast, and the day of restraint :

קדשו צום קראו עצרה

“ Sanctify a fast ; proclaim a day of restraint.” Joel i. 14. ii. 15.

Which shews how properly they are here joined together. עצרה, *the restraint*, is rendered, both here and in other places in our English translation, *the solemn assembly*. Certain holy days, ordained by the law, were distinguished by a particular charge, that “ no servile work should be done therein.” Lev. xxiii. 36. Numb. xxix. 35. Deut. xvi. 8. This circumstance clearly explains the reason of the name, *the restraint*, or *the day of restraint*, given to those days.

If I could approve of any translation of these two words which I have met with, it should be that of the Spanish version of the Old Testament, made for the use of the Spanish Jews : “ *tortura y detenimiento*,” “ it is a pain and a constraint unto me.” But I still think, that the reading of the LXX is more probably the truth.

15. *When ye spread*—] The Syr. LXX, and MS, read בפרשכם, without the conjunction ו.

Ibid. *For your hands—*] *At γὰρ χεῖρες*, LXX. Manus *enim vestræ*, Vulg. They seem to have read *כי ידיכם*.

16. *Wash ye—*] Referring to the preceding verse, “your hands are full of blood;” and alluding to the legal washings commanded on several occasions. See Lev. xiv. 8, 9. 47.

17. *amend that which is corrupted*] *אשרו חמוץ*. In rendering this obscure phrase I follow Bochart, (Hieroz. Part I. lib. ii. cap. 7.), though I am not perfectly satisfied with his explication of it.

18. *Though your sins were as scarlet—*] *שני*, “scarlet, or crimson,” *dibaphum*, *twice dipped*, or *double-dyed*; from *שנה*, *iterare*, *to double*, or *to do a thing twice*. This derivation seems much more probable than that which Salmasius prefers, from *שנן*, *acuere*, from the *sharpness* and strength of the colour; *σφραγισμα*. *תליע*, the same; properly the *worm*, *vermiculus*, (from whence *vermeil*); for this colour was produced from a worm, or insect, which grew in a coccus, or excrescence, of a shrub of the *ilex* kind, (see Plin. Nat. Hist. xvi. 8.); like the cochineal worm in the *opuntia* of America, (see Ulloa’s Voyage, b. v. ch. 2. note to p. 342.) There is a shrub of this kind that grows in Provence and Languedoc, and produces the like insect, called the *hermes oak*, (see Miller, Dict. *Quercus*); from *kermez*, the Arabic word for this colour; whence our word *crimson* is derived.

“Neque amissos colores  
Lana refert medicata fuco,”

says the poet; applying the same image to a different purpose. To discharge these strong colours is impossible to human art or power; but to the grace and power of God, all things, even much more difficult, are possible and easy.

19. *Ye shall feed on the good of the land*] Referring to ver. 7.; it shall not be “devoured by strangers.”

20. *Ye shall be food for the sword*] The LXX and Vulg. read *תאכלכם*, “the sword shall devour you;” which is of much more easy construction than the present reading of the text.

“The Chaldee seems to read *בחרב אויב תאכלו*, “ye shall be consumed by the sword of the enemy.” Syr. also reads *בחרב*, and renders the verb passively. And the rhythmus seems to require this addition. Dr Jubb.

21. —*become a harlot*] See Lowth, Comment. on the place; and De S. Poes. Hebr. Præl. xxxi.

22. *wine mixed with water*] An image used for the *adulteration* of wine, with more propriety than may at first appear, if what Thevenot says of the people of the Levant of late times was true of them formerly: He says, “they never mingle water with their wine to drink; but drink by itself what water they think proper for abating the strength of the wine.” “Lorsque les Persans boivent du vin, ils le prennent tout pur, à la façon des Levantins, qui ne le mêlent jamais avec de l’eau; mais en buvant du vin, de temps en temps ils prennent un pot d’eau, et en boivent de grand traits.” Voyage, Part II. liv. ii. chap. 10. “Ils (les Turcs) n’y meslent jamais d’eau, et se moquent des Chrestiens, qui en mettent, ce qui leur semble tout-à-fait ridicule.” Ibid. Part I. chap. 24.

It is remarkable, that whereas the Greeks and Latins by *mixed* wine always understood wine diluted and lowered with water, the Hebrews on the contrary generally mean by it wine made stronger and more inebriating, by the addition of higher and more powerful ingredients; such as honey, spices, defrutum, (or wine inspissated by boiling it down to two-thirds, or one-half, of the quantity), myrrh, mandragora, opiates, and other strong drugs. Such were the exhilarating, or rather stupifying, ingredients, which Helen mixed in the bowl together with the wine for her guests oppressed with grief, to raise their spirits; the composition of which she had learned in Egypt:

Αὐτὴν ἄρ' εἰς οἶνον βάλε φαρμακκόν, εὐθὺν ἐπίνον,

Νηπειθεὶς τ' ἀχολόν τε, κακῶν ἐπιλήθον ἀπανήλων. Hom. Odys. iv. 220.

“Mean while, with genial joy to warm the soul,  
Bright Helen mix'd a mirth-inspiring bowl;  
Temper'd with drugs of sovereign use, t' assuage  
The boiling bosom of tumultuous rage:  
Charm'd with that virtuous draught, th' exalted mind  
All sense of woe delivers to the wind.”

Pope.

Such was “the spiced wine and the juice of pomegranates,” mentioned Cant. viii. 2. And how much the eastern people to this day deal in artificial liquors of prodigious strength, the use of wine being forbidden, may be seen in a curious chapter of Kempfer upon that subject. Amœn. Exot. Fasc. iii. Obs. 15.

Thus the drunkard is properly described, (Prov. xxiii. 30.), as one “that seeketh *mixt* wine;” and is “mighty to *minge* strong drink;” Isaiah v. 22. And hence the Psal-

mist took that highly poetical and sublime image of the cup of God's wrath, called by Isaiah (li. 17.) "the cup of trembling," (causing intoxication and stupefaction; see Chappelow's note on Hariri, p. 33.); containing, as St John expresses in Greek this Hebrew idea with the utmost precision, though with a seeming contradiction in terms, *κεκρασμενον ακρατον*, *merum mixtum*, pure wine made yet stronger by a mixture of powerful ingredients: Rev. xiv. 10. "In the hand of JEHOVAH," saith the Psalmist, (Psal. lxxv. 9.), "there is a cup, and the wine is turbid: it is full of a mixed liquor, and he poureth out of it: (or rather, "he poureth it out of one vessel into another," to mix it perfectly: according to the reading expressed by the ancient versions, ויגר מזה אל זה): verily the dregs thereof, (the thickest sediment of the strong ingredients mingled with it), all the ungodly of the earth shall wring them out, and drink them."

23. *associates*—] The LXX, Vulg. and four MSS, read *חברי*, without the conjunction *ו*.

24. *Aha! I will be eased*—] Anger, arising from a sense of injury and affront, especially from those who, from every consideration of duty and gratitude, ought to have behaved far otherwise, is an uneasy and painful sensation; and revenge, executed to the full on the offenders, removes that uneasiness, and consequently is pleasing and quieting, at least for the present. Ezekiel introduces God expressing himself in the same manner:

"And mine anger shall be fully accomplished;  
And I will make my fury rest upon them;  
And I will give myself ease."

Chap. v. 13.

This is a strong instance of the metaphor called *Anthropopathia*; by which, throughout the Scriptures, as well the historical as the poetical parts, the sentiments, sensations, and affections, the bodily faculties, qualities, and members of men, and even of brute animals, are attributed to God; and that with the utmost liberty and latitude of application. The foundation of this is obvious; it arises from necessity: we have no idea of the natural attributes of God, of his pure essence, of his manner of existence, of his manner of acting: when therefore we would treat on these subjects, we find ourselves forced to express them by sensible images. But necessity leads to beauty: this is true of metaphor in general, and in particular of this kind of metaphor; which is

used with great elegance and sublimity in the sacred poetry : and what is very remarkable, in the grossest instances of the application of it, it is generally the most striking and the most sublime. The reason seems to be this : When the images are taken from the superior faculties of the human nature, from the purer and more generous affections, and applied to God, we are apt to acquiesce in the notion ; we overlook the metaphor, and take it as a proper attribute : but when the idea is gross and offensive, as in this passage of Isaiah, where the impatience of anger, and the pleasure of revenge, is attributed to God ; we are immediately shocked at the application ; the impropriety strikes us at once ; and the mind, casting about for something in the divine nature analogous to the image, lays hold on some great, obscure, vague idea, which she endeavours in vain to comprehend, and is lost in immensity and astonishment. See De S. Poesi Hebr. Præl. xvi. sub fin. where this matter is treated and illustrated by examples.

25. *in the furnace*] The text has כּבּר ; which some render “ *as with soap* ;” as if it were the same with כּבוּרִית ; so Kimchi ; but soap can have nothing to do with the purifying of metals : others, “ *according to purity, or purely*,” as our version. Le Clerc conjectured, that the true reading is כּבוּר, “ *as in the furnace* :” see Ezek. xxii. 18. 20. Dr Durell proposes only a transposition of letters בכּר ; to the same sense : and so likewise Archbishop Secker. That this is the true reading is highly probable.

26. *And after this*—] The LXX, Syr. Chald. and eighteen MSS, add the conjunction ו.

27. —*in judgment* ;] by the exercise of God’s strict justice in destroying the obdurate, (see ver. 28.) ; and delivering the penitent : —*in righteousness* ; by the truth and faithfulness of God in performing his promises.

29, 30. *For ye shall be ashamed of the ilexes*—] Sacred groves were a very ancient and favourite appendage of idolatry. They were furnished with the temple of the god to whom they were dedicated ; with altars, images, and every thing necessary for performing the various rites of worship offered there ; and were the scenes of many impure ceremonies, and of much abominable superstition. They made a principal part of the religion of the old inhabitants of Canaan ; and the Israelites were commanded to destroy their groves, among other monuments of their false worship.

The Israelites themselves became afterward very much addicted to this species of idolatry.

“When I had brought them into the land,  
Which I swore that I would give unto them ;  
Then they saw every high hill, and every thick tree :  
And there they slew their victims ;  
And there they presented the provocation of their offerings ;  
And there they placed their sweet savour ;  
And there they poured out their libations.” Ezek. xx. 28.

“On the tops of the mountains they sacrifice ;  
And on the hills they burn incense :  
Under the oak, and the poplar ;  
And the ilex, because her shade is pleasant.” Hosea iv. 13.

Of what particular kinds the trees here mentioned are, it cannot be determined with certainty. In regard to אלה, in this place of Isaiah, as well as in Hosea, Celsius (Hierobot.) understands it of the terebinth ; because the most ancient interpreters render it so ; in the first place the LXX. He quotes eight places ; but in three of these eight places the copies vary, some having δρυς instead of τερεβινθος. And he should have told us, that these same LXX render it in sixteen other places by δρυς : so that their authority is really against him ; and the LXX *stant pro quercu*, contrary to what he says at first setting out. Add to this, that Symmachus, Theodotion, and Aquila, generally render it by δρυς ; the latter only once rendering it by τερεβινθος. His other arguments seem to me not very conclusive : he says, that all the qualities of אלה agree to the terebinth ; that it grows in mountainous countries ; that it is a strong tree ; long-lived ; large and high ; and deciduous. All these qualities agree just as well to the oak, against which he contends ; and he actually attributes them to the oak in the very next section. But, I think, neither the oak nor the terebinth will do in this place of Isaiah, from the last circumstance which he mentions, their being deciduous ; where the Prophet's design seems to me to require an ever-green : otherwise the casting of its leaves would be nothing out of the common established course of nature, and no proper image of extreme distress, and total desolation ; parallel to that of a garden without water, that is, wholly burnt up and destroyed. An ancient, who was an inhabitant and a native of this country, understands it, in like manner, of a tree blasted with uncommon and immode-

rate heat:—"velut arbores, cum frondes æstu torrente decusserunt." Ephræm Syr. in loc. edit. Assemani. Compare Psal. i. 4. Jer. xvii. 8. Upon the whole, I have chosen to make it the ilex; which word Vossius (Etymolog.) derives from the Hebrew אֵלֶּה; that, whether the word itself be rightly rendered or not, I might at least preserve the propriety of the poetical image.

29. *For ye shall be ashamed*] תבושו, in the second person, Vulg. Chald. two MSS, and one edition; and in agreement with the rest of the sentence.

30. —*whose leaves*] Twenty-six MSS and three editions read עֲלֵיהָ, in its full and regular form. This is worth remarking, as it accounts for a great number of anomalies of the like kind, which want only the same authority to rectify them.

30. —*a garden wherein is no water.*] In the hotter parts of the eastern countries, a constant supply of water is so absolutely necessary for the cultivation, and even for the preservation and existence of a garden, that should it want water but for a few days, every thing in it would be burnt up with the heat, and totally destroyed. There is therefore no garden whatever in those countries, but what has such a certain supply; either from some neighbouring river, or from a reservoir of water collected from springs, or filled with rain-water in the proper season, in sufficient quantity to afford ample provision for the rest of the year.

Moses, having described the habitation of man newly created, as a garden, planted with every tree pleasant to the sight and good for food, adds, as a circumstance necessary to complete the idea of a garden, that it was well supplied with water: (Gen. ii. 10. and see xiii. 10.) "And a river went out of Eden to water the garden."

That the reader may have a clear notion of this matter, it will be necessary to give some account of the management of their gardens in this respect.

"Damascus, (says Maundrell, p. 122.), is encompassed with gardens, extending no less, according to common estimation, than thirty miles round; which makes it look like a city in a vast wood. The gardens are thick set with fruit-trees of all kinds, kept fresh and verdant by the waters of Barrady, (the Chrysorrhœas of the ancients), which supply both the gardens and city in great abundance. This river, as soon as it issues out from between the cleft of the

mountain before mentioned into the plain, is immediately divided into three streams; of which the middlemost and biggest runs directly to Damascus, and is distributed to all the cisterns and fountains of the city. The other two (which I take to be the work of art) are drawn round, one to the right hand, and the other to the left, on the borders of the gardens, into which they are let as they pass, by little currents, and so dispersed all over the vast wood: inso-much, that there is not a garden but has a fine quick stream running through it. Barrady is almost wholly drunk up by the city and gardens. What small part of it escapes is united, as I was informed, in one channel again, on the south-east side of the city; and, after about three or four hours' course, finally loses itself in a bog there, without ever arriving at the sea." This was likewise the case in former times, as Strabo, lib. xvi. Pliny, v. 18. testify; who say, "that this river was expended in canals, and drunk up by watering the place."

"The best sight (says the same Maundrell, p. 39.) that the palace [of the Emir of Beroot, anciently Berytus] affords, and the worthiest to be remembered, is the orange garden. It contains a large quadrangular plat of ground, divided into sixteen lesser squares, four in a row, with walks between them. The walks are shaded with orange-trees, of a large spreading size. Every one of these sixteen lesser squares in the garden was bordered with stone; and in the stone-work were troughs, very artificially contrived, for conveying the water all over the garden; there being little outlets cut at every tree, for the stream, as it passed by, to flow out, and water it." The royal gardens at Ispahan are watered just in the same manner, according to Kempfer's description, *Amœn. Exot.* p. 193.

This gives us a clear idea of the פלגי מים, mentioned in the first Psalm, and other places of Scripture, "the divisions of waters," the waters distributed in artificial canals; for so the phrase properly signifies. The prophet Jeremiah has imitated, and elegantly amplified, the passage of the Psalmist above referred to:—

"He shall be like a tree planted by the water-side,  
And which sendeth forth her roots to the aqueduct:  
She shall not fear, when the heat cometh;  
But her leaf shall be green;  
And in the year of drought she shall not be anxious,  
Neither shall she cease from bearing fruit." Jer. xvii. 8.



From this image the Son of Sirach has most beautifully illustrated the influence and the increase of religious wisdom in a well-prepared heart :—

“I also came forth as a canal from a river,  
And as a conduit flowing into a paradise.  
I said: I will water my garden,  
And I will abundantly moisten my border:  
And lo! my canal became a river,  
And my river became a sea.” *Eccles* xxiv. 30, 31.

This gives us the true meaning of the following elegant proverb :—

“The heart of the king is like the canals of waters in the hand of *JEHOVAH*;

Whithersoever it pleaseth him, he inclineth it.” *Prov.* xxi. 1.

The direction of it is in the hand of *JEHOVAH*, as the distribution of the water of the reservoir through the garden, by different canals, is at the will of the gardener :—

“Et, quum exustus ager morientibus æstuat herbis,  
Ecce supercilio clivosi tramitis undam  
Elicit: illa cadens raucum per levia murmur  
Saxa ciet, scatebrisque arentia temperat arva.”

*Virg. Georg.* i. 107.

Solomon mentions his own works of this kind :—

“I made me gardens, and paradises;  
And I planted in them all kinds of fruit-trees.  
I made me pools of water,  
To water with them the grove flourishing with trees.”

*Eccles.* ii. 5. 6.

Maundrell (p. 88.) has given a description of the remains, as they are said to be, of these very pools made by Solomon for the reception and preservation of the waters of a spring rising at a little distance from them, which will give us a perfect notion of the contrivance and design of such reservoirs. “As for the pools, they are three in number, lying in a row above each other; being so disposed, that the waters of the uppermost may descend into the second, and those of the second into the third. Their figure is quadrangular; the breadth is the same in all, amounting to about ninety paces: in their length there is some difference between them; the first being about one hundred and sixty paces long; the second two hundred; the third two hundred and twenty. They are all lined with wall, and plastered; and contain a great depth of water.”

The immense works which were made by the ancient kings of Egypt for receiving the waters of the Nile when it overflowed, for such uses, are well known. But there never was a more stupendous work of this kind, than the reservoir of Saba, or Merab, in Arabia Felix. According to the tradition of the country, it was the work of Balkis, that queen of Sheba who visited Solomon. It was a vast lake formed by the collection of the waters of a torrent in a valley, where, at a narrow pass between two mountains, a very high mole, or dam, was built. The water of the lake so formed had near twenty fathom depth; and there were three sluices at different heights, by which, at whatever height the lake stood, the plain below might be watered. By conduits and canals from these sluices the water was constantly distributed in due proportion to the several lands; so that the whole country for many miles became a perfect paradise. The city of Saba, or Merab, was situated immediately below the great dam: a great flood came, and raised the lake above its usual height; the dam gave way in the middle of the night; the waters burst forth at once, and overwhelmed the whole city, with the neighbouring towns, and people. The remains of eight tribes were forced to abandon their dwelling, and the beautiful valley became a morass and a desert. This fatal catastrophe happened long before the time of Mohammed, who mentions it in the Koran, chap. xxxiv. See also Sale, Prelim. sect. 1.; and Michaelis, *Questions aux Voyageurs Danois*, No. 94.; Niebuhr, *Descript. de l'Arabie*, p. 240.

## CHAPTER II.

THE prophecy contained in the second, third, and fourth chapters, makes one continued discourse. The first five verses of chapter second foretell the kingdom of Messiah, the conversion of the Gentiles, and their admission into it. From the sixth verse to the end of the second chapter is foretold the punishment of the unbelieving Jews, for their idolatrous practices, their confidence in their own strength, and distrust of God's protection; and moreover the destruction of idolatry, in consequence of the establishment of Messiah's kingdom. The whole third chapter, with the first verse of the fourth, is a prophecy of the calamities of the Babylonian

invasion and captivity; with a particular amplification of the distress of the proud and luxurious daughters of Sion. Chap. iv. 2—6. promises to the remnant which shall have escaped this severe purgation, a future restoration to the favour and protection of God.

This prophecy was probably delivered in the time of Jotham, or perhaps in that of Uzziah; as Isaiah is said to have prophesied in his reign: to which time not any of his prophecies is so applicable as that of these chapters. The seventh verse of the second, and the latter part of the third chapter, plainly point out times in which riches abounded, and luxury and delicacy prevailed. Plenty of silver and gold could only arise from their commerce; particularly from that part of it which was carried on by the Red Sea. This circumstance seems to confine the prophecy within the limits above mentioned, while the port of Elath was in their hands: it was lost under Ahaz, and never recovered.

2. —*in the latter days*—] “Wherever the latter times are mentioned in Scripture, the days of the Messiah are always meant,” says Kimchi on this place; and, in regard to this place, nothing can be more clear and certain. The Prophet Micah (chap. iv. 1—4.) has repeated this prophecy of the establishment of the kingdom of Christ, and of its progress to universality and perfection, in the same words, with little and hardly any material variation: for, as he did not begin to prophesy till Jotham’s time, and this seems to be one of the first of Isaiah’s prophecies, I suppose Micah to have taken it from hence. The variations, as I said, are of no great importance. Verse 2. *וְנִשְׂאָה* after *הָיָה*, a word of some emphasis, may be supplied from Micah, if dropt in Isaiah: an ancient MS has it here in the margin: It has in like manner been lost in chap. liii. 4. (see note on the place); and in Psal. xxii. 29. where it is supplied by Syr. and LXX. Instead of *כָּל הַגּוֹיִם*, *all the nations*, Micah has only *עַמִּים*, *peoples*; where Syr. has *כָּל עַמִּים*, *all peoples*, as probably it ought to be. Verse 3. for the 2d *אֵל* read *וְאֵל*, seventeen MSS, two editions, LXX, Vulg. Syr. Chald. and so Micah iv. 2. Verse 4. Micah adds, *עַד רִחֵק*, *afar off*, which the Syriac also reads in this parallel place of Isaiah. It is also to be observed, that Micah has improved the passage by adding a verse, or sentence, for imagery and expression worthy even of the elegance of Isaiah:—

“ And they shall sit, every man under his vine,  
And under his fig-tree, and none shall affright them :  
For the mouth of JEHOVAH God of Hosts hath spoken it.”

The description of well-established peace, by the image of “beating their swords into ploughshares, and their spears into pruning-hooks,” is very poetical. The Roman poets have employed the same image: Martial, xiv. 34. “*Falx ex ense.*”

“ *Pax me certa ducis placidos curvavit in usus :  
Agricolæ nunc sum ; militis ante fui.*”

The Prophet Joel hath reversed it, and applied it to war prevailing over peace :—

“ Beat your ploughshares into swords ;  
And your pruning-hooks into spears.” Joel iii. 10.

And so likewise the Roman poets :—

“ *Non ullus aratro  
Dignus honos : squalent abductis arva colonis,  
Et curvæ rigidum falces conflantur in ensem.*”  
Virg. Georg. i. 506.

“ *Bella diu tenere viros : erat aptior ensis  
Vomere : cedebat taurus arator equo.  
Sarcula cessabant ; versique in pila ligones ;  
Factaque de rastri pondere cassis erat.*” Ovid. Fast. i. 697.

The Prophet Ezekiel has presignified the same great event with equal clearness, though in a more abstruse form, in an allegory ; from an image, suggested by the former part of the prophecy, happily introduced, and well pursued :—

“ Thus saith the Lord JEHOVAH :  
I myself will take from the shoot of the lofty cedar ;  
Even a tender cion from the top of his cions will I pluck off :  
And I myself will plant it on a mountain high and eminent.  
On the lofty mountain of Israel will I plant it ;  
And it shall exalt its branch and bring forth fruit ;  
And it shall become a majestic cedar :  
And under it shall dwell all fowl of every wing ;  
In the shadow of its branches shall they dwell :  
And all the trees of the field shall know,  
That I JEHOVAH have brought low the high tree ;  
Have exalted the low tree ;  
Have dried up the green tree ;  
And have made the dry tree to flourish :  
I JEHOVAH have spoken it, and will do it.” Ezek. xvii. 22–24.

The word *וַיִּנְחֵתִי* in this passage, verse 22. as the sentence now stands, seems incapable of being reduced to any proper

construction or sense; none of the ancient versions acknowledge it, except Theodotion and Vulg.; and all but the latter vary very much from the present reading of this clause. Houbigant's correction of the passage, by reading, instead of ויִּוְנֶקֶת, ויִּוְנֶהֱתִי (*and a tender cion*), which is not very unlike it, (perhaps better ויִּוְנֶק, with which the adjective רך will agree without alteration), is ingenious and probable; and I have adopted it in the above translation.

6. *they are filled with diviners*—] Heb. *They are filled from the east*; or, *more than the east*. The sentence is manifestly imperfect. The LXX, Vulg. and Chaldee, seem to have read מְקֻדָּם; and the latter, with another word before it signifying *idols*: *They are filled with idols as from of old*. Houbigant for מְקֻדָּם reads מְקַסֵּם, as Brentius had proposed long ago. I rather think that both words together give us the true reading: מְקַסֵּם מְקֻדָּם, *with divination from the east*; and that the first word has been by mistake omitted, from its similitude to the second.

Ibid. *And they multiply*—] Seven MSS and one edition read יספיקו. “Read יספִּחוּ; *and have joined themselves to the children of strangers*; that is, in marriage, or worship.” Dr JUBB. So Vulg. *adhæserunt*. Compare chap. xiv. 1. But the very learned professor Chevalier Michaelis has explained the word יספִּחוּ, Job xxx. 7. (German translation, note on the place) in another manner; which perfectly well agrees with that place, and perhaps will be found to give as good a sense here. ספִּיחַ, the noun, means corn springing up, not from the seed regularly sown on cultivated land, but in the untilled field, from the scattered grains of the former harvest. This, by an easy metaphor, is applied to a spurious brood of children irregularly and casually begotten. The LXX seem to have understood the verb here in this sense, reading it as Vulg. seems to have done: this justifies their version, which it is hard to account for in any other manner: καὶ τέκνα πολλὰ ἀλλοθρῦλα ἐγενήθη αὐτοῖς. Compare Hos. v. 7. and LXX there.

7. *And his land is filled with horses*] This was in direct contradiction to God's command in the law: “But he [the king] shall not multiply horses to himself; nor cause the people to return to Egypt, to the end that he should multiply horses:—neither shall he greatly multiply to himself silver and gold:” Deut. xvii. 16, 17. Uzziah seems to have followed the example of Solomon, (see 1 Kings x. 26,

—29.), who first transgressed in these particulars: he recovered the port of Elath on the Red Sea, and with it that commerce which, in Solomon's days, had "made silver and gold as plenteous at Jerusalem as stones:" 2 Chron. i. 15. He had an army of 307,500 men; in which, as we may infer from this testimony of Isaiah, the chariots and horse made a considerable part. "The law above-mentioned was to be a standing trial of prince and people, whether they had trust and confidence in God their deliverer." See Bp. Sherlock's Discourses on Prophecy, Dissert. iv. where he has excellently explained the reason and effect of the law, and the influence which the observance or neglect of it had on the affairs of the Israelites.

8. *And his land is filled with idols*] Uzziah and Jotham are both said (2 Kings xv. 3, 4. and 34, 35.) "to have done that which was right in the sight of the Lord;" (that is, to have adhered to, and maintained, the legal worship of God, in opposition to idolatry, and all irregular worship; for to this sense the meaning of that phrase is commonly to be restrained); "save that the high places were not removed, where the people still sacrificed and burned incense." There was hardly any time when they were quite free from this irregular and unlawful practice; which they seem to have looked upon as very consistent with the true worship of God; and which seems in some measure to have been tolerated, while the tabernacle was removed from place to place, and before the temple was built. Even after the conversion of Manasseh, when he had removed the strange gods, and commanded Judah to serve JEHOVAH the God of Israel; it is added, "Nevertheless the people did sacrifice still on the high places, yet unto JEHOVAH their God only:" 2 Chron. xxxiii. 17. The worshipping on the high places therefore does not necessarily imply idolatry: and from what is said of these two kings, Uzziah and Jotham, we may presume, that the public exercise of idolatrous worship was not permitted in their time. The idols therefore here spoken of, must have been such as were designed for a private and secret use. Such probably were the Teraphim so often mentioned in Scripture; a kind of household gods, of human form, as it should seem, (see 1 Sam. xix. 13. and compare Gen. xxxi. 34.), of different magnitude, used for idolatrous and superstitious purposes; particularly for divination, and as oracles, which they consulted for direction in their affairs.

9. —*shall be bowed down*] This has reference to the preceding verse : they bowed themselves down to their idols ; therefore shall they be bowed down and brought low under the avenging hand of God.

10. *When he ariseth to strike the earth with terror.*] On the authority of LXX, confirmed by the Arabic and an ancient MS, I have here added to the text a line, which in the 19th and 21st verses is repeated together with the preceding line, and has, I think, evidently been omitted by mistake in this place. The MS here varies only in one letter from the reading of the other two verses : it has בארץ instead of הארץ.

11. —*be humbled*] “שפלו ושה, שפלו שח, read שפלו ושה.” Dr DURELL. Which rectifies the grammatical construction.

13—16. *Even against all the cedars*—] These verses afford us a striking example of that peculiar way of writing which makes a principal characteristic of the parabolical or poetical style of the Hebrews, and in which their prophets deal so largely ; namely, their manner of exhibiting things divine, spiritual, moral, and political, by a set of images taken from things natural, artificial, religious, historical ; in the way of metaphor or allegory. Of these, nature furnishes much the largest and the most pleasing share ; and all poetry has chiefly recourse to natural images, as the richest and most powerful source of illustration. But it may be observed of the Hebrew poetry in particular, that in the use of such images, and in the application of them in the way of illustration and ornament, it is more regular and constant than any other poetry whatever ; that it has, for the most part, a set of images appropriated in a manner to the explication of certain subjects. Thus you will find, in many other places beside this before us, that cedars of Libanus and oaks of Basan are used, in the way of metaphor and allegory, for kings, princes, potentates, of the highest rank ; high mountains and lofty hills, for kingdoms, republics, states, cities ; towers and fortresses, for defenders and protectors, whether by counsel or strength, in peace or war ; ships of Tarshish, and works of art and invention employed in adorning them, for merchants, men enriched by commerce, and abounding in all the luxuries and elegancies of life ; such as those of Tyre and Sidon : for it appears from the course of the whole passage, and from the train of ideas, that the fortresses and the ships are to be taken metaphorically, as well as the high trees and the lofty mountains.

Ships of Tarshish are in Scripture frequently used by a metonymy for ships in general, especially such as are employed in carrying on traffic between distant countries; as Tarshish was the most celebrated mart of those times, frequented of old by the Phenicians, and the principal source of wealth to Judea and the neighbouring countries. The learned seem now to be perfectly well agreed, that Tarshish is Tartessus, a city of Spain, at the mouth of the river Bætis; whence the Phenicians, who first opened this trade, brought silver and gold, (Jer. x. 9. Ezek. xxvii. 12.), in which that country then abounded; and pursuing their voyage still further to the Cassiterides, (Bochart. Canaan, I. cap. 39. Huet, Hist. de Commerce, p. 194.), the islands of Scilly and Cornwall, they brought from thence lead and tin.

Tarshish is celebrated in Scripture (2 Chron. viii. 17, 18. ix. 21.) for the trade which Solomon carried on thither, in conjunction with the Tyrians. Jehosaphat (1 Kings xxii. 48. 2 Chron. xx. 36.) attempted afterward to renew that trade; and from the account given of his attempt it appears, that his fleet was to sail from Eziongeber on the Red Sea: they must therefore have designed to sail round Africa, as Solomon's fleet probably had done before, (see Huet, Histoire de Commerce, p. 32.); for it was a three years' voyage, (2 Chron. ix. 21.); and they brought gold from Ophir, probably on the coast of Arabia, silver from Tartessus, and ivory, apes, and peacocks, from Africa. "אופיר, Afri, *Africa*, the Roman termination, *Africa terra*. תרשיש, some city, or country, in Africa. So Chald. on 1 Kings xxii. 49. where he renders תרשיש by אפריקה; and compare 2 Chron. xx. 36. from whence it appears, that to go to Ophir and to Tarshish is one and the same thing." Dr Jubb. It is certain, that under Pharaoh Necho, about two hundred years afterward, this voyage was made by the Egyptians. (Herodot. iv. 42.) They sailed from the Red Sea, and returned by the Mediterranean, and they performed it in three years; just the same time that the voyage under Solomon had taken up. It appears likewise from Pliny, (Nat. Hist. ii. 67.), that the passage round the Cape of Good Hope was known and frequently practised before his time; by Hanno the Carthaginian, when Carthage was in its glory; by one Eudoxus, in the time of Ptolemy Lathyrus king of Egypt: and Cælius Antipater, an historian of good credit, somewhat earlier than Pliny, testifies, that



he had seen a merchant who had made the voyage from Gades to Æthiopia. The Portuguese under Vasco de Gama, near three hundred years ago, recovered this navigation, after it had been intermitted and lost for many centuries.

18.—*shall disappear*] The ancient versions, and an ancient MS, read יִחְלֹפוּ, plural.

19—21. *into caverns of rocks*—] The country of Judea, being mountainous and rocky, is full of caverns; as it appears from the history of David's persecution under Saul. At Engedi, in particular, there was a cave so large, that David with six hundred men hid themselves in the sides of it; and Saul entered the mouth of the cave without perceiving that any one was there: 1 Sam. xxiv. Josephus (Antiq. lib. xiv. cap. 15.; and Bell. Jud. lib. i. cap. 16.) tells us of a numerous gang of banditti, who, having infested the country, and being pursued by Herod with his army, retired into certain caverns, almost inaccessible, near Arbela in Galilee, where they were with great difficulty subdued. Some of these were natural, others artificial. "Beyond Damascus," says Strabo, lib. xvi. "are two mountains called Trachones; [from which the country has the name of Trachonitis]; and from hence, towards Arabia and Iturea, are certain rugged mountains, in which there are deep caverns; one of which will hold four thousand men." Tavernier (Voyage de Perse, Part II. chap. 4.) speaks of a grot, between Aleppo and Bir, that would hold near three thousand horse. "Three hours distant from Sidon, about a mile from the sea, there runs along a high rocky mountain; in the sides of which are hewn a multitude of grots, all very little differing from each other. They have entrances about two feet square: on the inside, you find in most or all of them a room of about four yards square. There are of these subterraneous caverns two hundred in number. It may, with probability at least, be concluded that these places were contrived for the use of the living, and not of the dead. Strabo describes the habitations of the Troglodytæ to have been somewhat of this kind:" Maundrell, p. 118. The Horites, who dwelt in Mount Seir, were Troglodytes, as their name הֹרִים imports. But those mentioned by Strabo were on each side of the Arabian Gulf. Mohammed (Koran, chap. xv. and xxvi.) speaks of a tribe of Arabians, the tribe of Thamud, "who hewed houses out of the mountains,

to secure themselves." Thus, "because of the Midianites, the children of Israel made them the dens which are in the mountains, and caves, and strongholds:" Judges vi. 2. To these they betook themselves for refuge in times of distress and hostile invasion: "When the men of Israel saw that they were in a strait, (for the people were distressed), then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits:" 1 Sam. xiii. 6. and see Jer. xli. 9. Therefore, "to enter into the rock; to go into the holes of the rocks, and into the caves of the earth," was to them a very proper and familiar image to express terror and consternation. The Prophet Hosea hath carried the same image further, and added great strength and spirit to it: Chap. x. 8.

"They shall say to the mountains, Cover us;  
And to the hills, Fall on us."

Which image, together with those of Isaiah, is adopted by the sublime author of the Revelation, (chap. vi. 15, 16.), who frequently borrows his imagery from our Prophet.

20. —*which they have made to worship*—] The word *לִי*, *for himself*, is omitted by an ancient MS, and is unnecessary. It does not appear that any copy of LXX has it, except MS Pachom. and MS 1. D. 11.; and they have *ἐαυτοῖς*, *לֵהֶם*, plural.

Ibid. —*to the moles*—] They shall carry their idols with them into the dark caverns, old ruins, or desolate places, to which they shall flee for refuge; and so shall give them up and relinquish them to the filthy animals that frequent such places, and have taken possession of them as their proper habitation. Bellonius, Greaves, P. Lucas, and many other travellers, speak of bats of an enormous size as inhabiting the great Pyramid. See Harmer, Obser. vol. ii. 455. Three MSS express *הַפְּרוּרִים*, *the moles*, as one word.

### CHAPTER III.

1. *Every stay and support*.—] Heb. "the support masculine, and the support feminine;" that is, every kind of support, whether great or small, strong or weak: "*Al kanîtz, wal-kanîtzah*"; the wild beast, male and female: proverbially applied both to fishing and hunting; *i. e.* I seized the prey, great or little, good or bad. From hence, as

Schultens observes, is explained Isa. iii. 1. literally the *male and female stay*; i. e. the strong and weak, the great and small." Chappelow, note on Hariri, Assembly I. Compare Eccles. ii. 8.

The two following verses, 2, 3. are very clearly explained by the sacred historian's account of the event, the captivity of Jehoiachin by Nebuchadnezzar king of Babylon: "And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths; none remained, save the poorest sort of the people of the land:" 2 Kings xxiv. 14.

4. *I will make boys their princes*—] This also was fully accomplished in the succession of weak and wicked princes, from the death of Josiah to the destruction of the city and temple, and the taking of Zedekiah, the last of them, by Nebuchadnezzar.

6. —*of his father's house*.] For בית, the ancient interpreters seem to have read מִבֵּית: טז טוֹלְמוֹס טז טוֹלְמוֹס; LXX: domesticum patris sui; Vulg. which gives no good sense. (But LXX, MS I. D. II. for טוֹלְמוֹס, has טוֹלְמוֹס.) And, *his brother, of his father's house*, is little better than a tautology. The case seems to require, that the man should apply to a person of some sort of rank and eminence; one that was the *head* of his father's house, (see Josh. xxii. 14.); whether of the house of him who applies to him, or of any other; ראש בית אביו. I cannot help suspecting, therefore, that the word ראש has been lost out of the text.

Ibid. —*saying*—] Before שמלה, *garment*, two MSS (one ancient), and the Babylonish Talmud, have the word לאמר: and so LXX, Vulg. Syr. Chald. I place it, with Houbigant, after שמלה.

Ibid. —*take by the garment*.] That is, shall entreat him in an humble and supplicating manner. "Ten men shall take hold of the skirt of him that is a Jew; saying, Let us go with you; for we have heard that God is with you:" Zech. viii. 23. And so in Isaiah, chap. iv. 1. the same gesture is used to express earnest and humble entreaty. The behaviour of Saul towards Samuel was of the same kind, when he laid hold on the skirt of his raiment: 1 Sam. xv. 27. The preceding and following verses shew, that his whole deportment, in regard to the prophet, was full of submission and humility.

Ibid. *And let thy hand support*—] Before תחת ירך a

MS adds תהיה ; another MS adds in the same place תקח בידך, which latter seems to be a various reading of the two preceding words, making a very good sense ; “take into thy hand our ruinous state.” Twenty-one MSS, and three editions, and the Babylonish Talmud, have יידך, plural.

7. *Then shall he openly declare—*] The LXX, Syr. and Jerom. read וישא, adding the conjunction ; which seems necessary in this place.

Ibid. *For in my house is neither bread nor raiment.*] “It is customary through all the East,” says Sir J. Chardin, “to gather together an immense quantity of furniture and clothes ; for their fashions never alter.” Princes and great men are obliged to have a great stock of such things in readiness for presents upon all occasions. “The kings of Persia,” says the same author, “have great wardrobes, where there are always many hundreds of habits ready, designed for presents, and sorted.” Harmer, *Observ.* ii. 11. and 88. A great quantity of provision for the table was equally necessary. The daily provision for Solomon’s household, whose attendants were exceedingly numerous, was proportionably great : 1 Kings iv. 22, 23. Even Nehemiah, in his strait circumstances, had a large supply daily for his table ; at which were received an hundred and fifty of the Jews and rulers, beside those that came from among the neighbouring heathens : Neh. v. 17, 18.

This explains the meaning of the excuse made by him that is desired to undertake the government : he alleges, that he has not wherewithal to support the dignity of the station, by such acts of liberality and hospitality as the law of custom required of persons of superior rank. See Harmer’s *Observations*, i. 340. ii. 88.

8. —*the cloud*] This word appears to be of very doubtful form, from the printed editions, the MSS, and the ancient versions. The first jod in עיני, which is necessary according to the common interpretation, is in many of them omitted : the two last letters are upon a rasure in two MSS. I think it should be ענן, as the Syriac reads ; and that the allusion is to the cloud in which the glory of the Lord appeared above the tabernacle. See Exod. xvi. 9, 10. xl. 34—38. Numb. xvi. 41, 42.

10. *Pronounce ye—*] The reading of this verse is very dubious. The LXX for אמרו read נאמר ; or both, אמרו נאמר : and כי לא טוב לנו. Διὸ καὶ οὐκ ἔστιν ἡμῖν καλόν·

ששט. Perhaps, for אמרו, the true reading may be אשרו, *bless ye*: or אמרו אשרי, *say ye, blessed is*—. Vulg. and an ancient MS read, in the singular number, יאכל, *comedet*.

12. *Pervert*] בלעו, *swallow*. Among many unsatisfactory methods of accounting for the unusual meaning of this word in this place, I choose Jarchi's explication, as making the best sense. "Read בללו, *confound*. Syr." Dr JUBB. "Read בהלו, *disturb, or trouble*." SECKER. So LXX.

13. —*his people*] עמו, LXX.

14. —*my vineyard*] כרמי, LXX, Chald. Jerom.

15. *And grind the faces*] The expression and the image is strong, to denote grievous oppression, but is exceeded by the prophet Micah:

"Hear, I pray you, ye chiefs of Jacob;  
And ye princes of the house of Israel:  
Is it not yours to know what is right?  
Ye that hate good, and love evil:  
Who tear their skin from off them;  
And their flesh from off their bones:  
Who devour the flesh of my people;  
And flay from off them their skin:  
And their bones they dash in pieces;  
And chop them asunder, as morsels for the pot;  
And as flesh thrown into the midst of the cauldron."  
Micah iii. 1—3.

In the last line but one, for באשר, read, by the transposition of a letter, בשאר, with the LXX, and Chald.

16. *And falsely setting off their eyes with paint*] Heb. *falsifying* their eyes. I take this to be the true meaning and literal rendering of the word; from שקר. The Masoretes have pointed it, as if it were from שקר, a different word. This arose, as I imagine, from their supposing that the word was the same with סקר, Chald. *intueri, innuere oculis*; or that it had an affinity with the noun סיקרא, which the Chaldeans, or the Rabbins at least, use for *stibium*, the mineral which was commonly used in colouring the eyes. See Jarchi's comment on the place. Though the colouring of the eyes with stibium be not particularly here expressed, yet I suppose it to be implied: and so the Chaldee paraphrase explains it; "*stibio linitis oculis*." This fashion seems to have prevailed very generally among the eastern people in ancient times; and they retain the very same to this day.

Pietro della Valle, giving a description of his wife, an Assyrian lady, born in Mesopotamia, and educated at Baghdad, whom he married in that country, (*Viaggi*, tom. i. lettera 17.), says, “ Her eye-lashes, which are long, and, according to the custom of the East, dressed with stibium, (as we often read in the Holy Scriptures of the Hebrew women of old, Jer. iv. 30. Ezek. xxiii. 40.; and in Xenophon of Astyages the grandfather of Cyrus, and of the Medes of that time, *Cyropæd.* lib. i.), give a dark, and at the same time a majestic shade to the eyes.”—“ Great eyes (says Sandys, *Travels*, p. 67., speaking of the Turkish women) they have in principal repute; and of those, the blacker they be, the more amiable: insomuch that they put between the eye-lids and the eye a certain black powder, with a fine long pencil, made of a mineral brought from the kingdom of Fez, and called *alcohol*; which by the not disagreeable staining of the lids, doth better set forth the whiteness of the eye; and though it be troublesome for a time, yet it comforteth the sight, and repelleth ill humours.” “ *Vis ejus [stibii] astringere ac refrigerare, principalis autem circa oculos; namque ideo etiam plerique Platyophthalmion id appellavere, quoniam in calliblepharis mulierum dilatat oculos; et fluxiones inhibet oculorum exulcerationesque.*” *Plin. Nat. Hist.* xxxiii. 6.

“ Ille supercilium madida fuligine tinctum

Obliqua producit acu, pingitque tremantes

Attollens oculos.”

*Juv. Sat.* ii. 92.

“ But none of those [Moorish] ladies,” says Dr Shaw, (*Travels*, p. 294. fol.), “ take themselves to be completely dressed, till they have tinged the hair and edges of their eye-lids with *al-kahol*, the powder of lead ore. This operation is performed by dipping first into the powder a small wooden bodkin of the thickness of a quill, and then drawing it afterwards through the eye-lids, over the ball of the eye.” Ezekiel (xxiii. 40.) uses the same word in the form of a verb, כְּחָלַת עֵינַיךְ, “ thou didst dress thine eyes with *al-cahol* ;” which the LXX render ἐπέστρεψας ὀφθαλμούς σου, “ thou didst dress thine eyes with *stibium* ;” just as they do when the word פּוֹךְ is employed : (compare 2 Kings ix. 30. Jer. iv. 30.) : they supposed therefore, that פּוֹךְ and כְּחָלַת, or, in the Arabic form, *al-cahol*, meant the same thing; and probably the mineral used of old, for this purpose, was the same that is used now; which Dr Shaw (*Ibid.* note) says

is “a rich lead ore, pounded into an impalpable powder.” *Alcoholados*; the word מִשְׁקֶרֶת, in this place, is thus rendered in an old Spanish translation. Sanctius. See also Russell’s Nat. Hist. of Aleppo, p. 102.

The following inventory, as one may call it, of the wardrobe of a Hebrew lady, must, from its antiquity, and from the nature of the subject, have been very obscure, even to the most ancient interpreters which we have of it; and, from its obscurity, must have been also peculiarly liable to the mistakes of transcribers: however, it is rather matter of curiosity than of importance; and indeed it is, upon the whole, more intelligible, and less corrupted, than one might have reasonably expected. Clemens Alexandrinus (*Pædag. lib. ii. cap. 12.*) and Julius Pollux (*lib. vii. cap. 22.*) have each of them preserved, from a comedy of Aristophanes, now lost, a similar catalogue of the several parts of the dress and ornaments of a Grecian lady; which, though much more capable of illustration from other writers, though of later date, and quoted and transmitted down to us by two different authors, yet seems to be much less intelligible, and considerably more corrupted, than this passage of Isaiah. Salmasius has endeavoured, by comparing the two quotations, and by much critical conjecture and learned disquisition, to restore the true reading, and to explain the particulars—with what success, I leave to the determination of the learned reader, whose curiosity shall lead him to compare the passage of the comedian with this of the Prophet, and to examine the critic’s learned labours upon it. *Exercit. Plinian. p. 1148.*; or see *Clem. Alex.* as cited above, edit. Potter, where the passage as corrected by Salmasius is given.

Nich. Guil. Schroederus, professor of Oriental languages in the university of Marburg, has published a very learned and judicious treatise upon this passage of Isaiah. The title of it is, “*Commentarius Philologico-Criticus De Vestitu Mulierum Hebræarum ad Iesai, iii. ver. 16—24.*” *Lugd. Bat. 1745.* 4to. As I think no one has handled this subject with so much judgment and ability as this author, I have for the most part followed him, in giving the explanation of the several terms denoting the different parts of dress of which this passage consists; signifying the reasons of my dissent, where he does not give me full satisfaction.

17.—*will the Lord humble—*] *ταπεινωσει*, LXX; and so Syr. and Chald. For שפח they read שפל.

Ibid. —*expose their nakedness*] It was the barbarous custom of the conquerors of those times to strip their captives naked, and to make them travel in that condition, exposed to the inclemency of the weather; and, the worst of all, to the intolerable heat of the sun. But this to the women was the height of cruelty and indignity; and especially to such as those here described, who had indulged themselves in all manner of delicacies of living, and all the superfluities of ornamental dress; and even whose faces had hardly ever been exposed to the sight of man. This is always mentioned as the hardest part of the lot of captives. Nahum, denouncing the fate of Nineveh, paints it in very strong colours:

“ Behold, I am against thee, saith JEHOVAH God of Hosts :  
 And I will discover thy skirts upon thy face ;  
 And I will expose thy nakedness to the nations ;  
 And to the kingdoms thy shame.  
 And I will throw ordures upon thee ;  
 And I will make thee vile, and set thee as a gazing-stock.”  
 Nahum iii. 5, 6.

18. —*the ornaments of the feet-rings*—] The late learned Dr Hunt, professor of Hebrew and Arabic in the university of Oxford, has very well explained the word עֲנָם, both verb and noun, in his very ingenious Dissertation on Prov. vii. 22, 23. The verb means to skip, to bound, to dance along; and the noun, those ornaments of the feet which the eastern ladies wore; chains, or rings, which made a tinkling sound as they moved nimbly in walking. Eugene Roger, Description de la Terre Sainte, liv. ii. chap. 2. speaking of the Arabian women of the first rank in Palestine, says, “ Au lieu de brasselets elles ont de menottes d’argent, qu’elles portent aux poignets et aux pieds; où sont attachez quantité de petits annelets d’argent, qui font un cliquetis comme d’une cymbale, lorsqu’elles cheminent ou se mouvent quelque peu.” See Dr Hunt’s Dissertation; where he produces other testimonies to the same purpose from authors of travels.

Ibid. —*the net-works*] I am obliged to differ from the learned Schroederus, almost at first setting out: he renders the word שְׁבִיטִים by *soliculi*, little ornaments, bullæ, or studs, in shape representing the *sun*, and so answering to the following word שְׁהֲרִינִים, *lunulæ*, *crescents*. He supposes the word to be the same with שְׁמִישִׁים, the ך in the second



syllable making the word diminutive, and the letter נ being changed for ב, a letter of the same organ. How just and well-founded his authorities for the transmutation of these letters in the Arabic language are, I cannot pretend to judge; but, as I know of no such instance in Hebrew, it seems to me a very forced etymology. Being dissatisfied with this account of the matter, I applied to my good friend above-mentioned, the late Dr Hunt, who very kindly returned the following answer to my inquiries:—

“I have consulted the Arabic lexicons, as well MS as printed, but cannot find שביסים in any of them, nor any thing belonging to it. So that no help is to be had from that language towards clearing up the meaning of this difficult word. But what the Arabic denies, the Syriac perhaps may afford; in which I find the verb שבש, *to entangle* or *interweave*, an etymology which is equally favourable to our marginal translation, *net-works*, with שבץ, *to make chequer-work*, or *embroider*, (the word by which Kimchi and others have explained שבים), and has moreover this advantage over it, that the letters ש and ס are very frequently put for each other, but צ and ס scarce ever. Aben Ezra joins שביסים and עכסים (which immediately precedes it) together; and says, that שבים *was the ornament of the legs, as עכס was of the feet*. His words are, שבים תכשיט של שוקים כמו עכס של רגלים.”

21. *The jewels of the nostril*—] נזמי האף. Schroederus explains this, as many others do, of jewels, or strings of pearl, hanging from the forehead, and reaching to the upper part of the nose. But it appears from many passages of Holy Scripture, that the phrase is to be literally and properly understood of nose-jewels, rings set with jewels hanging from the nostrils, as ear-rings from the ears, by holes bored to receive them.

Ezekiel, enumerating the common ornaments of women of the first rank, has not omitted this particular, and is to be understood in the same manner; chap. xvi. 11, 12. (See also Gen. xxiv. 47.)

“And I decked thee with ornaments;  
And I put bracelets upon thine hands,  
And a chain on thy neck:  
And I put a jewel on thy nose,  
And ear-rings on thine ears,  
And a splendid crown upon thine head.”

And in an elegant proverb of Solomon there is a manifest allusion to this kind of ornament, which shews it to have been used in his time :

“ As a jewel set in gold in the snout of a swine ;  
So is a woman beautiful, but wanting discretion.”

Prov. xi. 22.

This fashion, however strange it may appear to us, was formerly, and is still, common in many parts of the East, among women of all ranks. Paul Lucas, speaking of a village, or clan, of wandering people, a little on this side of the Euphrates ; “ The women,” says he, (2d Voyage du Levant, tom. i. art. 24.), “ almost all of them, travel on foot : I saw none handsome among them. They have almost all of them the nose bored, and wear in it a great ring, which makes them still more deformed.” But, in regard to this custom, better authority cannot be produced than that of Pietro della Valle, in the account which he gives of the lady before-mentioned, Signora Maani Gioerida, his own wife. The description of her dress, as to the ornamental parts of it, with which he introduces the mention of this particular, will give us some notion of the taste of the eastern ladies for finery. “ The ornaments of gold, and of jewels, for the head, for the neck, for the arms, for the legs, and for the feet, (for they wear rings even on their toes), are indeed, unlike those of the Turks, carried to great excess, but not of great value ; for in Baghdad jewels of high price either are not to be had, or are not used ; and they wear such only as are of little value ; as turquoises, small rubies, emeralds, carbuncles, garnets, pearls, and the like. My spouse dresses herself with all of them according to their fashion ; with exception, however, of certain ugly rings of very large size, set with jewels, which in truth, very absurdly, it is the custom to wear fastened to one of their nostrils, like buffalos : an ancient custom however in the East, which, as we find in the Holy Scriptures, prevailed among the Hebrew ladies even in the time of Solomon : Prov. xi. 22. These nose-rings in complaisance to me she has left off ; but I have not yet been able to prevail with her cousin and her sisters to do the same : so fond are they of an old custom, be it ever so absurd, who have been long habituated to it.” Viaggi, tom. i. lett. 17.

23. *The transparent garments*—] הדגליניים, τα διαφανη λαζωνικα, LXX. A kind of silken dress, transparent, like

gauze; worn only by the most delicate women, and such as dressed themselves “*elegantius, quam necesse eset probis.*” This sort of garments was afterwards in use among the Greeks. Prodicus, in his celebrated fable (Xenoph. Memorab. Socr. lib. ii.) exhibits the personage of Sloth in this dress: *εσθητα δε, εξ ης αν μαλιστα ωρα διαλαμποι.*

“ Her robe betray’d

Through the clear texture every tender limb,

Height’ning the charms it only seemed to shade;

And as it flow’d adown so loose and thin,

Her stature shew’d more tall, more snowy white her skin.”

They were called *Multitia* and *Coa* (sc. *vestimenta*) by the Romans, from their being invented, or rather introduced into Greece, by one *Pamphila* of the island of *Cos*. This, like other Grecian fashions, was received at Rome when luxury began to prevail under the Emperors; it was sometimes worn even by the men, but looked upon as a mark of extreme effeminacy: (see *Juvenal*, Sat. ii. 65, &c.) *Publius Syrus*, who lived when the fashion was first introduced, has given a humorous satirical description of it in two lines, which by chance have been preserved:

“ *Æquum est, induere nuptam ventum textilem?*

*Palam prostare nudam in nebula lineâ?*”

24. *Instead of perfume*—] A principal part of the delicacy of the Asiatic ladies consists in the use of baths, and of the richest oils and perfumes: an attention to which is, in some degree, necessary in those hot countries. Frequent mention is made of the rich ointments of the spouse in the Song of Solomon:—

“ How beautiful are thy breasts, my sister, my spouse!

How much more excellent than wine;

And the odour of thine ointments than all perfumes!

Thy lips drop as the honey-comb, my spouse!

Honey and milk are under thy tongue:

And the odour of thy garments is as the odour of Lebanon.”

Cant. iv. 10, 11.

The preparation for Esther’s being introduced to King Ahasuerus was a course of bathing and perfuming for a whole year; “ Six months with oil of myrrh, and six months with sweet odours:” *Esth.* ii. 12. A diseased and loathsome habit of body, instead of a beautiful skin, softened and made agreeable with all that art could devise, and all that nature, so prodigal in those countries of the richest per-

fumes, could supply, must have been a punishment the most severe and the most mortifying to the delicacy of these haughty daughters of Sion.

Ibid. *A sun-burnt skin*—] Gaspar Sanctius thinks the words **כִּי תַחַת** an interpolation, because the Vulgate has omitted them. The clause **כִּי תַחַת יָפִי** seems to me rather to be imperfect at the end. Not to mention that **כִּי**, taken as a noun, for *adustio*, *burning*, is without example, and very improbable; the passage ends abruptly, and seems to want a fuller conclusion.

In agreement with which opinion of the defect of the Hebrew text in this place, the LXX, according to MSS Pachom. and 1. D. 11. and Marchal. which are of the best authority, express it with the same evident marks of imperfection at the end of the sentence; thus, *κατακαυσθησιν αὐταὶ ὡς ὁ καλ- λυπῶν*— The two latter add *αὐταὶ*. This chasm in the text, from the loss probably of three or four words, seems therefore to be of long standing.

Taking **כִּי** in its usual sense, as a particle, and supplying **לָךְ** from *σοι* of the LXX, it might possibly have been originally somewhat in this form:—

**כִּי תַחַת יָפִי תַחַת לָךְ רַעַת מְרֹאֶה :**

“Yea, instead of beauty, thou shalt have an ill-favoured countenance.”

**יָפִי** [יָחַת q.] “for beauty *shall be destroyed*.” Syr. from **תַּחַת**, or **נַחַת**. Dr DURELL.

“May it not be **כְּהִי**, “wrinkles instead of beauty?” as from **יָפִי** is formed **יָפָה**; from **מְרִי**, **מְרָה**, &c. so from **כְּהִי**, *to be wrinkled*, **כְּהִי**.” Dr JUBB.

25. *thy mighty men*—] For **גִּבּוֹרֶיךָ**, an ancient MS has **גִּבּוֹרִךְ**. The true reading from LXX, Vulg. Syr. Chald. seems to be **גִּבּוֹרִיךְ**.

26. —*sit on the ground*.] Sitting on the ground was a posture that denoted mourning and deep distress. The Prophet Jeremiah has given it the first place, among many indications of sorrow, in the following elegant description of the same state of distress of his country:—

“The elders of the daughter of Sion sit on the ground, they are silent :

They have cast up dust on their heads ; they have girded themselves with sackcloth :

The virgins of Jerusalem have bowed down their heads to the ground.”

Lam. ii. 10.

“ We find Judea,” says Mr Addison, (on Medals, Dial. ii.) “ on several coins of Vespasian and Titus, in a posture that denotes sorrow and captivity.—I need not mention her sitting on the ground, because we have already spoken of the aptness of such a posture to represent an extreme affliction. I fancy the Romans might have an eye on the customs of the Jewish nation, as well as those of their country, in the several marks of sorrow they have set on this figure. The Psalmist describes the Jews lamenting their captivity in the same pensive posture: “ By the waters of Babylon we sat down and wept, when we remembered thee, O Sion.” But what is more remarkable, we find Judea represented as a woman in sorrow sitting on the ground, in a passage of the Prophet that foretells the very captivity recorded on this medal.” Mr Addison, I presume, refers to this place of Isaiah; and therefore must have understood it as foretelling the destruction of Jerusalem and the Jewish nation by the Romans: whereas it seems plainly to relate, in its first and more immediate view at least, to the destruction of the city by Nebuchadnezzar, and the dissolution of the Jewish state under the captivity at Babylon.

#### CHAPTER IV.

1. *And seven women—*] THE division of the chapters has interrupted the Prophet's discourse, and broken it off almost in the midst of the sentence. “ The numbers slain in battle shall be so great, that seven women shall be left to one man.” The Prophet has described the greatness of this distress by images and adjuncts the most expressive and forcible. The young women, contrary to their natural modesty, shall become suitors to the men: they will take hold of them, and use the most pressing importunity to be married: in spite of the natural suggestions of jealousy, they will be content with a share only of the rights of marriage in common with several others; and that on hard conditions, renouncing the legal demands of the wife on the husband, (see Exod. xxi. 10.), and begging only the name and credit of wedlock, and to be freed from the reproach of celibacy, (see chap. liv. 4, 5.) Like Marcia, on a different occasion, and in other circumstances,—

“ Da tantum nomen inane

Connubii: liceat tumulo scripsisse, Catonis  
Marcia.”

Lucan. ii. 342.

Ibid. —*in that day*—] These words are omitted in LXX and MS.

Ibid. *The Branch of JEHOVAH*—] The Messiah of JEHOVAH, says the Chaldee. The Branch is an appropriated title of the Messiah; and the fruit of the land means the great Person to spring from the house of Judah, and is only a parallel expression signifying the same; or perhaps the blessings consequent upon the redemption procured by him. Compare chap. xlv. 8. where the same great event is set forth in similar images; and see the note there.

Ibid. —*the house of Israel*.] A MS has בית ישראל.

3. —*written among the living*.] That is, whose name stands in the enrolment or register of the people; or every man living, who is a citizen of Jerusalem. See Ezek. xiii. 9. where “they shall not be written in the writing of the house of Israel,” is the same with what immediately goes before, “they shall not be in the assembly of my people.” Compare Psal. lxxxvii. 6. lxix. 28.; Exod. xxxii. 32. To number and register the people was agreeable to the law of Moses, and probably was always practised; being in sound policy useful, and even necessary. David’s design of numbering the people was of another kind; it was to enrol them for his army. Michaelis; Mosaisches Recht, Part III. p. 227. See also his Dissert. de Censibus Hebræorum.

4. “*The spirit of burning*,”] means the fire of God’s wrath, by which he will prove and purify his people; gathering them into his furnace, in order to separate the dross from the silver, the bad from the good. The severity of God’s judgments, the fiery trial of his servants, Ezekiel (chap. xxii. 18—22.) has set forth at large, after his manner, with great boldness of imagery and force of expression. God threatens to gather them into the midst of Jerusalem, as into the furnace; to blow the fire upon them, and to melt them. Malachi (chap. iii. 2, 3.) treats the same subject, and represents the same event under the like images:—

“But who may abide the day of his coming?  
And who shall stand when he appeareth?  
For he is like the fire of the refiner,  
And like the soap of the fullers.  
And he shall sit refining and purifying the silver;  
And he shall purify the sons of Levi,  
And cleanse them like gold, and like silver;  
That they may be JEHOVAH’s ministers,  
Presenting unto him an offering in righteousness.”

5. —*the station*—] The Hebrew text has, *every station*; but four MSS (one ancient) omit כל; very rightly, as it should seem; for the station was Mount Sion itself, and no other. See Exod. xv. 17. And the LXX and MS add the same word כל before מקראיה, probably right: the word has only changed its place by mistake. מקראיה, “the place where they were gathered together in their holy assemblies,” says Sal. b. Melec.

Ibid. *A cloud by day*—] This is a manifest allusion to the pillar of a cloud and of fire which attended the Israelites in their passage out of Egypt, and to the glory that rested on the tabernacle, Exod. xiii. 21. xl. 38. The prophet Zechariah applies the same image to the same purpose:—

“And I will be unto her a wall of fire round about;

And a glory will I be in the midst of her.” Zech. ii. 5.

That is, the visible presence of God shall protect her. Which explains the conclusion of this verse of Isaiah; where the makkaph between כל and כבוד, connecting the two words in construction, which ought not to be connected, has thrown an obscurity upon the sentence, and misled most of the translators.

6. *And a tabernacle*—] In countries subject to violent tempests, as well as to intolerable heat, a portable tent is a necessary part of a traveller’s baggage, for defence and shelter.

## CHAPTER V.

THIS chapter likewise stands single and alone, unconnected with the preceding or following. The subject of it is nearly the same with that of the first chapter. It is a general reproof of the Jews for their wickedness: but it exceeds that chapter in force, in severity, in variety, and elegance; and it adds a more express declaration of vengeance, by the Babylonian invasion.

1. *Let me sing now a song*] A MS, respectable for its antiquity, adds the word שיר (*a song*) after נא; which gives so elegant a turn to the sentence by the repetition of it in the next member, and by distinguishing the members so exactly in the style and manner of the Hebrew poetical composition, that I am much inclined to think it genuine.

Ibid. *A song of loves*] דודי, for דורים; *status constructus pro absoluto*, as the grammarians say; as Micah vi. 16.; Lament. iii. 14. and 66.: so Archbishop Secker. Or rather,

in all these and the like cases, a mistake of the transcribers, by not observing a small stroke, which in many MSS is made to supply the ם of the plural, thus שירת דודים. דודי' is the same with שיר ידודת, Psal. xlv. 1. In this way of understanding it, we avoid the great impropriety of making the author of the song, and the person to whom it is addressed, to be the same.

Ibid. *On a high and fruitful hill*] Heb. "on a horn the son of oil." The expression is highly descriptive and poetical. "He calls the land of Israel a horn, because it is higher than all lands; as the horn is higher than the whole body: and the son of oil, because it is said to be a land flowing with milk and honey." Kimchi on the place. The parts of animals are, by an easy metaphor, applied to parts of the earth, both in common and poetical language. A promontory is called a cape, or head; the Turks call it a nose. "Dorsum immane mari summo;" Virg. a back, or ridge of rocks.

"Hanc latus angustum jam se cogentis in arctum  
Hesperiae tenuem producit in æquora linguam,  
Adriacas flexis claudit quæ cornibus undas."

Lucan. ii. 612. of Brundisium, *i. e.* Βρυτηρίον, which, in the ancient language of that country, signifies stag's head, says Strabo. A horn is a proper and obvious image for a mountain, or mountainous country. Solinus, cap. viii. says, "Italiam, ubi longius processerit, in *cornua* duo scindi:" that is, the high ridge of the Alps, which runs through the whole length of it, divides at last into two ridges, one going through Calabria, the other through the country of the Brutii. "Cornwall is called by the inhabitants in the British tongue *Kernaw*, as lessening by degrees like a horn, running out into promontories like so many horns. For the Britains call a horn *corn*, in the plural *kern*:" Camden. "And Sammes is of opinion, that the country had this name originally from the Phenicians, who traded hither for tin; *keren*, in their language, being a *horn*:" Gibson.

Here the precise idea seems to be that of a high mountain standing by itself: "vertex montis, aut pars montis ab aliis divisa;" which signification, says I. H. Michaelis, (Bibl. Hallens. Not. in loc.) the word has in Arabic.

Judea was in general a mountainous country; whence Moses sometimes calls it the Mountain:—"Thou shalt plant them in the Mountain of thine inheritance;" Exod. xv. 17. "I pray thee let me go over, and see the good land



that is beyond Jordan; that goodly Mountain, and Lebanon;" Deut. iii. 25. And in a political and religious view it was detached and separated from all the nations round it. Whoever has considered the descriptions given of Mount Tabor, (see Reland, *Palæstin.*; Eugene Roger, *Terre Sainte*, p. 64.), and the views of it which are to be seen in books of travels, (Maundrell, p. 114. Egmont and Heyman, vol. ii. p. 25. Thevenot, vol. i. p. 429.); its regular conic form, rising singly in a plain to a great height from a base small in proportion; its beauty and fertility to the very top—will have a good idea of "a horn the son of oil;" and will perhaps be induced to think, that the prophet took his image from that mountain.

2. *and he cleared it from the stones.*] This was agreeable to the ancient husbandry: "Saxa, summa parte terræ, et vites et arbores lædunt; ima parte, refrigerant;" Columell. *De Arb.* 3. "Saxosum facile est expedire lectione lapidum;" Id. ii. 2. "Lapides, qui supersunt, [al. insuper sunt] hieme rigent, æstate fervescent; idcirco satis, arbustis, et vitibus nocent;" Pallad. i. 6. A piece of ground thus cleared of the stones, Persius, in his hard way of metaphor, calls "Exossatus ager;" Sat. vi. 52.

*Ibid. Sorek.*] Many of the ancient interpreters, LXX, Aq. Theod. have retained this word as a proper name; I think, very rightly. Sorek was a valley lying between Ascalon and Gaza, and running far up eastward in the tribe of Judah. Both Ascalon and Gaza were anciently famous for wine: the former is mentioned as such by Alexander Trallianus; the latter by several authors: (quoted by Reland, *Palæst.* p. 589. and 986.) And it seems, that the upper part of the valley of Sorek, and that of Eshcol, where the spies gathered the single cluster of grapes which they were obliged to bear between two upon a staff, being both near to Hebron, were in the same neighbourhood; and that all this part of the country abounded with rich vineyards. Compare Numb. xiii. 22, 23. Judg. xvi. 3, 4. P. Nau supposes Eshcol and Sorek to be only different names for the same valley: *Voyage Nouveau de la Terre Sainte*, liv. iv. chap. 18. So likewise De Lisle's posthumous map of the Holy Land; Paris, 1763. See Bochart, *Hieroz.* ii. col. 725. Thevenot, i. p. 406. Michaelis (note on Judg. xvi. 4. German translation) thinks it probable, from some circumstances of the history there given, that Sorek was in the tribe of Judah, not in the country of the Philistines.

The vine of Sorek was known to the Israelites, being mentioned by Moses (Gen. xlix. 11.) before their coming out of Egypt. Egypt was not a wine country: "Throughout this country there are no wines;" Sandys, p. 101. At least in very ancient times they had none. Herodotus, ii. 77. says, it had no vines; and therefore used an artificial wine made of barley. That is not strictly true; for the vines of Egypt are spoken of in Scripture, (Psal. lxxviii. 47. cv. 33., and see Gen. xl. 11. by which it should seem, that they drank only the fresh juice pressed from the grape, which was called *οἶνος ἀμπέλινος*, Herodot. ii. 37.): but they had no large vineyards; nor was the country proper for them, being little more than one large plain, annually overflowed by the Nile. The Mareotic in later times is, I think, the only celebrated Egyptian wine which we meet with in history. The vine was formerly, as Hasselquist tells us it is now, "cultivated in Egypt for the sake of eating the grapes, not for wine; which is brought from Candia," &c. "They were supplied with wine from Greece, and likewise from Phenicia;" Herod. iii. 6. The vine and the wine of Sorek, therefore, which lay near at hand for importation into Egypt, must, in all probability, have been well known to the Israelites when they sojourned there. There is something remarkable in the manner in which Moses makes mention of it, which, for want of considering this matter, has not been attended to: It is in Jacob's prophecy of the future prosperity of the tribe of Judah:—

"Binding his foal to the vine,  
And his ass's colt to his own Sorek;  
He washeth his raiment in wine,  
And his cloak in the blood of grapes." Gen. xlix. 11.

I take the liberty of rendering שורק, for שורקו, *his Sorek*, as the Masoretes do of pointing עירֹה, for עירו, *his foal*. עיר might naturally enough appear in the feminine form, but it is not at all probable that שורק ever should. By naming particularly the vine of Sorek, and as the vine belonging to Judah, the prophecy intimates the very part of the country which was to fall to the lot of that tribe. Sir John Chardin says, "That at Casbin, a city in Persia, they turn their cattle into the vineyards, after the vintage, to browse on the vines." He speaks also of vines in that country, so large that he could hardly compass the trunks of them with his arms. Voyages, tom. iii. p. 12. 12mo. This shews, that

the ass might be securely bound to the vine; and without danger of damaging the tree by browsing on it.

Ibid. *And he built a tower in the midst of it.*] Our Saviour, who has taken the general idea of one of his parables (Matt. xxi. 33. Mark xii. 1.) from this of Isaiah, has likewise inserted this circumstance of building a tower; which is generally explained by commentators, as designed for the keeper of the vineyard to watch and defend the fruits. But for this purpose it was usual to make a little temporary hut, (Isa. i. 8.), which might serve for the short season while the fruit was ripening, and which was removed afterwards. The tower, therefore, should rather mean a building of a more permanent nature and use; the farm, as we may call it, of the vineyard, containing all the offices and implements, and the whole apparatus necessary for the culture of the vineyard, and the making of the wine. To which image in the allegory, the situation, the manner of building, the use, and the whole service of the temple, exactly answered. And so the Chaldee paraphrast very rightly expounds it:—"Et statui eos (Israelitas) ut plantam vineæ selectæ, et ædificavi *sanctuarium meum* in medio illorum." So also Hieron. in loc. "Ædificavit quoque turrin in medio ejus: templum videlicet in media civitate." That they have still such towers or buildings, for use or pleasure, in their gardens in the East, see Harmer's Observations, ii. p. 241.

Ibid. *And hewed out a lake therein.*] This image also our Saviour has preserved in his parable. יקב, LXX render it here *πρὸς ἔλκευσιν*; and in four other places *ὑποσοληγεῖον*; Isa. xvi. 10. Joel iii. 13. Hagg. ii. 17. Zech. xiv. 10.; I think, more properly: and this latter word St Mark uses. It means, not the wine-press itself, or *calcatorium*, which is called גת, or פורר, but what the Romans called *lacus*, the lake; the large open place, or vessel, which, by a conduit or spout, received the must from the wine-press. In very hot countries it was perhaps necessary, or at least very convenient, to have the lake under ground, or in a cave hewed out of the side of the rock, for coolness; that the heat might not cause too great a fermentation, and sour the must. "Vini confectio instituitur in cella, vel intimæ domus camera quadam, a ventorum ingressu remota:" Kempfer, of Schiras wine; Amœn. Exot. p. 376.: For the hot wind, to which that country is subject, would injure the wine. "The wine-presses in Persia," says Sir John Chardin, "are formed

by making hollow places in the ground, lined with mason's work." Harmer's Observations, i. p. 392. See a print of one in Kempfer, p. 377. Nonnus describes, at large, Bacchus hollowing the inside of the rock, and hewing out a place for the wine-press, or rather the lake:—

Και σκοπέλεις ελαχινε' πεδοσκαφεος δε σιδηρου  
Θηγαλη γλαχινι μυχον κοιληνατο πετρης·  
Λεινιας δε μελωπα βαθυνομεριων κενεωνων  
Αφρον [f. ακρον.] ευσφυλοιο τυπον ποιησατο ληνου.

"He pierc'd the rock; and with the sharpen'd tool  
Of steel well temper'd scoop'd its inmost depth:  
Then smooth'd the front, and form'd the dark recess  
In just dimension for the foaming lake." Dionysiac. lib. xii.

Ibid. *And he expected*—] Jeremiah uses the same image, and applies it to the same purpose, in an elegant paraphrase of this part of Isaiah's parable, in his flowing and plaintive manner:

"But I planted thee a Sorek, a cion perfectly genuine:  
How then art thou changed, and become to me the degenerate shoots of the strange vine!" Chap. ii. 21.

Ibid. *poisonous berries*] באושים, not merely useless unprofitable grapes, such as wild grapes; but grapes offensive to the smell, noxious, poisonous. By the force and intent of the allegory, to good grapes ought to be opposed fruit of a dangerous and pernicious quality; as, in the explication of it, to judgment is opposed tyranny, and to righteousness oppression. גפן, the vine, is a common name, or genus, including several species under it; and Moses, to distinguish the true vine, or that from which wine is made, from the rest, calls it, Numb. vi. 4. גפן היין, the wine-vine. Some of the other sorts were of a poisonous quality; as appears from the story related among the miraculous acts of Elisha: 2 Kings iv. 39—41. "And one went out into the field to gather pot-herbs; and he found a field-vine: and he gathered from it wild fruit, his lapful; and he went, and shred them into the pot of pottage: for they knew them not. And they poured it out for the men to eat: and it came to pass, as they were eating of the pottage, that they cried out, and said, There is death in the pot, O man of God! and they could not eat of it. And he said, Bring meal; (leg. קמח, nine MSS, one edition); and he threw it into the pot. And he said, Pour out for the people, that they may eat. And there was nothing hurtful in the pot."

From some such sort of poisonous fruits, of the grape kind, Moses has taken those strong and highly poetical images, with which he has set forth the future corruption and extreme degeneracy of the Israelites, in an allegory which has a near relation, both in its subject and imagery, to this of Isaiah :—

“ Their vine is from the vine of Sodom,  
And from the fields of Gomorrah :  
Their grapes are grapes of gall ;  
Their clusters are bitter :  
Their wine is the poison of dragons,  
And the cruel venom of aspics.” Deut. xxxii. 32, 33.

“ I am inclined to believe, (says Hasselquist), that the Prophet here (Isa. v. 2. and 4.) means the hoary nightshade, *solanum incanum* ; because it is common in Egypt, Palestine, and the East ; and the Arabian name agrees well with it. The Arabs call it *aneb el dib*, i. e. *wolf-grapes*. The Prophet could not have found a plant more opposite to the vine than this ; for it grows much in the vineyards, and is very pernicious to them ; wherefore they root it out : it likewise resembles a vine by its shrubby stalk :” Travels, p. 289. See also Michaelis, Questions aux Voyageurs Danois, No. 64.

3. —*inhabitants*] יֹשְׁבֵי, in the plural number ; three MSS, (two ancient) ; and so likewise LXX and Vulg.

6. —*the thorn shall spring up in it.*] A MS has בְּשִׁמְרִי ; the true reading seems to be בּוֹ שִׁמְרִי : which is confirmed by LXX, Syr. Vulg.

7. *And he looked for judgment*—] The paronomasia, or play on the words, in this place, is very remarkable : *mispāt*, *mispach* ; *zedakah*, *zeakah*. There are many examples of it in the other Prophets ; but Isaiah seems peculiarly fond of it : see chap. xiii. 6. xxiv. 17. xxvii. 7. xxxiii. 1. lvii. 6. lxi. 3. lxv. 11, 12. The Rabbins esteem it a great beauty : their term for it is צְהוּת הַלָּשׁוֹן, “ elegance of language.”

Ibid.—*tyranny*] מִשְׁפָּחָה, from שָׂפָח, *servum fecit*, Arab. Houbigant : שְׂפָחָה, is *serva*, a handmaid, or female slave. מִסְפָּחָה, eighteen MSS.

8. *You who lay field*—] Read תְּקַרְבֵּנוּ, in the second person, to answer to the verb following ; so Vulg.

9. *To mine ear*—] The sentence in the Hebrew text seems to be imperfect in this place ; as likewise in chap. xxii. 14. where the very same sense seems to be required

as here. See the note there; and compare 1 Sam. ix. 15. In this place LXX supply the word *ἡκούσθη*, and Syr. *אִשְׁתָּמַע*, *auditus est* JEHOVAH in auribus meis: *i. e.* נִגְלָה, as in chap. xxii. 14.

9, 10. —*many houses*—] This has reference to what was said in the preceding verse: “In vain are ye so intent upon joining house to house, and field to field: your houses shall be left uninhabited, and your fields shall become desolate and barren; so that a vineyard of ten acres shall produce but one bath (not eight gallons) of wine, and the husbandman shall reap but a tenth part of the seed which he has sown.”

11. —*to follow strong drink*] Theodoret and Chrysostom on this place, both Syrians, and unexceptionable witnesses in what belongs to their own country, inform us, that שכר, (*sikra* in the Greek of both Testaments, rendered by us by the general term *strong drink*), meant properly palm-wine, or date-wine, which was and is still much in use in the eastern countries. Judea was famous for the abundance and excellence of its palm-trees; and consequently had plenty of this wine. “Fiunt (vina) et è pomis:—primumque è palmis, quo Parthi et Indi utuntur, et Oriens totus: maturarum modio in aquæ congiis tribus macerato expressoque;” Plin. xiv. 19. “Ab his *cariotæ* [palmæ] maxime celebrantur; et cibo quidem, sed et succo, uberrimæ. Ex quibus præcipua vina Orienti; iniqua capiti, unde pomo nomen:” Id. xiii. 9. Καρσοζ signifies *stupefaction*: and in Hebrew likewise, the wine has its name from its remarkable *inebriating* quality.

11, 12. *Wo unto them who rise early*—] There is a likeness between this and the following passage of the Prophet Amos, who probably wrote before Isaiah: if the latter is the copyer, he seems hardly to have equalled the elegance of the original:—

“Ye that put far away the evil day,  
And affect the seat of violence;  
Who lie upon beds of ivory,  
And stretch yourselves upon your couches;  
And eat the lambs from the flock,  
And calves from the midst of the stall;  
Who chant to the sound of the viol,  
And like David invent for yourselves instruments of music;  
Who quaff wine in large bowls,  
And are anointed with the choicest ointments:  
But are not grieved for the affliction of Joseph.” Amos vi. 3-6.

13, 14. *And their nobles*—] These verses have likewise a reference to the two preceding. They that indulged in feasting and drinking, shall perish with hunger and thirst; and Hades shall indulge his appetite as much as they had done, and devour them all. The image is strong, and expressive in the highest degree. Habakkuk uses the same image with great force: the ambitious and avaricious conqueror

“ Enlargeth his appetite like Hades ;

And he is like death, and will never be satisfied." Hab. ii. 5.

But, in Isaiah, Hades is introduced, to much greater advantage, in person; and placed before our eyes in the form of a ravenous monster, opening wide his immeasurable jaws, and swallowing them all together.

17.—*without restraint*—] כדבום, secundum ductum eorum: *i. e.* suo ipsorum ductu; as their own will shall lead them.

Ibid. *And the kids*—] Heb. גרים, *strangers*. The LXX read, more agreeably to the design of the Prophet, בריום, *αρνεις*, *the lambs*: גרים, *the kids*, Dr DURELL; nearer to the present reading: and so Archbishop Secker. The meaning is, their luxurious habitations shall be so entirely destroyed, as to become a pasture for flocks.

18.—*as a long cable*] The LXX, Aquila, Sym. and Theod. for כַּחבִּיל read כַּחבִּיל, ὡς σχοινίον, or σχοινίον; and the LXX, instead of שׂוּא, read some other word signifying *long*; ὡς σχοινίον μακρόν; and so likewise the Syriac, אַרְיבָּא. Houbi-  
gant conjectures, that the word which the LXX had in their copies was שׂוּרִית, which is used, Lev. xxi. 18. xxii. 23. for something in an animal body superfluous, lengthened beyond its natural measure. And he explains it of sin added to sin, and one sin drawing on another, till the whole comes to an enormous length and magnitude; compared to the work of a rope-maker, still increasing and lengthening his rope, with the continued addition of new materials. “Eos propheta similes facit homini restiario, qui funem torquet, cannabe addita et contorta, eadem iterans, donec funem in longum duxerit, neque eum liceat protrahi longius.” “An evil inclination (says Kimchi on the place, from the ancient Rab-  
bins) is at the beginning like a fine hair-string, but at the finishing like a thick cart-rope.” By a long progression in iniquity, and a continued accumulation of sin, men arrive at length to the highest degree of wickedness; bidding open

defiance to God, and scoffing at his threatened judgments, as it is finely expressed in the next verse. The Chaldee paraphrast explains it in the same manner, of wickedness increasing from small beginnings, till it arrives to a great magnitude.

23. —*the righteous*] צדיק, singular, LXX, Vulg. and two editions.

24. —*the tongue of fire*] “The flame, because it is in the shape of a tongue; and so it is called metaphorically:” Sal. b. Melec. The metaphor is so exceedingly obvious, as well as beautiful, that one may wonder that it has not been more frequently used. Virgil very elegantly intimates, rather than expresses, the image: *Æn.* ii. 682.

“Ecce levis summo de vertice visus Iuli

Fundere lumen apex; tractuque innoxia molli

*Lambere flamma comas, et circum tempora pasci.”*

And more boldly of *Ætna* darting out flames from its top: *Æn.* iii. 574.

“Attollitque globos flammarum, et sidera lambit.”

The parted tongues, as it were of fire, (*Acts* ii. 3.), which appeared at the descent of the Holy Spirit on the apostles, give the same idea; that is, of flames shooting diversely into pyramidal forms, or points, like tongues. It may be further observed, that the Prophet in this place has given the metaphor its full force, in applying it to the action of fire in eating up and devouring whatever comes in its way, like a ravenous animal, whose tongue is principally employed in taking in his food or prey; which image Moses has strongly exhibited in a most expressive comparison:—“And Moab said to the elders of Midian, Now shall this collection of people lick up all that are round about us, as the ox licketh up the grass of the field;” *Numb.* xxii. 4. See also *1 Kings* xviii. 38.

25. —*and the mountains trembled*—] Probably referring to the great earthquakes in the days of Uzziah king of Judah, in, or not long before, the time of the Prophet himself: recorded as a remarkable era in the title of the Prophecies of Amos, chap. i. 1. and by Zechariah, chap. xiv. 5.

26. —*he will hiss*—] “The metaphor is taken from the practice of those that keep bees; who draw them out of their hives into the fields, and lead them back again, *συσσημασι*, by a hiss or a whistle;” Cyril, on the place: and to the same purpose Theodoret, *ibid.* In chap. vii. 18. the metaphor is



more apparent, by being carried further; where the hostile armies are expressed by the fly and the bee:—

“JEHOVAH shall hist the fly,  
That is in the utmost parts of Egypt;  
And the bee, that is in the land of Assyria.”

On which place see Deut. i. 44. Psal. cxviii. 12.; and God calls the locusts his great army, Joel ii. 25. Exod. xxiii. 28. See Huet. Quæst. Alnet. ii. 12.

Ibid. —with speed—] This refers to the 19th verse. As the scoffers had challenged God to make speed and to hasten his work of vengeance; so now God assures them, that with speed and swiftly it shall come.

27. *Nor shall the girdle—*] The eastern people, wearing long and loose garments, were unfit for action or business of any kind, without girding their clothes about them: when their business was finished, they took off their girdles. A girdle therefore denotes strength and activity; and to unloose the girdle, is to deprive of strength, to render unfit for action. God promises to unloose the loins of kings before Cyrus, chap. xlv. 1. The girdle is so essential a part of a soldier's accoutrement, being the last that he puts on to make himself ready for action, that *to be girded*, ζωννυσθαι, with the Greeks, means to be completely armed, and ready for battle:—

Ἀτρείδης ὃ ἐξοήσεν, ἰδὲ ζωννυσθαι ἀνωγεν  
Ἀργεΐδης.

Il. xi. 5.

Το δὲ ἐνδύσαι τὰ ὅπλα ἐκαλῶν οἱ παλαιοὶ ζωννυσθαι. Pausan. Bæot.

It is used in the same manner by the Hebrews:—“Let not him that girdeth himself, boast as he that unlooseth his girdle,” 1 Kings xx. 11.; that is, “triumph not, before the war is finished.”

28. *The hoofs of their horses shall be counted as adamant.*] The shoeing of horses with iron plates nailed to the hoof is quite a modern practice, and unknown to the ancients; as appears from the silence of the Greek and Roman writers, especially those that treat of horse-medicine; who could not have passed over a matter so obvious, and of such importance, that now the whole science takes its name from it, being called by us Farriery. The horse-shoes of leather and of iron, which are mentioned; the silver and the gold shoes with which Nero and Poppea shod their mules, used occasionally to preserve the hoofs of delicate cattle, or for vanity,

were of a very different kind; they enclosed the whole hoof as in a case, or as a shoe does a man's foot, and were bound or tied on. For this reason, the strength, firmness, and solidity of a horse's hoof was of much greater importance with them than with us; and was esteemed one of the first praises of a fine horse. Xenophon says, that a good horse's hoof is hard, hollow, and sounds upon the ground like a cymbal. Hence the *χαλκοποδες ιπποι* of Homer; and Virgil's "*solido graviter sonat ungula cornu.*" And Xenophon gives directions for hardening the horse's hoofs, by making the pavement on which he stands in the stable with round-headed stones. For want of this artificial defence to the foot, which our horses have, Amos (vi. 12.) speaks of it as a thing as much impracticable to make horses run upon a hard rock, as to plough up the same rock with oxen:—

“ Shall horses run upon a rock ?

Shall one plough it up with oxen ? ”

These circumstances must be taken into consideration, in order to give us a full notion of the propriety and force of the image by which the Prophet sets forth the strength and excellence of the Babylonish cavalry; which made a great part of the strength of the Assyrian army. Xenoph. Cyrop. lib. ii.

27, 28. *None among them—*] Kimchi has well illustrated this continued exaggeration, or hyperbole, as he rightly calls it, to the following effect:—“ Through the greatness of their courage, they shall not be fatigued with their march; nor shall they stumble, though they march with the utmost speed: they shall not slumber by day, nor sleep by night; neither shall they ungird their armour, or put off their sandals, to take their rest: their arms shall be always in readiness, their arrows sharpened, and their bows bent: the hoofs of their horses are hard as a rock; they shall not fail, or need to be shod with iron: the wheels of their carriages shall move as rapidly as a whirlwind.”

30. *And these shall look to the heaven upward, and down to the earth.*] ונבט לארץ. Και εμελεψονται εις την γην. So the LXX, according to Vat. and Alex. copies; but the Compl. and Ald. editions have it more fully thus, Και εμελεψονται εις τον θρανον ανω, και κατω: and the Arabic, from the LXX, as if it had stood thus, Και εμελεψονται εις τον θρανον, και εις την γην κατω: both of which are plainly defective; the words εις την γην being wanted in the former, and the word ανω in the

latter. But an ancient Coptic version from the LXX, supposed to be of the 2d century, some fragments of which are preserved in the library of St Germain des Prez at Paris, completes the sentence; for, according to this version, it stood thus in LXX, *και ἐμῆλθον ἰσχυροὶ εἰς τὸν οὐρανὸν ἄνω, καὶ εἰς τὴν γῆν κατω*; and so it stands in LXX, MSS Pachom. and 1. D. 11. according to which they must have read in their Hebrew text in this manner: *וּנְבִט לַשָּׁמַיִם לַמַּעְלָה וּלְאָרֶץ לַמַּטָּה*. This is probably the true reading; with which I have made the translation agree. Compare chap. viii. 22. where the same sense is expressed in regard to both particulars, which are here equally and highly proper, the looking upwards, as well as down to the earth; but the form of expression is varied. I believe the Hebrew text in that place to be right, though not so full as I suppose it was originally here; and that of the LXX there to be redundant, being as full as the Coptic version, and MSS Pachom. and 1. D. 11. represent it in this place, from which I suppose it has been interpolated.

Ibid. *the gloomy vapour*] Syr. and Vulg. seem to have read *בְּעֶרְפֹּלָה*. But Jarchi explains the present reading as signifying darkness; and so possibly Syr. and Vulg. may have understood it in the same manner.

## CHAPTER VI.

As this vision seems to contain a solemn designation of Isaiah to the prophetic office, it is by most interpreters thought to be the first in order of his prophecies. But this perhaps may not be so: for Isaiah is said, in the general title of his Prophecies, to have prophesied in the time of Uzziah; whose acts first and last he wrote, 2 Chron. xxvi. 22. which was usually done by a contemporary Prophet: and the phrase, “in the year when Uzziah died,” probably means after the death of Uzziah; as the same phrase, chap. xiv. 28. means after the death of Ahaz. Not that Isaiah’s prophecies are placed in exact order of time: chapters ii. iii. iv. v. seem by internal marks to be antecedent to chap. i.: they suit the time of Uzziah, or the former part of Jotham’s reign; whereas chap. i. can hardly be earlier than the last years of Jotham. See note on chap. i. 7. and ii. 1. This might be a new designation, to introduce more solemnly a general declaration of the whole course of God’s dispensations in regard to his people, and the fates of the nation; which are even now still

depending, and will not be fully accomplished till the final restoration of Israel.

In this vision the ideas are taken in general from royal majesty, as displayed by the monarchs of the East: for the Prophet could not represent the ineffable presence of God by any other than sensible and earthly images. The particular scenery of it is taken from the temple. God is represented as seated on his throne above the ark in the most holy place, where the glory appeared above the cherubim, surrounded by his attendant ministers. This is called by God himself, "The place of his throne, and the place of the soles of his feet;" Ezek. xliii. 7. "A glorious throne, exalted of old, is the place of our sanctuary," saith the Prophet Jeremiah, chap. xvii. 12. The very posture of sitting is a mark of state and solemnity: "*Sed et ipsum verbum sedere regni significat potestatem*," saith Jerom, Comment. in Ephes. i. 20. See note on chap. lii. 2. St John, who has taken many sublime images from the Prophets of the Old Testament, and in particular from Isaiah, hath exhibited the same scenery, drawn out into a greater number of particulars, Rev. chap. iv.

The veil, separating the most holy place from the holy, or outermost part of the temple, is here supposed to be taken away; for the Prophet, to whom the whole is exhibited, is manifestly placed by the altar of burnt-offering, at the entrance of the temple, (compare Ezek. xliii. 5, 6.), which was filled with the train of the robe, the spreading and overflowing of the divine glory. The Lord upon the throne, according to St John, xii. 41. was Christ; and the vision related to his future kingdom; when the veil of separation was to be removed, and the whole earth was to be filled with the glory of God, revealed to all mankind: which is likewise implied in the hymn of the seraphim; the design of which is, saith Jerom on the place, "*ut mysterium Trinitatis in una Divinitate demonstrent; et nequaquam templum Judaicum, sicut prius, sed omnem terram illius gloria plenam esse testentur.*" It relates indeed primarily to the Prophet's own time, and the obduration of the Jews of that age, and their punishment by the Babylonish captivity; but extends in its full latitude to the age of Messiah, and the blindness of the Jews to the gospel; (see Matt. xiii. 14. John xii. 40. Acts xxviii. 26. Rom. xi. 8.); the desolation of their country by the Romans, and their being rejected by God: that never-

theless a holy seed, a remnant, should be preserved ; and that the nation should sprout out and flourish again from the old stock.

In the 1st verse, fifty-one MSS, and one edition ; in the 8th verse, forty-four MSS, and one edition ; and in the 11th verse, thirty-three MSS, and one edition, for אֲדֹנִי, “ the Lord,” read יְהוָה, “ JEHOVAH :” which is probably the true reading, (compare verse 6th) ; as in many other places, in which the superstition of the Jews has substituted אֲדֹנִי for יְהוָה.

2. *he covereth his feet.*] By the *feet* the Hebrews mean all the lower parts of the body. But the people of the East generally wearing long robes reaching to the ground, and covering the lower parts of the body down to the feet, it may hence have been thought want of respect and decency to appear in public, and on solemn occasions, with even the feet themselves uncovered. Kempfer, speaking of the king of Persia giving audience, says ; “ Rex in medio supremi atrii cruribus more patrio inflexis sedebat : corpus tunica investiebat flava, ad suras cum staret protensa ; discumbentis vero *pedes discalceatos pro urbanitate patria operiens* :” Amœn. Exot. p. 227. Sir John Chardin’s MS note on this place of Isaiah is as follows : “ Grande marque de respect en Orient de se cacher les pieds, quand on est assis, et de baisser le visage. Quand le souverain se monstre en Chine et à Japon, chacun se jette le visage contre terre, et il n’est pas permis de regarder le roi.”

3. *Holy, holy, holy*—] This hymn, performed by the seraphim, divided into two choirs, the one singing responsively to the other, which Gregory Nazian. Carm. 18. very elegantly calls *Συμφωνον, αντισφωνον, αλληλων στασιον*, is formed upon the practice of alternate singing, which prevailed in the Jewish church from the time of Moses, whose ode at the Red Sea was thus performed, (see Exod. xv. 20, 21.), to that of Ezra, under whom the priests and Levites sung alternately,

“ O praise JEHOVAH, for he is gracious ;  
For his mercy endureth for ever :”

Ezra iii. 11. See De S. Poes. Hebr. Præl. xix. at the beginning.

5. *I am struck dumb.*] נִרְמַחִי, twenty-eight MSS (five ancient) and three editions. I understand it as from דָּוִם, or דָּמָם, *silere* ; and so it is rendered by Syr. Vulg. Sym. and

by some of the Jewish interpreters, apud Sal. b. Melec. The rendering of the Syriac is, חויר אני, stupens, attonitus sum. He immediately gives the reason why he was struck dumb; because he was a man of polluted lips, and dwelt among a people of polluted lips; and was unworthy either to join the seraphim in singing praises to God, or to be the messenger of God to his people. Compare Exod. iv. 10. vi. 12. Jer. i. 6.

6. *from off the altar.*] That is, from the altar of burnt-offerings, before the door of the temple; on which the fire that came down at first from heaven, Lev. ix. 24. 2 Chron. vii. 1. was perpetually kept burning: it was never to be extinguished, Lev. vi. 12, 13.

9. Thirteen MSS have ראה, in the regular form.

10. *Make gross*—] The Prophet speaks of the event, the fact as it would actually happen; not of God's purpose and act by his ministry. The Prophets are in other places said to perform the thing which they only foretell:—

“Lo! I have given thee a charge this day,  
Over the nations, and over the kingdoms;  
To pluck up, and to pull down;  
To destroy, and to demolish;  
To build, and to plant.”

Jer. i. 10.

And Ezekiel says, “when I came to destroy the city;” that is, as it is rendered in the margin of our version, “when I came to prophesy that the city should be destroyed;” chap. xliii. 3. To hear, and not understand; to see, and not perceive; is a common saying in many languages. Demosthenes uses it, and expressly calls it a proverb: ὥστε τοῦ της παροιμιας ὁρῶντας μὴ ὁρᾶν, καὶ ἀκουσοντας μὴ ἀκοῦειν: Contra Aristogit. i. sub fin. The Prophet, by the bold figure in the sentiment above-mentioned, and the elegant form and construction of the sentence, has raised it from a common proverb into a beautiful *mashal*, and given it the sublime air of poetry.

Ibid. —*close up*] השע: this word Sal. b. Melec explains to this sense, in which it is hardly used elsewhere, on the authority of Onkelos. He says, it means closing up the eyes, so that one cannot see; that the root is שוע, by which word the Targum has rendered the word טח, Lev. xiv. 42. וטח את בית, “and shall plaster the house.” And the word טח is used in the same sense, Isa. xlv. 18. So that it signifies to close up the eyes by some matter spread upon the lids. Mr Harmer very ingeniously applies to this pas-

sage a practice of sealing up the eyes as a ceremony, or as a kind of punishment, used in the East, from which the image may possibly be taken. Observations, ii. 278.

Ibid. — *with their hearts.*] וּבִלְבָּבֵי, fifteen MSS, and two editions.

Ibid. — *and I should heal.*] וְיִרְפָּא, LXX, Vulg. So likewise Matt. xiii. 14. John xii. 40. Acts xxviii. 27.

11. — *be left.*] For תִּשָּׂא, LXX and Vulg. read תִּשָּׂאָר.

13. — *a tenth part*] This passage, though somewhat obscure, and variously explained by various interpreters, yet, I think, has been made so clear by the accomplishment of the prophecy, that there remains little room to doubt of the sense of it. When Nebuchadnezzar had carried away the greater and better part of the people into captivity, there was yet a tenth remaining in the land, the poorer sort, left to be vine-dressers and husbandmen under Gedaliah, 2 Kings xxv. 12. 22.; and the dispersed Jews gathered themselves together, and returned to him, Jer. xl. 12.: yet even these, fleeing into Egypt after the death of Gedaliah, contrary to the warning of God given by the Prophet Jeremiah, miserably perished there. Again, in the subsequent and more remarkable completion of the prophecy, in the destruction of Jerusalem and the dissolution of the commonwealth by the Romans, when the Jews, after the loss of above a million of men, had increased from the scanty residue that was left of them, and had become very numerous again in their country; Hadrian, provoked by their rebellious behaviour, slew above half a million more of them, and a second time almost extirpated the nation. Yet after these signal and almost universal destructions of that nation, and after so many other repeated exterminations and massacres of them in different times and on various occasions since, we yet see, with astonishment, that the stock still remains, from which God, according to his promise frequently given by his Prophets, will cause his people to shoot forth again, and to flourish.

For בָּם, above seventy MSS (eleven ancient) read בָּה; and so LXX.

## CHAPTER VII.

THE confederacy of Retsin king of Syria, and Pekah king of Israel, against the kingdom of Judah, was formed in the time of Jotham; and perhaps the effects of it were felt

in the latter part of his reign : see 2 Kings xv. 37. and note on chap. i. 7—9. However, in the very beginning of the reign of Ahaz, they jointly invaded Judah with a powerful army, and threatened to destroy, or to dethrone, the house of David. The king and royal family being in the utmost consternation on receiving advices of their designs, Isaiah is sent to them to support and comfort them in their present distress, by assuring them, that God would make good his promises to David and his house. This makes the subject of this, and the following, and the beginning of the ninth chapters ; in which there are many and great difficulties.

Chapter vii. begins with an historical account of the occasion of this prophecy ; and then follows, ver. 4—16. a prediction of the ill success of the designs of the Israelites and Syrians against Judah ; and, from thence to the end of the chapter, a denunciation of the calamities to be brought upon the king and people of Judah by the Assyrians, whom they had now hired to assist them. Chapter viii. has a pretty close connexion with the foregoing : it contains a confirmation of the prophecy before given of the approaching destruction of the kingdoms of Israel and Syria by the Assyrians ; of the denunciation of the invasion of Judah by the same Assyrians : ver. 9, 10. give a repeated general assurance, that all the designs of the enemies of God's people shall be in the end disappointed, and brought to nought ; ver. 11, &c. admonitions and threatenings, (I do not attempt a more particular explanation of this very difficult part), concluding with an illustrious prophecy (chap. ix. 1—6.) of the manifestation of Messiah ; the transcendent dignity of his character ; and the universality and eternal duration of his kingdom.

4. The Syriac omits **וּאֶרֶם** ; Vulg. reads **מֶלֶךְ אֲרָם** : one or the other seems to be the true reading. I prefer the former ; or, instead of **וּאֶרֶם וּבֶן**, read **וּפִקֵּחַ בֶּן**, MS.

8, 9. Though the head of Syria be Damascus,  
And the head of Damascus, Retsin ;  
Yet within threescore and five years  
Ephraim shall be broken, that he be no more a people :  
And the head of Ephraim be Samaria ;  
And the head of Samaria, Remaliah's son.]

“ Here are six lines, or three distichs, the order of which seems to have been disturbed by a transposition, occasioned by three of the lines beginning with the same word **וּרָאשׁ** ;



which three lines ought not to have been separated by any other line intervening; but a copyist, having written the first of them, and casting his eye on the third, might easily proceed to write, after the first line beginning with וראש, that which ought to have followed the third line beginning with וראש: then, finding his mistake, to preserve the beauty of his copy, added at the end the distich which should have been in the middle; making that the second distich which ought to have been the third. For the order as it now stands is preposterous: the destruction of Ephraim is denounced, and then their grandeur is set forth; whereas naturally the representation of the grandeur of Ephraim should precede that of their destruction. And the destruction of Ephraim has no coherence with the grandeur of Syria, simply as such, which it now follows; but it naturally and properly follows the grandeur of Ephraim, joined to that of Syria their ally.

“The arrangement then of the whole sentence seems originally to have been thus:

“Though the head of Syria be Damascus;  
 And the head of Damascus, Retsin;  
 And the head of Ephraim be Samaria;  
 And the head of Samaria, Remaliah's son;  
 Yet within threescore and five years  
 Ephraim shall be broken, that he be no more a people.”

DR JUBB.

8. —*threescore and five years*] It was sixty-five years from the beginning of the reign of Ahaz, when this prophecy was delivered, to the total depopulation of the kingdom of Israel by Esarhaddon, who carried away the remains of the ten tribes which had been left by Tiglath Pileser and Shalmaneser, and who planted the country with new inhabitants. That the country was not wholly stripped of its inhabitants by Shalmaneser, appears from many passages of the history of Josiah; where Israelites are mentioned as still remaining there, 2 Chron. xxxiv. 6, 7. 33. and xxxv. 18. 2 Kings xxiii. 19, 20. This seems to be the best explanation of the chronological difficulty in this place, which has much embarrassed the commentators: see Usserii Annal. V. T. ad an. 3327; and Sir I. Newton, Chronol. p. 283.

“That the last deportation of Israel by Esarhaddon was in the sixty-fifth year after the second of Ahaz, is probable, for the following reasons: The Jews, in Seder Olam Rabba,

and the Talmudists, in D. Kimchi on Ezek. iv. say, that Manasseh king of Judah was carried to Babylon by the king of Assyria's captains, 2 Chron. xxxiii. 11. in the twenty-second year of his reign; that is, before Christ 676, according to Dr Blair's Tables. And they are probably right in this. It could not be much earlier, as the king of Assyria was not king of Babylon till 680; *ibid.* As Esarhaddon was then in the neighbourhood of Samaria, it is highly probable that he did then carry away the last remains of Israel, and brought those strangers thither who mention him as their founder, Ezra iv. 2. But this year is just the sixty-fifth year from the second of Ahaz, which was 740 before Christ. Now the carrying away of the last remains of Israel, (who till then, though their kingdom was destroyed forty-five years before, and though small in number, yet might keep up some form of being a people by living according to their own laws), entirely put an end to the people of Israel, as a people separate from all others: for from this time they never returned to their own country in a body, but were confounded with the people of Judah in the captivity; and the whole people, the ten tribes included, were called Jews." Dr JUBB.

9. *If ye believe not—*] "This clause is very much illustrated, by considering the captivity of Manasseh as happening at the same time with this predicted final ruin of Ephraim as a people. The near connexion of the two facts makes the prediction of the one naturally to cohere with the prediction of the other. And the words are well suited to this event in the history of the people of Judah: "If ye believe not, ye shall not be established;" that is, unless ye believe this prophecy of the destruction of Israel, ye Jews also, as well as the people of Israel, shall not remain established as a kingdom and people; ye also shall be visited with punishment at the same time: As our Saviour told the Jews in his time, "unless ye repent, ye shall all likewise perish;" intimating their destruction by the Romans; to which also, as well as to the captivity of Manasseh, and to the Babylonish captivity, the views of the Prophet might here extend. The close connexion of this threat to the Jews, with the prophecy of the destruction of Israel, is another strong proof that the order of the preceding lines above proposed is right." Dr JUBB.

*Ibid. If ye believe not in me—*] The exhortation of

Jehoshaphat to his people, when God had promised to them, by the Prophet Jahaziel, victory over the Moabites and Ammonites, is very like this both in sense and expression, and seems to be delivered in verse :

“Hear me, O Judah ; and ye inhabitants of Jerusalem !

Believe in Jehovah your God, and ye shall be established :

Believe his prophets, and ye shall prosper.” 2 Chron. xx. 20.

Where both the sense and construction render very probable a conjecture of Archbishop Secker on this place, that instead of כי we should read ב. “If ye will not believe *in me*, ye shall not be established.” So likewise Dr Durell. The Chaldee has, “If ye will not believe in the words of the Prophet ;” which seems to be a paraphrase of the reading here proposed. In favour of which it may be further observed, that in one MS כי is upon a rasure ; and another for the last לא reads ולא ; which would properly follow כי, but could not follow כי.

11. *Go deep to the grave—*] So Aquila, Sym. Theodot. Vulg.

14. Jehovah] For אדני, twenty-five MSS (nine ancient) read יהוה. And so ver. 20. eighteen MSS.

14—16. *When he shall know—*] “Though so much has been written on this important passage, there is an obscurity and inconsequence which still attends it, in the general run of all the interpretations given to it by the most learned. And this obscure incoherence is given to it by the false rendering of a Hebrew particle, viz. ל in לדעתו. This has been generally rendered, either “that he may know,” or “till he know.” It is capable of either version, without doubt. But either of these versions makes ver. 15. incoherent and inconsistent with ver. 16. For ver. 16. plainly means to give a reason for the assertion in ver. 15., because it is subjoined to it by the particle כי, *for*. But it is no reason why a child should eat butter and honey *till* he was at an age to distinguish, that *before* that time the land of his nativity should be free from its enemies. This latter supposition indeed implies what is inconsistent with the preceding assertion ; for it implies, that in part of that time of the infancy spoken of, the land should not be free from enemies, and consequently these species of delicate food could not be attainable as they are in times of peace. The other version, “that he may know,” has no meaning at all : for what sense is there in asserting, that a child shall eat butter and honey,

that he may know to refuse evil and choose good? Is there any such effect in this food? Surely no. Besides, the child is thus represented to eat those things which only a state of peace produces, during its whole infancy, inconsistently with ver. 16. which promises a relief from enemies only before the *end* of this infancy; implying plainly, that part of it would be passed in distressful times of war and siege; which was the state of things when the prophecy was delivered.

“But all these objections are cut off, and a clear coherent sense is given to this passage, by giving another sense to the particle *ל*; which never occurred to me till I saw it in Harmer’s *Observat.* vol. i. p. 299. See how coherent the words of the Prophet run, with how natural a connexion one clause follows another, by properly rendering this one particle:—“Behold this virgin shall conceive, and bear a son, and thou shalt call his name Immanuel: Butter and honey shall he eat, *when* he shall know to refuse evil, and choose good. For, before this child shall know to refuse evil, and choose good, the land shall be desolate by whose two kings thou art distressed.” Thus ver. 16. subjoins a plain reason why the child should eat butter and honey, the food of plentiful times, *when* he came to a distinguishing age; viz. because before that time the country of the two kings who now distressed Judea should be desolated; and so Judea should recover that plenty which attends peace. That this rendering, which gives perspicuity and rational connexion to the passage, is according to the use of the Hebrew particle is certain. Thus, *לפנות בקר*, “*at* the appearing of morning, or, *when* morning appeared;” *Exod.* xiv. 27. *לעת האכל*, “*at* meal-time, or, *when* it was time to eat;” *Ruth* ii. 14. In the same manner, *לדעתו*, “*at* his knowing, that is, *when* he knows.”

“Harmer (*ibid.*) has clearly shewn, that these articles of food are delicacies in the East; and as such denote a state of plenty. See also *Josh.* v. 6. They therefore naturally express the plenty of the country, as a mark of peace restored to it. Indeed, ver. 22. it expresses a plenty arising from the thinness of the people; but that it signifies, ver. 15. a plenty arising from deliverance from war then present, is evident; because otherwise there is no expression of this deliverance. And that a deliverance was intended to be here expressed is plain, from calling the child which should be born, Immanuel, God with us. It is plain, also, because

it is before given to the Prophet in charge to make a declaration of the deliverance, ver. 3—7. ; and it is there made ; and this prophecy must undoubtedly be conformable to that in this matter.” Dr JUBB.

The circumstance of the child's eating butter and honey is explained by Jarchi as denoting a state of plenty ; “ Butyrum et mel comedet infans iste, quoniam terra nostra plena erit omnis boni :” Comment. in locum. The infant Jupiter, says Callimachus, was tenderly nursed with goat's milk and honey : Hymn. in Jov. 48. Homer, of the orphan daughters of Pandareus,

“ Κομισσας δε δι' Αφροδιτη  
Τυρω, και μελιτι γλυκερω, και ηδει οινω.” Odys. xx. 68.

“ Venus in tender delicacy rears

With honey, milk, and wine, their infant years.” POPE.

Τρυφης εστιν ενδειξις. “ This is a description of delicate food,” says Eustathius on the place.

Agreeably to the observations communicated by the learned person above-mentioned, which perfectly well explain the historical sense of this much-disputed passage, not excluding a higher secondary sense, the obvious and literal meaning of the prophecy is this : ‘ That within the time that a young woman, now a virgin, should conceive and bring forth a child, and that child should arrive at such an age as to distinguish between good and evil, that is, within a few years, (compare chap. viii. 4.), the enemies of Judah should be destroyed.’ But the prophecy is introduced in so solemn a manner ; the sign is so marked, as a sign selected and given by God himself, after Ahaz had rejected the offer of any sign of his own choosing out of the whole compass of nature ; the terms of the prophecy are so peculiar, and the name of the child so expressive, containing in them much more than the circumstances of the birth of a common child required, or even admitted ; that we may easily suppose, that, in minds prepared by the general expectation of a great Deliverer to spring from the house of David, they raised hopes far beyond what the present occasion suggested ; especially when it was found, that in the subsequent prophecy, delivered immediately afterward, this child, called Immanuel, is treated as the Lord and Prince of the land of Judah. Who could this be, other than the heir of the throne of David ? under which character a great and even

a divine Person had been promised. No one of that age answered to this character, except Hezekiah; but he was certainly born nine or ten years before the delivery of this prophecy. That this was so understood at that time, is collected, I think, with great probability, from a passage of Micah, a Prophet contemporary with Isaiah, but who began to prophesy after him; and who, as I have already observed, imitated him, and sometimes used his expressions. Micah, having delivered that remarkable prophecy which determines the place of the birth of Messiah, "the ruler of God's people, whose goings forth have been of old, from everlasting;" that it should be Bethlehem Ephrata; adds immediately, that nevertheless, in the mean time, God would deliver his people into the hands of their enemies: "he will give them up, till she, who is to bear a child, shall bring forth;" Micah v. 3. This obviously and plainly refers to some known prophecy concerning a woman to bring forth a child; and seems much more properly applicable to this passage of Isaiah, than to any others of the same Prophet to which some interpreters have applied it. St Matthew, therefore, in applying this prophecy to the birth of Christ, does it not merely in the way of accommodating the words of the Prophet to a suitable case not in the Prophet's view; but takes it in its strictest, clearest, and most important sense, and applies it according to the original design and principal intention of the Prophet.

17. But *JEHOVAH will bring*] Houbigant reads ייביא, from LXX; αλλ' α επειξει ο Θεος; to mark the transition to a new subject.

*Ibid. Even the king of Assyria—*] Houbigant supposes these words to have been a marginal gloss, brought into the text by mistake; and so likewise Archbp. Secker. Besides their having no force or effect here, they do not join well in construction with the words preceding; as may be seen by the strange manner in which the ancient interpreters have taken them: and they very inelegantly forestall the mention of the king of Assyria, which comes in with great propriety in the 20th verse. I have therefore taken the liberty of omitting them in the translation.

18. —*hast the fly*] See note on chap. v. 26.

*Ibid. Egypt and Assyria*] Senacherib, Esarhaddon, Pharaoh Necho, and Nebuchadnezzar, who one after another desolated Judea.

19. —*caverns*] So LXX, Syr. Vulg. whence Houbigant supposes the true reading to be הנהללים.

20. —*the river*] That is, the Euphrates; הנהר, so read the LXX, and two MSS.

Ibid. *JEHOVAH shall shave by the hired razor*—] To shave with the hired razor the head, the feet, and the beard, is an expression highly parabolical; to denote the utter devastation of the country from one end to the other, and the plundering of the people, from the highest to the lowest, by the Assyrians; whom God employed as his instrument to punish the Jews. Ahaz himself, in the first place, hired the king of Assyria to come to help him against the Syrians, by a present made to him of all the treasures of the temple, as well as his own: and God himself considered the great nations whom he thus employed as his mercenaries, and paid them their wages: thus he paid Nebuchadnezzar for his services against Tyre, by the conquest of Egypt; Ezek. xxix. 18—20. The hairs of the head are those of the highest order in the state; those of the feet, or the lower parts, are the common people; the beard is the king, the high-priest, the very supreme in dignity and majesty. The eastern people have always held the beard in the highest veneration, and have been extremely jealous of its honour. To pluck a man's beard is an instance of the greatest indignity that can be offered. See Isa. l. 6. The king of the Ammonites, to shew the utmost contempt of David, "cut off half the beards of his servants; and the men were greatly ashamed: and David bade them tarry at Jericho till their beards were grown;" 2 Sam. x. 4, 5. Niebuhr, *Arabie*, p. 275. gives a modern instance of the very same kind of insult. "The Turks," says Thevenot, "greatly esteem a man who has a fine beard: it is a very great affront to take a man by his beard, unless it be to kiss it: they swear by the beard;" *Voyages*, i. p. 57. D'Arvieux gives a remarkable instance of an Arab, who, having received a wound in his jaw, chose to hazard his life, rather than suffer his surgeon to take off his beard. *Mémoires*, tom. iii. p. 214. See also Niebuhr, *Arabie*, p. 61.

The remaining verses of this chapter, 21—25. contain an elegant and very expressive description of a country depopulated, and left to run wild, from its adjuncts and circumstances: the vineyards and corn-fields, before well cultivated, now overrun with briars and thorns: much grass,

so that the few cattle that are left, a young cow and two sheep, have their full range, and abundant pasture, so as to yield milk in plenty to the scanty family of the owner: the thinly scattered people, living not on corn, wine and oil, the produce of cultivation, but on milk and honey, the gifts of nature; and the whole land given up to the wild beasts; so that the miserable inhabitants are forced to go out armed with bows and arrows, either to defend themselves against the wild beasts, or to supply themselves with necessary food by hunting.

## CHAPTER VIII.

THE prophecy in the foregoing chapter relates directly to the kingdom of Judah only: the first part of it promises them deliverance from the united invasion of the Israelites and Syrians; the latter part, from ver. 17. denounces the desolation to be brought upon the kingdom of Judah by the Assyrians. The 6th, 7th, and 8th verses of this chapter, seem to take in both the kingdoms of Israel and Judah. "This people, that refuseth the waters of Siloah," may be meant of both: the Israelites despised the kingdom of Judah, which they had deserted, and now attempted to destroy; the people of Judah, from a consideration of their own weakness, and a distrust of God's promises, being reduced to despair, applied to the Assyrians for assistance against the two confederate kings. But how could it be said of Judah, that they rejoiced in Retsin and the son of Remaliah, the enemies confederated against them? If some of the people were inclined to revolt to the enemy, which however does not clearly appear from any part of the history or the prophecy, yet there was nothing like a tendency to a general defection. This, therefore, must be understood of Israel. The Prophet denounces the Assyrian invasion, which should overwhelm the whole kingdom of Israel under Tiglath Pileser and Shalmaneser; and the subsequent invasion of Judah by the same power under Senacherib, which would bring them into the most imminent danger, like a flood reaching to the neck, in which a man can but just keep his head above water. The two next verses, 9, 10, are addressed by the Prophet, as a subject of the kingdom of Judah, to the Israelites and Syrians; and perhaps to all the enemies of God's people; assuring them, that their attempts against



that kingdom shall be fruitless; for that the promised Immanuel, to whom he alludes by using his name to express the signification of it, *for God is with us*, shall be the defence of the house of David, and deliver the kingdom of Judah out of their hands. He then proceeds to warn the people of Judah against idolatry, divination, and the like forbidden practices; to which they were much inclined, and which would soon bring down God's judgments upon Israel. The prophecy concludes, at the 6th verse of chap. ix. with promises of blessings in future times, by the coming of the great Deliverer already pointed out by the name of Immanuel, whose person and character are set forth in terms the most ample and magnificent.

And here it may be observed, that it is almost the constant practice of the Prophet to connect in like manner deliverances temporal with spiritual. Thus the xith chapter, setting forth the kingdom of Messiah, is closely connected with the xth, which foretells the destruction of Senacherib. So likewise the destruction of nations, enemies to God, in the xxxivth chapter, introduces the flourishing state of the kingdom of Christ in the xxxvth. And thus the chapters, from xl. to xlix. inclusive, plainly relating to the deliverance from the captivity of Babylon, do in some parts as plainly relate to the greater deliverance by Christ.

1. *Take unto thee a large mirror—*] The word גליון is not regularly formed from גלל, *to roll*, but from גלה; as פדיון from פדה, כליון from כלה, נקיון from נקה, עליון from עלה, &c. the י supplying the place of the radical ה. גלה signifies to shew, to reveal; properly, as Schroederus says, (*De Vestitu Mulier. Hebr. p. 294.*), to render clear and bright by rubbing, to polish: גליון, therefore, according to this derivation, is not a roll or volume, but may very well signify a polished tablet of metal, such as anciently was used for a mirror: the Chaldee paraphrast renders it by לוח, a tablet; and the same word, though somewhat differently pointed, the Chaldee paraphrast and the Rabbins render a mirror, chap. iii. 23. The mirrors of the Israelitish women were made of brass finely polished, *Exod. xxxviii. 8.*; from which place it likewise appears, that what they used were little hand-mirrors, which they carried with them, even when they assembled at the door of the tabernacle. I have a metalline mirror, found in Herculaneum, which is not above three inches square. The Prophet is commanded to take a

mirror, or brazen polished tablet, not like these little hand-mirrors, but a large one; large enough for him to engrave upon it, in deep and lasting characters, **בחרט אנוש**, with a workman's graving tool, the prophecy which he was to deliver. **חרט** in this place certainly signifies an instrument to write, or to engrave with; but **חריט**, the same word, only differing a little in the form, means something belonging to a lady's dress, chap. iii. 22. (where however five MSS leave out the **י**, whereby only it differs from the word in this place); either a crimping-pin, which might be not unlike a graving tool, as some will have it; or a purse, as others infer from 2 Kings v. 23. It may therefore be called here **חרט אנוש**, a workman's instrument, to distinguish it from **חריט אשה**, an instrument of the same name used by the women. In this manner he was to record the prophecy of the destruction of Damascus and Samaria by the Assyrians: the subject and sum of which prophecy is here expressed with great brevity in four words, *maher shalal, hash baz*; i. e. "to hasten the spoil, to take quickly the prey;" which are afterwards applied as the name of the Prophet's son, who was made a sign of the speedy completion of it: *Maher-shalal Hash-baz*; Haste-to-the-spoil Quick-to-the-prey. And that it might be done with the greater solemnity, and to preclude all doubt of the real delivery of the prophecy before the event, he calls witnesses to attest the recording of it.

4. *For before the child—*] The prophecy was accordingly accomplished within three years; when Tiglath Pileser, king of Assyria, went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Retsin; and also took the Reubenites, and the Gadites, and the half tribe of Manasseh, and carried them captive to Assyria; 2 Kings xvi. 9. xv. 29. 1 Chron. v. 26.

6, 7. *Because this people have rejected—*] The gentle waters of Siloah, a small fountain and brook just without Jerusalem, which supplied a pool within the city for the use of the inhabitants, is an apt emblem of the state of the kingdom and house of David, much reduced in its apparent strength, yet supported by the blessing of God: and is finely contrasted with the waters of the Euphrates, great, rapid, and impetuous; the image of the Babylonian empire, which God threatens to bring down, like a mighty flood, upon all these apostates of both kingdoms, as a punishment for their manifold iniquities, and their contemptuous disregard of his

promises. The brook and the river are put for the kingdoms to which they belong, and the different states of which respectively they most aptly represent. Juvenal, inveighing against the corruption of Rome by the importation of Asiatic manners, says, with great elegance, that the Orontes has been long discharging itself into the Tiber:—

“Jampridem Syrus in Tiberim defluxit Orontes.”

And Virgil, to express the submission of some of the eastern countries to the Roman arms, says, that the waters of Euphrates now flowed more humbly and gently:—“Euphrates ibat jam mollior undis: *Æn.* viii. 726. But the happy contrast between the brook and the river gives a peculiar beauty to this passage of the Prophet, with which the simple figure in the Roman poets, however beautiful, yet uncontrasted, cannot contend.

8. *Even to the neck shall he reach*] He compares Jerusalem (says Kimchi) to the head in the human body: As when the waters come up to a man's neck, he is very near drowning; for a little increase of them would go over his head: so the king of Assyria coming up to Jerusalem was like a flood reaching to the neck; the whole country was overflowed, and the capital was in imminent danger. Accordingly the Chaldee renders reaching to the neck, by reaching to Jerusalem.

9. *Know ye this*] God by his Prophet plainly declares to the confederate adversaries of Judah, and bids them regard and attend to his declaration, that all their efforts shall be in vain. The present reading רעו, is subject to many difficulties: I follow that of the LXX, רעו, γινώσκετε. Archbishop Secker approves this reading. רעו, *know ye this*, is parallel and synonymous to האזינו, *give ear to it*, in the next line. The LXX have likewise very well paraphrased the conclusion of this verse: “When ye have strengthened yourselves, ye shall be broken; and though ye again strengthen yourselves, again shall ye be broken;” taking דחו as meaning the same with נשברו.

11. *As taking me by the hand*] Eleven MSS (two ancient) read כהזקת: and so Sym. Syr. Vulg.

12. *Say ye not, It is holy—*] קשר. Both the reading and the sense of this word are doubtful. The LXX manifestly read קשה; for they render it by σκληρόν, *hard*. Syr. and Chald. render it מרדא and מרור, *rebellion*. How they came by this sense of the word, or what they read in their

copies, is not so clear. But the worst of it is, that neither of these readings or renderings gives any clear sense in this place: For why should God forbid his faithful servants to say, with the unbelieving Jews, it is *hard*; or, there is a *rebellion*; or, as our translators render it, a *confederacy*? And how can this be called "walking in the way of this people," ver. 11. which usually means, following their example; joining with them in religious worship? Or what confederacy do they mean? The union of the kingdoms of Syria and Israel against Judah? That was properly a league between two independent states; not an unlawful conspiracy of one part against another in the same state; for this is the meaning of the word קשר. For want of any satisfactory interpretation of this place, that I can meet with, I adopt a conjecture of Archbishop Secker, which he proposes with great diffidence; and even seems immediately to give up, as being destitute of any authority to support it. I will give it in his own words: "Videri potest ex cap. v. 16. et hujus cap. 13, 14. 19. legendum קדש, vel קדוש, eadem sententia, qua אלהינו Hos. xiv. 3. Sed nihil necesse est. Vide enim Jer. xi. 9. Ezek. xxii. 25. Optimè tamen sic responderent huic versiculo versiculi 13, 14." The passages of Jeremiah and Ezekiel, above referred to, seem to me not at all to clear up the sense of the word קשר in this place. But the context greatly favours the conjecture here given, and makes it highly probable: "Walk not in the way of this people; call not their idols holy; nor fear ye the object of their fear: (that is, the *σεβασματα*, or gods of the idolaters; for so *fear* here signifies, to wit, the thing feared; so God is called "the fear of Isaac," Gen. xxxi. 42. 53.): but look up to JEHOVAH as your Holy One; and let Him be your fear, and let Him be your dread; and He shall be a holy refuge unto you." Here there is a harmony and consistency running through the whole sentence; and the latter part naturally arises out of the former, and answers to it. Observe, that the difference between קשר and קדש is chiefly in the transposition of the two last letters; for the letters ר and ד are hardly distinguishable in some copies, printed as well as MS; so that the mistake, in respect of the letters themselves, is a very easy and a very common one.

14. *And He shall be unto you a sanctuary.*] The word לבס, *unto you*, absolutely necessary, as I conceive, to the sense, is lost in this place: it is preserved by the Vulgate;

“et erit vobis in sanctificationem:” the LXX have it in the singular number;  $\epsilon\sigma\tau\alpha\iota \sigma\omicron\iota \epsilon\upsilon\varsigma \acute{\alpha}\gamma\iota\sigma\mu\omicron\varsigma$ . Or else, instead of מִקְדָּשׁ, *a sanctuary*, we must read מִוֶּקֶשׁ, *a snare*, which would then be repeated, without any propriety or elegance, at the end of the verse. The Chaldee reads instead of it מִשְׁפָּט, *judgment*; for he renders it by פֻּרְעָן, which word frequently answers to מִשְׁפָּט in his paraphrase. A MS has (instead of מִקְדָּשׁ וּלְאֲבָן) לֵהָא לְאֲבָן; which clears the sense and construction. But the reading of the Vulgate is, I think, the best remedy to this difficulty; and is in some degree authorized by לֵהָא, the reading of the MS above mentioned.

16. among my disciples] בְּלִמְדֵי. “The LXX render it,  $\tau\epsilon \mu\eta \mu\alpha\theta\epsilon\upsilon\omicron\upsilon$ . Bishop Chandler, *Defence of Christianity*, p. 308. “thinks they read מוֹלִמֵּד, *that it be not understood*; and approves this reading:” Archbishop SECKER.

18. *God of Hosts*] A MS reads אֱלֹהֵי צְבָאוֹת.

19. *Should they seek*—] After יִדְרֹשׁ, the LXX, repeating the word, read הִדְרֹשׁ:  $\alpha\upsilon\tau\omicron\iota \pi\epsilon\tau\epsilon\iota \pi\epsilon\tau\epsilon\iota \alpha\upsilon\tau\epsilon\iota \alpha\epsilon\lambda\eta\eta\delta\eta\sigma\alpha\iota$ ;  $\omega\delta \alpha\epsilon\lambda\eta\delta\eta\sigma\alpha\iota \omega\delta \pi\epsilon\tau\epsilon\iota \omega\delta \alpha\upsilon\tau\epsilon\iota \alpha\epsilon\lambda\eta\eta\delta\eta\sigma\alpha\iota$ ; and this repetition of the verb seems necessary to the sense; and, as Procopius on the place observes, it strongly expresses the Prophet’s indignation at their folly.

20. *Unto the command, and unto the testimony*—] “Is not הַעוֹדָה here the attested prophecy, ver. 1—4.? and perhaps הוֹרָה the command, ver. 11—15.? for it means sometimes a particular, and even a human command; see Prov. vi. 20. and vii. 1, 2. where it is ordered to be hid, that is, secretly kept:” Archbishop SECKER. So Deschamps in his translation, or rather paraphrase, understands it: “Ténon-nous à l’instrument authentique, mis en dépôt par ordre du Seigneur.” If this be right, the 16th verse must be understood in the same manner.

Ibid. *In which there is no obscurity*] שָׁחַר, as an adjective, frequently signifies *dark, obscure*; and the noun שָׁחַר signifies *darkness, gloominess*, Joel ii. 2. if we may judge by the context:

“A day of darkness and obscurity;  
Of cloud, and of thick vapour;  
As the gloom spread upon the mountains:  
A people mighty and numerous:”

where the *gloom*, שָׁחַר, seems to be the same with the cloud and thick vapour mentioned in the line preceding: see Lam. iv. 8. Job xxx. 30. See this meaning of the word

שחר well supported in Christ. Muller Satura Observationum Philolog. p. 53. Lugd. Bat. 1752. The *morning* seems to be an idea wholly incongruous in the passage of Joel: And in this of Isaiah, the words, “in which there is no morning,” (for so it ought to be rendered, if שחר in this place signifies, according to its usual sense, *morning*), seem to give no meaning at all. “It is because there is no light in them,” says our translation: If there be any sense in these words, it is not the sense of the original; which cannot justly be so translated. Qui n’a rien d’obscur; Deschamps. The reading of LXX and Syr. שחר, *gift*, affords not any assistance towards the clearing up of this difficult place.

21. —*distressed*—] Instead of נקשה, *distressed*, the Vulg. Chald. and Sym. manifestly read נבשל, *stumbling, tottering through weakness, ready to fall*; a sense which suits very well with the place.

22. *And he shall cast his eyes upward*—] The learned Professor Michaelis, treating of this place, (Not. in De S. Poes. Hebr. Præl. ix.), refers to a passage in the Koran, which is similar to it. As it is a very celebrated passage, and on many accounts remarkable, I shall give it here at large, with the same author’s further remarks upon it in another place of his writings. It must be noted here, that the learned Professor renders נבט in this and the parallel place, chap. v. 30. which I translate *he looketh*, by *it thundereth*, from Schultens, Orig. Ling. Hebr. lib. i. chap. 2.; of the justness of which rendering I much doubt. This brings the image of Isaiah more near, in one circumstance, to that of Mohammed, than it appears to be in my translation.

“Labid, contemporary with Mohammed, the last of the seven Arabian poets who had the honour of having their poems, one of each, hung up in the entrance of the Temple of Mecca, struck with the sublimity of a passage in the Koran, became a convert to Mohammedism; for he concluded, that no man could write in such a manner, unless he were divinely inspired.

“One must have a curiosity to examine a passage which had so great an effect upon Labid. It is, I must own, the finest that I know in the whole Koran; but I scarce think it will have a second time the like effect, so as to tempt any one of my readers to submit to circumcision. It is in the second chapter; where he is speaking of certain apostates from the faith. ‘They are like,’ saith he, ‘to a man who

kindleth a light. As soon as it begins to shine, God takes from them the light, and leaves them in darkness, that they see nothing. They are deaf, dumb, and blind; and return not into the right way. Or they fare as when a cloud, full of darkness, thunder, and lightning, covers the heaven: when it bursteth, they stop their ears with their fingers, with deadly fear; and God hath the unbelievers in his power. The lightning almost robbeth them of their eyes: as often as it flasheth, they go on by its light; and when it vanisheth in darkness, they stand still. If God pleased, they would retain neither hearing nor sight.' That the thought is beautiful, no one will deny; and Labid, who had probably a mind to flatter Mohammed, was lucky in finding a passage in the Koran, so little abounding in poetical beauties, to which his conversion might with any propriety be ascribed. It was well that he went no further; otherwise his taste for poetry might have made him again an infidel." Michaelis, *Erpenii Arabische Grammatik abgekürzt*, Vorrede, s. 32.

23. —*accumulated darkness*] Either מנודח, fem. to agree with אפלה; or אפל המנודח, alluding perhaps to the palpable Egyptian darkness, *Exod. x. 21*.

*Ibid. The land of Zebulon—*] Zebulon, Naphthali, Manasseh, that is, the country of Galilee all round the Sea of Genesareth, were the parts that principally suffered in the first Assyrian invasion under Tiglath Pileser: see *2 Kings xv. 29*. *1 Chron. v. 26.*: and they were the first that enjoyed the blessing of Christ's preaching the gospel, and exhibiting his miraculous works among them. See Mede's *Works*, p. 101. and 457.

## CHAPTER IX.

2. *Thou hast increased their joy*] Eleven MSS (two ancient) read לו, according to the Masoretical correction.

*Ibid. —as with the joy of harvest*] כשמחה בקציר. For בקציר a MS has קציר, and another הקציר: one of which seems to be the true reading, as the noun preceding is *in regimine*.

4. *The greaves of the armed warrior*] סמון סמן. This word, occurring only in this place, is of very doubtful signification. Schindler fairly tells us, that we must guess at it by the context. The Jews have explained it, by guess I

believe, as signifying *battle, conflict*: the Vulgate renders it *violenta prædatio*. But it seems as if something was rather meant which was capable of becoming fuel for the fire, together with the garments mentioned in the same sentence. In Syriac, the word, as a noun, signifies a *shoe* or a *sandal*, as a learned friend suggested to me some years ago: see Luke xv. 22. Acts xii. 8. I take it therefore to mean that part of the armour which covered the legs and feet, and I would render the two words in Latin by *caliga caligati*. The burning of heaps of armour, gathered from the field of battle, as an offering made to the god supposed to be the giver of victory, was a custom that prevailed among some heathen nations; and the Romans used it as an emblem of peace: which perfectly well suits with the design of the Prophet in this place. A medal, struck by Vespasian on finishing his wars both at home and abroad, represents the goddess Peace, holding an olive branch in one hand, and with a lighted torch in the other setting fire to a heap of armour. Virgil mentions the custom:

“Cum primam aciem Præneste sub ipsa

Stravi, scutorumque incendi victor acervos.” *Æn.* viii. 561.

See Addison on Medals, Series ii. 18. And there are notices of some such practice among the Israelites, and other nations of the most early times. God promises to Joshua victory over the kings of Canaan: “To-morrow I will deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire;” Josh. xi. 6. See also Nahum ii. 13. And the Psalmist employs this image to express complete victory, and a perfect establishment of peace:

“He maketh wars to cease, even to the end of the land:

He breaketh the bow, and cutteth the spear in sunder;

And burneth the chariots in the fire.” Psal. xlv. 9.

עגליות, properly *plaustra*, the *baggage-waggon*s; which however the LXX and Vulg. render *scuta, shields*, and Chald. *round shields*, to shew the propriety of that sense of the word from the etymology; which, if admitted, makes the image the same with that used by the Romans.

Ezekiel, in his bold manner, has carried this image to a degree of amplification which, I think, hardly any other of the Hebrew poets would have attempted. He describes the burning of the arms of the enemy, in consequence of



the complete victory to be obtained by the Israelites over Gog and Magog :

“ Behold, it is come to pass, and it is done ;

Saith the Lord JEHOVAH.

This is the day, of which I spake :

And the inhabitants of the cities of Israel shall go forth ;

And shall set on fire the armour, and the shield,

And the buckler, and the bow, and the arrows,

And the clubs, and the lances ;

And they shall set them on fire for seven years :

And they shall not bear wood from the field ;

Neither shall they hew from the forest :

For of the armour shall they make their fires ;

And they shall spoil their spoilers,

And they shall plunder their plunderers.” Ezek. xxxix. 8-10.

5. *The government shall be upon his shoulder.*] That is, the ensign of government ; the sceptre, the sword, the key, or the like, which was borne upon or hung from the shoulder. See note on chap. xxii. 22.

Chap. ix. 7.—Chap. x. 4.] This whole passage, reduced to its proper and entire form, and healed of the dislocation which it suffers by the absurd division of the chapters, makes a distinct prophecy, and a just poem, remarkable for the regularity of its disposition, and the elegance of its plan. It has no relation to the preceding or the following prophecy ; though the parts, violently torn asunder, have been, on the one side and the other, patched on to them. Those relate principally to the kingdom of Judah ; this is addressed exclusively to the kingdom of Israel. The subject of it is a denunciation of vengeance awaiting their crimes. It is divided into four parts, each threatening the particular punishment of some grievous offence—of their pride ; of their perseverance in their vices ; of their impiety ; and of their injustice. To which is added a general denunciation of a further reserve of divine wrath, contained in a distich before used by the Prophet on a like occasion, chap. v. 25. and here repeated after each part : this makes the intercalary verse of the poem, or, as we call it, the burthen of the song.

“ Post hoc comma (cap. x. 4.) interponitur spatium unius lineæ, in cod. 2. et 3. : idemque observatur in 245. in quo nullum est spatium ad finem capitis ix.” Kennicott, Var. Lect.

7. JEHOVAH.] For אֲדֹנָי, thirty MSS and three editions read יְהוָה.

8. —*carry themselves haughtily*] וידעו, and they shall know: so ours, and the versions in general. But what is it that they shall know? The verb stands destitute of its object; and the sense is imperfect. The Chaldee is the only one, as far as I can find, that expresses it otherwise. He renders the verb in this place by ואתרברבו, *they exalt themselves*, or *carry themselves haughtily*; the same word by which he renders גבהו, chap. iii. 16. He seems therefore in this place to have read ויגבהו; which agrees perfectly well with what follows, and clears up the difficulty. Archbishop Secker conjectured וידברו, referring it to לאמר in the next verse; which shews, that he was not satisfied with the present reading. Houbigant reads וירעו, *et pravi facti sunt*; which is found in a MS; but I prefer the reading of the Chaldee, which suits much better with the context.

9. *The bricks*—] “The eastern bricks, (says Sir John Chardin, see Harmer, Obser. i. p. 176.), are only clay well moistened with water, and mixed with straw, and dried in the sun.” So that their walls are commonly no better than our mud-walls: see Maundrell, p. 124. That straw was a necessary part in the composition of this sort of bricks, to make the parts of the clay adhere together, appears from Exodus, chap. v. These bricks are properly opposed to hewn stone, so greatly superior in beauty and durability. The sycamores, which, as Jerom on the place says, are timber of little worth, with equal propriety are opposed to the cedars. “As the grain and texture of the sycamore is remarkably coarse and spongy, it could therefore stand in no competition at all (as it is observed Isa. ix. 10.) with the cedar for beauty and ornament:” Shaw, Supplement to Travels, p. 96. We meet with the same opposition of cedars to sycamores 1 Kings x. 27. where Solomon is said to have made silver as the stones, and cedars as the sycamores in the vale, for abundance. By this *mashal*, or figurative and sententious speech, they boast, that they shall easily be able to repair their present losses, suffered perhaps by the first Assyrian invasion under Tiglath Pileser; and to bring their affairs to a more flourishing condition than ever.

10. —*the princes of Retsin against him*] For צרי, *enemies*, Houbigant by conjecture reads שרי, *princes*; which is confirmed by twenty-one MSS (two ancient), and nine more have צ upon a rasure, and therefore had probably at first שרי. The princes of Retsin, the late ally of Israel, that is,

the Syrians, expressly named in the next verse, shall now be excited against Israel.

The LXX in this place give us another variation : for רצין, they read צין <sup>הר ציון</sup>, <sup>ορος Σιών</sup>, *Mount Sion* ; of which this may be the sense : But JEHOVAH shall set up the adversaries of Mount Sion against him, (*i. e.* against Israel), and will *strengthen* his enemies together : the Syrians—the Philistines—who are called the adversaries of Mount Sion. See Simonis Lex. in voce סכך.

11.—*on every side*] בכל פה, in every corner ; in every part of their country, pursuing them to the remotest extremities, and the most retired parts. So the Chald. בכל אתר, in every place.

13.—*in one day*] Eight MSS read ביום ; and another has a rasure in the place of the letter ב.

16. JEHOVAH] For אדני, eighteen MSS read יהוה.

17. *For wickedness*—] Wickedness rageth like a fire, destroying and laying waste the nation : but it shall be its own destruction, by bringing down the fire of God's wrath, which shall burn up the briers and the thorns ; that is, the wicked themselves. Briers and thorns are an image frequently applied in Scripture, when set on fire, to the rage of the wicked, violent yet impotent, and of no long continuance—"they are extinct as the fire of thorns;" Psal. cxviii. 12.;—to the wicked themselves, as useless and unprofitable, proper objects of God's wrath, to be burned up, or driven away by the wind—"as thorns cut up, they shall be consumed in the fire;" Isa. xxxiii. 12. Both these ideas seem to be joined in Psal. lviii. 9.

"Before your pots shall feel the thorn,

As well the green as the dry, the tempest shall bear them away."

The green and the dry is a proverbial expression, meaning all sorts of them, good and bad, great and small, &c. ; so Ezekiel:—"Behold, I will kindle a fire, and it shall devour every green tree, and every dry tree;" chap. xx. 47. D'Herbelot quotes a Persian poet describing a pestilence under the image of a conflagration:—"This was a lightning that, falling upon a forest, consumed there the green wood with the dry." See Harmer, Obser. ii. p. 187.

19.—*the flesh of his neighbour*] "Του βραχίονος του ἀδελφου αυτου, LXX, Alexand. Duplex Versio, quarum altera legit רצו, quæ vox extat Jer. vi. 21. Nam רע, ἀδελφός, Gen. xliii.

33. Recte, *in fallor*:" SECKER. I add to this excellent remark, that the Chaldee manifestly reads רעו, not זרעו; for he renders it by קריביו, *his neighbour*. And Jeremiah has the very same expression: ואיש בשר רעהו יאכלו, "And every one shall eat the flesh of his neighbour; chap. xix. 9. This observation, I think, gives the true reading and sense of this place; and the context strongly confirms it, by explaining the general idea by particular instances, in the following verse: "Every man shall devour the flesh of his neighbour; (that is, they shall harass and destroy one another): Manasseh shall devour Ephraim, and Ephraim Manasseh; (which two tribes were most closely connected both in blood and situation, as brothers and neighbours); and both of them in the midst of their own dissensions shall agree in preying upon Judah." The common reading, "shall devour the flesh of his own *arm*," in connexion with what follows, seems to make either an inconsistency or an anticlimax; whereas by this correction the following verse becomes an elegant illustration of the foregoing.

## CHAPTER X.

4. *Without me*—] That is, without my aid, they shall be taken captive even by the captives, and shall be subdued by the vanquished. "The ׀ in בלתי is a pronoun, as in Hos. xiii. 4.:" Kimchi on the place.

5. *Ho to the Assyrian*—] Here begins a new and distinct prophecy; continued to the end of the xii<sup>th</sup> chapter; and it appears from ver. 9–11. of this chapter, that this prophecy was delivered after the taking of Samaria by Shalmaneser; which was in the sixth year of the reign of Hezekiah: and as the former part of it foretells the invasion of Senacherib, and the destruction of his army, which makes the whole subject of this chapter, it must have been delivered before the fourteenth of the same reign.

Ibid. *The staff in whose hand*] The word הוא in this place seems to embarrass the sentence. I omit it on the authority of the Alexandrine copy of LXX; and five MSS. (two ancient), for ומטה הוא, read מטתו. Archbishop Secker was not satisfied with the present reading: he proposes another method of clearing up the sense, by reading ביום instead of ביום: "And he is a staff *in the day* of mine indignation."

12. *JEHOVAH*] For אדני, fourteen MSS, and three editions, read יהוה.

Ibid. —*the effect*—] “פרי, f. צבי, vid. xiii. 19. sed confer Prov. i. 31. xxxi. 16. 31. :” SECKER. The Chaldee renders the word פרי by עובדי, *opera*; which seems to be the true sense; and I have followed it.

13. —*strongly*—] Twelve MSS agree with the Keri in reading כביר without the א. And S. b. Melec and Kimchi thus explain it: “Them, who dwelled in a great and strong place, I have brought down to the ground.”

15.—*its master*] I have here given the meaning, without attempting to keep to the expression of the original: לא עץ, “the no-wood;” that which is not wood like itself, but of a quite different and superior nature. The Hebrews have a peculiar way of joining the negative particle לא to a noun, to signify in a strong manner a total negation of the thing expressed by the noun.

“How hast thou given help, ללא כח, to the no-strength?

And saved the arm, לא עז, of the no-power?

How hast thou given counsel, ללא חכמה, to the no-wisdom?” that is, to the man totally deprived of strength, power, and wisdom: Job xxvi. 2, 3.

“Ye that rejoice, ללא דבר, in no-thing:”

that is, in your fancied strength, which is none at all, a mere nonentity: Amos vi. 13.

“For I am God, ולא איש, and no-man;

The Holy One in the midst of thee, yet do not frequent cities.” Hosea xi. 9.

“And the Assyrian shall fall by a sword, ולא איש, of no-man;

And a sword of, לא אדם, no-mortal shall devour him.”

Isa. xxxi. 8.

“Wherefore do ye weigh out your silver, בלוא להם, for the no-bread.”

Isa. lv. 2.

So here לא עץ means him who is far from being an inert piece of wood, but is an animated and active being; not an instrument, but an agent.

16. *JEHOVAH*] For אדני, fifty-two MSS, and six editions, read יהוה.

Ibid. *And under his glory*] That is, all that he could boast of as great and strong in his army; (Sal. b. Melec in loc.); expressed afterwards, ver. 18. by the glory of his forest, and of his fruitful field.

17, 18. *And he shall burn and consume his thorn—*] The briers and thorns are the common people; the glory of his forest are the nobles, and those of highest rank and importance. See note on chap. ix. 17. and compare Ezek. xx. 47. The fire of God's wrath shall destroy them, both great and small; it shall consume them *from the soul to the flesh*: a proverbial expression—*soul and body*, as we say; it shall consume them entirely and altogether. And the few that escape shall be looked upon as having escaped from the most imminent danger; “as a firebrand plucked out of the fire;” Amos iv. 11. Ὡς δια πυρός, 1 Cor. iii. 15. as a man, when a house is burning, is forced to make his escape by running through the midst of the fire.

I follow here the reading of the LXX; במאש נסס, ὥς ὁ φεγγων ἀπο φλογος καιομενης. Symmachus also renders the latter word by φεγγων.

22, 23. *For though thy people, O Israel—*] I have endeavoured to keep to the letter of the text, as nearly as I can, in this obscure passage. But it is remarkable, that neither the LXX, nor St Paul, Rom. ix. 28. who, except in a few words of no great importance, follows them nearly in this place, nor any one of the ancient versions, take any notice of the word הִשָּׁב, *overflowing*; which seems to give an idea not easily reconcileable with those with which it is here joined. I. S. Mærlius (Schol. Philolog. ad Selecta S. Cod. loca) conjectures, that the two last letters of this word are by mistake transposed, and that the true reading is פִּשָּׁב, *judging* with strict justice. The LXX might think this sufficiently expressed by ἐν δικαιοσυνη. A MS, with St Paul and LXX Alex. omits בִּי in the 22d verse; sixty-nine MSS, and six editions, omit בִּי in the 23d verse: and so St Paul, Rom. ix. 28.

The learned Dr Bagot, dean of Christchurch, Oxford, in some observations on this place, which he has been so kind as to communicate to me, and which will appear in their proper light when he himself shall give them to the public, renders the word בִּי by *accomplishment*, and makes it refer to the predictions of Moses; the blessing and the curse which he laid before the people; both conditional, and depending on their future conduct. They had by their disobedience incurred those judgments which were now to be fully executed upon them. His translation is: “The accomplishment determined overflows with justice; for it is

accomplished, and that which is determined the Lord God of Hosts doeth in the midst of the land."

24. and 26. — *in the way of Egypt*] I think there is a designed ambiguity in these words. Senacherib, soon after his return from his Egyptian expedition, which, I imagine, took him up three years, invested Jerusalem. He is represented by the Prophet as lifting up his rod in his march from Egypt, and threatening the people of God, as Pharaoh and the Egyptians had done when they pursued them to the Red Sea. But God in his turn will lift up his rod over the sea, as he did at that time, in the way, or after the manner, of Egypt: and as Senacherib has imitated the Egyptians in his threats, and came full of rage against them from the same quarter; so God will act over again the same part that he had taken formerly in Egypt, and overthrow their enemies in as signal a manner. It was all to be, both the attack and the deliverance, בדרך, or כדרך, as a MS has it in each place, in the way, or after the manner, of Egypt.

25. *mine indignation*] Indignatio mea, Vulg.; ἡ ὀργή, LXX; ἡ ὀργή ἡ κατὰ σε, MS Pachom.; ἡ ὀργή κατὰ σε, MS I. D. II.: so that זעמי, or הועם, as a MS has it, seems to be the true reading.

26. *And like his rod which he lifted up over the sea*] The Jewish interpreters suppose here an ellipsis of כ, the particle of similitude, before מטהו, to be supplied from the line above: so that here are two similitudes; one comparing the destruction of the Assyrians to the slaughter of the Midianites at the rock of Oreb; the other, to that of the Egyptians at the Red Sea. Aben Ezra, Kimchi, Salomo b. Melec.

27. — *from off your shoulders*] I follow here the LXX, who, for מפני שמן, read משכמיכם, αὐτοὶ ἐπὶ ὤμων ὑμῶν; not being able to make any good sense out of the present reading. I will add here the marginal conjectures of Archbishop Secker, who appears, like all others, to have been at a loss for a probable interpretation of the text as it now stands. "ἡ. leg. שכם; forte legend. מבני שמן, vid. cap. v. I. Zech. iv. 14. Et possunt intelligi Judæi uncti Dei; Psal. cv. 15. vel Assyrii משמנים, hic ver. 16. ut dicat Propheta depulsum iri jugum ab his impositum: sed hoc durius. Vel potest legi מפני שמי:" SECKER.

28—32. *He is come to Aiath*—] A description of the march of Senacherib's army approaching Jerusalem in order to invest it, and of the terror and confusion spreading and

increasing through the several places as he advanced ; expressed with great brevity, but finely diversified. The places here mentioned are all in the neighbourhood of Jerusalem ; from Ai northward, to Nob westward of it ; from which last place he might probably have a prospect of Mount Sion. Anathoth was within three Roman miles of Jerusalem ; according to Eusebius, Jerom, and Josephus : Onomast. Loc. Hebr. et Antiq. Jud. x. 7. 3. Nob probably still nearer. And it should seem from this passage of Isaiah, that Sennacherib's army was destroyed near the latter of these places. In coming out of Egypt, he might perhaps join the rest of his army at Ashdod, after the taking of that place, which happened about that time, (see chap. xx.) ; and march from thence near the coast by Lachish and Libnah, which lay in his way, from south to north, and both which he invested, till he came to the north-west of Jerusalem ; crossing over to the north of it, perhaps by Joppa and Lydda, or still more north through the plain of Esdraelon.

29. *They have passed the strait*—] The strait here mentioned is that of Michmas, a very narrow passage between two sharp hills or rocks, (see 1 Sam. xiv. 4, 5.), where a great army might have been opposed with advantage by a very inferior force. The author of the book of Judith might perhaps mean this pass, at least among others : " Charging them to keep the passages of the hill country ; for by them there was an entrance into Judea, and it was easy to stop them that would come up ; because the passage was strait, for two men at the most : " Judith iv. 7. The enemies having passed the strait without opposition, shews that all thoughts of making a stand in the open country were given up, and that their only resource was in the strength of the city.

*Ibid. —their lodging*—] The sense seems necessarily to require, that we read למ instead of לנו. These two words are in other places mistaken one for the other. Thus Isa. xliv. 7. for למ read לנו, with the Chaldee : and in the same manner Psal. lxiv. 6. with Syr. and Psal. lxxx. 7. on the authority of LXX and Syr. beside the necessity of the sense.

30. *Hearken unto her, O Laish ; answer her, O Anathoth!*] I follow in this the Syriac version. The Prophet plainly alludes to the name of the place ; and with a peculiar propriety, if it had its name from its remarkable echo.



“עֲנֵהוּ, *responsiones*: eadem ratio nominis, quæ in בית עֵנָה, *locus echûs*; nam hodiernum ejus rudera ostenduntur in valle, scil. in medio montium, ut referunt Robertus in Itiner. p. 70. et Monconnysius, p. 301.” Simonis Onomasticon Vet. Test.

## CHAPTER XI.

THE Prophet had described the destruction of the Assyrian army under the image of a mighty forest, consisting of flourishing trees, growing thick together, and of a great height—of Lebanon itself, crowned with lofty cedars; but cut down and laid level with the ground by the axe, wielded by the hand of some powerful and illustrious agent. In opposition to this image he represents the great person, who makes the subject of this chapter, as a slender twig, shooting out from the trunk of an old tree, cut down, lopped to the very root, and decayed; which tender plant, so weak in appearance, should nevertheless become fruitful and prosper. This contrast shews plainly the connexion between this and the preceding chapter; which is moreover expressed by the connecting particle. And we have here a remarkable instance of that method so common with the Prophets, and particularly with Isaiah, of taking occasion, from the mention of some great temporal deliverance, to launch out into the display of the spiritual deliverance of God's people by the Messiah: for that this prophecy relates to the Messiah, we have the express authority of St Paul, Rom. xv. 12. “Conjungit Parasciam hanc, quæ respicit dies futuros Messiaë, cum fiducia, quæ fuit in diebus Ezekiaë:” Kimchi in ver. 1. Thus, in the latter part of Isaiah's prophecies, the subject of the great redemption, and of the glories of Messiah's kingdom, arises out of the restoration of Judah by the deliverance from the captivity of Babylon, and is all along connected and intermixed with it.

4. *By the blast of his mouth*] For בשבט, by the *rod*, Houbigant reads בשבת, by the *blast* of his mouth, from נשב, to *blow*. The conjecture is ingenious and probable; and seems to be confirmed by the LXX and Chaldee, who render it, by the *word* of his mouth; which answers much better to the correction than to the present reading. Add to this, that the *blast of his mouth*, is perfectly parallel to the *breath of his lips* in the next line.

5. —*the cincture*—] All the ancient versions, except that of Symmachus, have two different words for *girdle* in the two hemistichs. It is not probable that Isaiah would have repeated אָזוֹר, when a synonymous word so obvious as דָּגוּר occurred. The tautology seems to have arisen from the mistake of some transcriber. The meaning of this verse is, that a zeal for justice and truth shall make him active and strong in executing the great work which he shall undertake. See note on chap. v. 27.

6—8. *Then shall the wolf*—] The idea of the renewal of the golden age, as it is called, is much the same in the oriental writers with that of the Greeks and Romans: the wild beasts grow tame; serpents and poisonous herbs become harmless; all is peace and harmony, plenty and happiness:

“Occidet et serpens, et fallax herba veneni  
Occidet.”

—— “Nec magnos metuent armenta leones.”

“Nec lupus insidias pecori ——.” Virg.

“Nec vespertinus circumgemit ursus ovile,  
Nec intumescit alta viperis humus.” Hor.

“Εσαι δη τὰτ' ἀμὰρ, σπηνικὰ νεῶρον ἐν εὐνᾷ  
Καρχαροδὼν σινεσθαι ἰδὼν λυκὸς ἅκ' ἐβεληται.” Theoc.

I have laid before the reader these common passages from the most elegant of the ancient poets, that he may see how greatly the Prophet on the same subject has the advantage upon the comparison; how much the former fall short of that beauty and elegance, and variety of imagery, with which Isaiah has set forth the very same ideas. The wolf and the leopard not only forbear to destroy the lamb and the kid, but even take their abode and lie down together with them. The calf, and the young lion, and the fatling, not only come together, but are led quietly in the same band, and that by a little child. The heifer and the she-bear not only feed together, but even lodge their young ones, for whom they used to be most jealously fearful, in the same place. All the serpent kind is so perfectly harmless, that the sucking infant, and the newly weaned child, puts his hand on the basilisk's den, and plays upon the hole of the aspic. The lion not only abstains from preying on the weaker animals, but becomes tame and domestic, and feeds on straw like the ox. These are all beautiful circumstances, not one of which has been touched upon by the ancient poets.

The Arabian and Persian poets elegantly apply the same ideas, to shew the effects of justice impartially administered, and firmly supported, by a great and good king:

“Rerum dominus Mahmud, rex potens;

Ad cujus aquam potum veniunt simul agnus et lupo.”

Ferdusi.

“Justitia, a qua mansuetus fit lupo fame astrictus,

Esuriens, licet hinnuleum candidum videat.” Ibn. Onein.

Jones, Poes. Asiat. Comment. p. 380.

The application is extremely ingenious and beautiful; but the exquisite imagery of Isaiah is not equalled.

7. *Together*—] Here a word is omitted in the text, יחדו, *together*; which ought to be repeated in the second hemistich, being quite necessary to the sense. It is accordingly twice expressed by the LXX, and Syr.

10. *The root of Jesse, which standeth*—] St John hath taken this expression from Isaiah, Rev. v. 5. and xxii. 16. where Christ hath twice applied it to himself. Seven MSS have עומר, the present participle. “Radix Isæi dicitur jam stare, et aliquantum stetisse, in signum populorum:” Vitranga. Which rightly explains either of the two readings.

11. *JEHOVAH*] For ארני, thirty-three MSS, and two editions, read יהוה.

11—16. *And it shall come to pass in that day*—] This part of the chapter contains a prophecy, which certainly remains yet to be accomplished. See Lowth on the place.

13. *And the enmity of Judah*—] צורים. “Postulat pars posterior versus, ut intelligantur inimicitie Judæ in Ephraïmum:—et potest צורים inimicitiam notare, ut נחמים pœnitentiam, Hos. xi. 8:” SECKER.

15. *smite with a drought*—] The Chaldee reads החרב; and so perhaps LXX, who have εὐσυνήρητος, the word by which they commonly render it. Vulg. *desolabit*. The LXX, Vulg. and Chald. read הוריקהו, “shall make it passable,” adding the pronoun, which is necessary.

Here is a plain allusion to the passage of the Red Sea. And the Lord’s shaking his hand over the river with his vehement wind, refers to a particular circumstance of the same miracle; for “he caused the sea to go back by a strong east wind all that night, and made the sea dry land:” Exod. xiv. 21. The tongue; a very apposite and descriptive expression for a bay, such as that of the Red Sea: it is

used in the same sense, Josh. xv. 2. 5. xviii. 19. The Latins gave the same name to a narrow strip of land running into the sea: "*tenuem producit in æquora linguam*:" Lucan, ii. 613.

Herodotus, i. 189. tells a story of his Cyrus, (a very different character from that of the Cyrus of the Scriptures and Xenophon), which may somewhat illustrate this passage; in which it is said, that God would inflict a kind of punishment and judgment on the Euphrates, and render it fordable, by dividing it into seven streams. "Cyrus being impeded in his march to Babylon by the Gyndes, a deep and rapid river which falls into the Tigris, and having lost one of his sacred white horses that attempted to pass it, was so enraged against the river, that he threatened to reduce it, and make it so shallow, that it should be easily fordable even by women, who should not be up to their knees in passing it. Accordingly, he set his whole army to work; and, cutting three hundred and sixty trenches, from both sides of the river, turned the waters into them, and drained them off."

## CHAPTER XII.

THIS hymn seems, by its whole tenor, and by many expressions in it, much better calculated for the use of the Christian church, than for the Jewish in any circumstances, or at any time, that can be assigned. The Jews themselves seem to have applied it to the times of Messiah. On the last day of the feast of tabernacles, they fetched water in a golden pitcher from the fountain of Siloah, springing at the foot of Mount Sion without the city: they brought it through the water-gate into the temple, and poured it, mixed with wine, on the sacrifice as it lay upon the altar, with great rejoicing. They seem to have taken up this custom, for it is not ordained in the law of Moses, as an emblem of future blessings, in allusion to this passage of Isaiah, "Ye shall draw waters with joy from the fountains of salvation:" expressions, that can hardly be understood of any benefits afforded by the Mosaic dispensation. Our Saviour applied the ceremony, and the intention of it, to himself, and to the effusion of the Holy Spirit, promised, and to be given, by him. The sense of the Jews in this matter is plainly shewn by the following passage of the Jerusalem Talmud: "Why is it

called the place, or house, of drawing?" (for that was the term for this ceremony, or for the place where the water was taken up): "Because from thence they draw the Holy Spirit; as it is written, And ye shall draw water with joy from the fountains of salvation." See Wolf. *Curæ Philol.* in N. T. on John vii. 37. 39.

1. *for, though thou hast been angry*—] The Hebrew phrase, to which the LXX and Vulg. have too closely adhered, is exactly the same with that of St Paul, Rom. vi. 17. "But thanks be to God, that ye were the slaves of sin; but have obeyed from the heart;"—that is, "that whereas, or though, ye were the slaves of sin; yet ye have now obeyed from the heart the doctrine, on the model of which ye were formed."

2. *—my song*—] The pronoun is here necessary; and it is added by LXX, Vulg. Syr. who read *ומרת* יי; as it is in a MS. Two MSS omit יי: See Houbigant, not. in loc. Another MS has it in one word, *ומרתיה*. Seven others omit *יהוה*. See Exod. xv. 2. with Var. Lect. Kennicott.

## CHAPTERS XIII. & XIV.

THESE two chapters (striking off the five last verses of the latter, which belong to a quite different subject), contain one entire prophecy, foretelling the destruction of Babylon by the Medes and Persians; delivered probably in the reign of Ahaz, (see Vitringa, i. 380.), about 200 years before the completion of it. The captivity itself of the Jews at Babylon, (which the Prophet does not expressly foretell, but supposes, in the spirit of prophecy, as what was actually to be effected), did not fully take place till about 130 years after the delivery of this prophecy: and the Medes, who are expressly mentioned, chap. xiii. 17. as the principal agents in the overthrow of the Babylonian monarchy, by which the Jews were released from that captivity, were at this time an inconsiderable people; having been in a state of anarchy ever since the fall of the great Assyrian empire, of which they had made a part, under Sardanapalus, and did not become a kingdom under Deioces till about the 17th of Hezekiah.

The former part of this prophecy is one of the most beautiful examples, that can be given, of elegance of com-

position, variety of imagery, and sublimity of sentiment and diction, in the prophetic style; and the latter part consists of an ode of supreme and singular excellence.

The prophecy opens with the command of God to gather together the forces which he had destined to this service, ver. 2, 3. Upon which the Prophet immediately hears the tumultuous noise of the different nations crowding together to his standard: he sees them advancing, prepared to execute the divine wrath, ver. 4, 5. He proceeds to describe the dreadful consequences of this visitation; the consternation which will seize those that are the objects of it; and, transferring unawares the speech from himself to God, ver. 11. sets forth, under a variety of the most striking images, the dreadful destruction of the inhabitants of Babylon which will follow, ver. 11—16.; and the everlasting desolation to which that great city is doomed, ver. 17—22.

The deliverance of Judah from captivity, the immediate consequence of this great revolution, is then set forth, without being much enlarged upon, or greatly amplified; chap. xiv. 1, 2. This introduces, with the greatest ease, and the utmost propriety, the triumphant song on that subject, ver. 4—28: the beauties of which, the various images, scenes, persons introduced, and the elegant transitions from one to another, I shall here endeavour to point out in their order; leaving a few remarks upon particular passages of these two chapters to be given, after these general observations on the whole.

A chorus of Jews is introduced, expressing their surprise and astonishment at the sudden downfall of Babylon, and the great reverse of fortune that had befallen the tyrant, who, like his predecessors, had oppressed his own, and harassed the neighbouring kingdoms. These oppressed kingdoms, or their rulers, are represented under the image of the fir-trees and the cedars of Libanus, frequently used to express any thing in the political or religious world that is supereminently great and majestic: the whole earth shouteth for joy; the cedars of Libanus utter a severe taunt over the fallen tyrant, and boast their security now he is no more.

The scene is immediately changed; and a new set of persons is introduced: The regions of the dead are laid open, and Hades is represented as rousing up the shades of the departed monarchs: they rise from their thrones to meet the king of Babylon at his coming; and insult him on his

being reduced to the same low estate of impotence and dissolution with themselves. This is one of the boldest *proso-popœias* that ever was attempted in poetry; and is executed with astonishing brevity and perspicuity, and with that peculiar force which in a great subject naturally results from both. The image of the state of the dead, or the *Infernum Poeticum* of the Hebrews, is taken from their custom of burying, those at least of the higher rank, in large sepulchral vaults hewn in the rock. Of this kind of sepulchres there are remains at Jerusalem now extant; and some that are said to be the sepulchres of the kings of Judah: see Maundrell, p. 76. You are to form to yourself an idea of an immense subterraneous vault, a vast gloomy cavern, all round the sides of which there are cells to receive the dead bodies: Here the deceased monarchs lie in a distinguished sort of state, suitable to their former rank, each on his own couch, with his arms beside him, his sword at his head, and the bodies of his chiefs and companions round about him: see Ezek. xxxii. 27. On which place Sir John Chardin's MS note is as follows;—"En Mingrelie ils dorment tous leur épée sous leurs têtes, et leurs autres armes à leur coté; et on les enterre de mesme, leurs armes posées de cette façon." These illustrious shades rise at once from their couches, as from their thrones; and advance to the entrance of the cavern to meet the king of Babylon, and to receive him with insults on his fall.

The Jews now resume the speech: They address the king of Babylon as the morning-star fallen from heaven, as the first in splendour and dignity in the political world fallen from his high state: they introduce him as uttering the most extravagant vaunts of his power and ambitious designs in his former glory: these are strongly contrasted in the close with his present low and abject condition.

Immediately follows a different scene, and a most happy image, to diversify the same subject, to give it a new turn and an additional force. Certain persons are introduced, who light upon the corpse of the king of Babylon, cast out and lying naked on the bare ground, among the common slain, just after the taking of the city; covered with wounds, and so disfigured that it is some time before they know him. They accost him with the severest taunts, and bitterly reproach him with his destructive ambition, and his cruel usage of the conquered; which have deservedly brought

upon him this ignominious treatment, so different from that which those of his rank usually meet with, and which shall cover his posterity with disgrace.

To complete the whole, God is introduced declaring the fate of Babylon, the utter extirpation of the royal family, and the total desolation of the city; the deliverance of his people, and the destruction of their enemies; confirming the irreversible decree by the awful sanction of his oath.

I believe it may with truth be affirmed, that there is no poem of its kind extant in any language, in which the subject is so well laid out and so happily conducted, with such a richness of invention, with such variety of images, persons, and distinct actions, with such rapidity and ease of transition, in so small a compass, as in this ode of Isaiah. For beauty of disposition, strength of colouring, greatness of sentiment, brevity, perspicuity, and force of expression, it stands among all the monuments of antiquity unrivalled.

2. *Exalt the voice*—] The word *להם*, *to them*, which is of no use, and rather weakens the sentence, is omitted by an ancient MS and Vulg.

4. —*for the battle*] The Bodley MS has *למלחמה*. Cyrus's army was made up of many different nations. Jeremiah calls it "an assembly of great nations from the north country," chap. i. 9. And afterwards mentions the kingdoms of "Ararat, Minni, and Ashchenaz, (*i. e.* Armenia, Corduene, Pontus vel Phrygia; Vitring.), with the kings of the Medes;" chap. li. 27, 28. See Xenophon. *Cyrop.*

8. —*and they shall be terrified*] I join this verb, *וינבהלו*, to the preceding verse, with Syr. and Vulg.

*Ibid.* *pangs shall seize them*] The LXX, Syr. and Chald. read *יאחזון*, instead of *יאחזון*, which does not express the pronoun *them*, necessary to the sense.

10. *Yea the stars of heaven*—] The Hebrew poets, to express happiness, prosperity, the instauration and advancement of states, kingdoms, and potentates, make use of images taken from the most striking parts of nature—from the heavenly bodies, from the sun, moon, and stars; which they describe as shining with increased splendour, and never setting; the moon becomes like the meridian sun, and the sun's light is augmented sevenfold; see Isa. xxx. 26.: new heavens and a new earth are created, and a brighter age commences. On the contrary, the overthrow and destruction of kingdoms is represented by opposite images: the stars are ob-



scured, the moon withdraws her light, and the sun shines no more; the earth quakes, and the heavens tremble; and all things seem tending to their original chaos. See Joel ii. 10. iii. 15, 16. Amos viii. 9. Matt. xxiv. 29. and De S. Poes. Hebr. Præl. vi. and ix.

11. *I will visit the world*] That is, the Babylonish empire: as ἡ οἰκουμένη, for the Roman empire, or for Judea; Luke ii. 1. Acts xi. 28. So, universus orbis Romanus, for the Roman empire; Salvian. lib. v. Minos calls Crete his world: "Creten, quæ meus est orbis;" Ovid. Metamorph. viii. 99.

14. *And the remnant*—] Here is plainly a defect in this sentence, as it stands in the Hebrew text; the subject of the proposition is lost. What is it, that shall be like a roe chased? The LXX happily supply it: οἱ καταλελειμμένοι, רשׁא, *the remnant*. A MS here supplies the word יושב, *the inhabitant*, which makes a tolerably good sense; but I much prefer the reading of the LXX.

Ibid. *They shall look*—] That is, the forces of the king of Babylon, destitute of their leader, and all his auxiliaries, collected from Asia Minor and other distant countries, shall disperse, and flee to their respective homes.

15. *Every one that is overtaken*—] That is, none shall escape from the slaughter; neither they who flee singly, dispersed and in confusion; nor they who endeavour to make their retreat in a more regular manner, by forming compact bodies—they shall all be equally cut off by the sword of the enemy. The LXX have understood it in this sense; which they have well expressed:—

“Ὅς γὰρ ἀν’ ἄλφ’ ἠτλήθησεται,

καὶ ὅτινες συνηγμένοι εἰσι πρὸς ἀνταρμαχίαν.”

Where for ἠτλήθησεται, MS Pachom. has ἐκκενθησεται; and ὁ r Cod. Marchal. in margin, and MS 1. D. II. ἐκκεντηθησεται: which seems to be right, being properly expressive of the Hebrew.

17. *Who shall hold silver of no account*] That is, who shall not be induced, by large offers of gold and silver for ransom, to spare the lives of those whom they have subdued in battle: their rage and cruelty will get the better of all such motives. We have many examples in the Iliad and in the Æneid of addresses of the vanquished to the pity and avarice of the vanquishers, to induce them to spare their lives.

“ Est domus alta : jacent penitus defossa talenta  
 Cælati argenti : sunt auri pondera facti  
 Infectique mihi : non hic victoria Teucrûm  
 Vertitur ; aut anima una dabit discrimina tanta.  
 Dixerat : Æneas contra cui talia reddit :  
 Argenti atque auri memoras quæ multa talenta  
 Gnatis parce tuis.” Æn. x. 526.

“ High in my dome are silver talents roll'd,  
 With piles of labour'd and unlabour'd gold :  
 These, to procure my ransom, I resign ;  
 The war depends not on a life like mine :  
 One, one poor life can no such difference yield,  
 Nor turn the mighty balance of the field.  
 Thy talents, (cried the prince), thy treasur'd store,  
 Keep for thy sons.” Pitt.

It is remarkable, that Xenophon makes Cyrus open a speech to his army, and in particular to the Medes, who made the principal part of it, with praising them for their disregard of riches. *Ἄνδρες Μηδοί, καὶ πάντες οἱ παρόντες, ἐγὼ ὑμᾶς οἶδα σαφῶς, ὅτι ὅτε χρημάτων δεόμενοι σὺν ἐμοὶ ἐξήλθετε:—* “Ye Medes, and others who now hear me, I well know that you have not accompanied me in this expedition with a view of acquiring wealth :” *Cyrop. lib. v.*

18. *Their bows shall dash—*] Both Herodotus, i. 61. and Xenophon, *Anab. iii.* mention, that the Persians used large bows, *τοῖα μεγάλα* : and the latter says particularly, that their bows were three cubits long ; *Anab. iv.* They were celebrated for their archers : see chap. xxii. 6. *Jer. xlix. 35.* Probably their neighbours and allies, the Medes, dealt much in the same sort of arms. In *Psal. xviii. 35.* and *Job xx. 24.* mention is made of a bow of brass : If the Persian bows were of metal, we may easily conceive, that with a metalline bow of three cubits length, and proportionably strong, the soldiers might dash and slay the young men, the weaker and unresisting part of the inhabitants, (for they are joined with the fruit of the womb and the children), in the general carnage on taking the city.

18. *And on the fruit—*] A MS reads *ועל פרי*. And nine MSS (three ancient) and two editions, with LXX, *Vulg. Syr.* add likewise the conjunction *ו* to *על* afterward.

19. *And Babylon*] The great city of Babylon was at this time rising to its height of glory, while the Prophet Isaiah was repeatedly denouncing its utter destruction. From the first of Hezekiah to the first of Nebuchadnezzar, under

whom it was brought to the highest degree of strength and splendour, are about one hundred and twenty years. I will here very briefly mention some particulars of the greatness of the place, and note the several steps by which this remarkable prophecy was at length accomplished in the total ruin of it.

It was, according to the lowest account given of it by ancient historians, a regular square, forty-five miles in compass, enclosed by a wall two hundred feet high, fifty broad; in which there were a hundred gates of brass. Its principal ornaments were the temple of Belus, in the middle of which was a tower of eight stories of building, upon a base of a quarter of a mile square; a most magnificent palace; and the famous hanging gardens; which were an artificial mountain, raised upon arches, and planted with trees of the largest as well as the most beautiful sorts.

Cyrus took the city by diverting the waters of the Euphrates, which ran through the midst of it, and entering the place at night by the dry channel. The river, being never restored afterward to its proper course, overflowed the whole country, and made it little better than a great morass: This, and the great slaughter of the inhabitants, with other bad consequences of the taking of the city, was the first step to the ruin of the place. The Persian monarchs ever regarded it with a jealous eye; they kept it under, and took care to prevent its recovering its former greatness. Darius Hystaspis not long afterward most severely punished it for a revolt, greatly depopulated the place, lowered the walls, and demolished the gates. Xerxes destroyed the temples, and with the rest the great temple of Belus: Herod. iii. 159. Arrian. Exp. Alexandri, lib. vii. The building of Seleucia on the Tigris exhausted Babylon by its neighbourhood, as well as by the immediate loss of inhabitants taken away by Seleucus to people his new city: Strabo, lib. xvi. A king of the Parthians soon after carried away into slavery a great number of the inhabitants, and burnt and destroyed the most beautiful parts of the city: Valesii Excerpt. Diodori, p. 377. Strabo (*ibid.*) says, that in his time great part of it was a mere desert; that the Persians had partly destroyed it; and that time, and the neglect of the Macedonians, while they were masters of it, had nearly completed its destruction. Jerom (*in loc.*) says, that in his time it was quite in ruins, and that the walls served only for the inclosure of a park or

forest for the king's hunting. Modern travellers, who have endeavoured to find the remains of it, have given but a very unsatisfactory account of their success: what Benjamin of Tudela and Pietro della Valle supposed to have been some of its ruins, Tavernier thinks are the remains of some late Arabian building. Upon the whole, Babylon is so utterly annihilated, that even the place where this wonder of the world stood, cannot now be determined with any certainty. See also note on chap. xliii. 14.

We are astonished at the accounts which ancient historians of the best credit give, of the immense extent, height, and thickness of the walls of Nineveh and Babylon: nor are we less astonished when we are assured, by the concurrent testimony of modern travellers, that no remains, not the least traces, of these prodigious works are now to be found. Our wonder will, I think, be moderated in both respects, if we consider the fabric of these celebrated walls, and the nature of the materials of which they consisted. Buildings in the East have always been, and are to this day, made of earth or clay, mixed or beat up with straw to make the parts cohere, and dried only in the sun. This is their method of making bricks: see note on chap. ix. 9. The walls of the city were built of the earth digged out on the spot, and dried upon the place; by which means both the ditch and the wall were at once formed; the former furnishing materials for the latter. That the walls of Babylon were of this kind is well known; and Berosus expressly says, (*apud Joseph. Antiq. x. 11.*), that Nebuchadnezzar added three new walls both to the old and new city, partly of brick and bitumen, and partly of brick alone. A wall of this sort must have a great thickness in proportion to its height, otherwise it cannot stand. The thickness of the walls of Babylon is said to have been one-fourth of their height, which seems to have been no more than was absolutely necessary. Maundrell, speaking of the garden walls of Damascus,—“They are,” says he, “of a very singular structure. They are built of great pieces of earth, made in the fashion of brick, and hardened in the sun. In their dimensions they are two yards long each, and somewhat more than one broad, and half a yard thick.” And afterward, speaking of the walls of the houses:—“From this dirty way of building they have this amongst other inconveniences, that upon any violent rain the whole city becomes, by the washing of the houses, as it were a quagmire,” p. 124.; and see note on chap. xxx. 13.

When a wall of this sort comes to be out of repair, and is neglected, it is easy to conceive the necessary consequences; namely, that in no long course of ages it must be totally destroyed by the heavy rains, and at length washed away, and reduced to its original earth.

22. —*in their palaces*] בארמנותי, a plain mistake, I presume, for בארמנותי. It is so corrected in one MS.

“ Πηλυποδες δ’ ἐν ἐμοὶ θαλάμας, φασκότε μελαιναι,

Οικία ποιητονται ακηδεα, χητει λαων.” Homer. Hymn. in Apol. 77.

Of which the following passage of Milton may be taken for a translation, though not so designed:—

“ And in their palaces,  
Where luxury late reign’d, sea-monsters whelp’d,  
And stabled.” P. L. xi. 750.

## CHAPTER XIV.

1. *And will yet choose Israel.*] That is, will still regard Israel as his chosen people; however he may seem to desert them, by giving them up to their enemies, and scattering them among the nations. Judah is sometimes called Israel; see Ezek. xiii. 16. Mal. i. 1. ii. 11.; but the name of Jacob, and of Israel, used apparently with design in this place, each of which names includes the twelve tribes, and the other circumstances mentioned in this and the next verse, which did not in any complete sense accompany the return from the captivity of Babylon, seem to intimate, that this whole prophecy extends its views beyond that event.

3. —*in that day*] ביום ההוא. The word ההוא is added in two MSS, and was in the copies from which the LXX and Vulg. translated: ἐν τῇ ἡμέρᾳ ἐκείνῃ, *in die illa*, (ἢ ἀναπαυσει, MS Pachom. adding ἡ). This is a matter of no great consequence: however, it restores the text to the common form almost constantly used on such occasions; and is one among many instances of a word lost out of the printed copies.

4. —*this parable*—] *Mashal*. I take this to be the general name for poetic style among the Hebrews, including every sort of it, as ranging under one or other, or all of the characters, of sententious, figurative, and sublime; which are all contained in the original notion, or in the use and application of the word *mashal*. Parables or proverbs, such as those of Solomon, are always expressed in short pointed sentences; frequently figurative, being formed on

some comparison, generally forcible and authoritative both in the matter and the form. And such in general is the style of the Hebrew poetry. The verb *mashal* signifies to rule, to exercise authority; to make equal, to compare one thing with another; to utter parables, or acute, weighty, and powerful speeches, in the form and manner of parables, though not properly such. Thus Balaam's first prophecy, Numb. xxiii. 7—10. is called his *mashal*; though it has hardly any thing figurative in it: but it is beautifully sententious, and, from the very form and manner of it, has great spirit, force, and energy. Thus Job's last speeches, in answer to the three friends, chap. xxvii—xxxi. are called *mashals*; from no one particular character which discriminates them from the rest of the poem, but from the sublime, the figurative, the sententious manner, which equally prevails through the whole poem, and makes it one of the first and most eminent examples extant of the truly great and beautiful in poetic style.

The LXX in this place render the word by ὁδονομία, *a lamentation*. They plainly consider the speech here introduced as a piece of poetry; and of that species of poetry which we call the elegiac—either from the subject, it being a poem on the fall and death of the king of Babylon; or from the form of the composition, which is of the longer sort of Hebrew verse, in which the Lamentations of Jeremiah, called by the LXX ὁδονομίας, are written.

11. —*thy covering*] Twenty-eight MSS (ten ancient) and seven editions, with the LXX and Vulg. read ומכסה, in the singular number.

12. *O Lucifer, son of the morning*] See note on xiii. 10.

13. *the mount of the divine presence*—] It appears plainly from Exod. xxv. 22. and xxix. 42, 43. where God appoints the place of meeting with Moses, and promises to meet with him before the ark, to commune with him, and to speak unto him; and to meet the children of Israel at the door of the tabernacle; that the tabernacle, and afterward the temple, and Mount Sion, (or Moriah, which is reckoned a part of Sion), whereon it stood, was called the tabernacle, and the mount of convention, or of appointment; not from the people's assembling there to perform the services of their religion, (which is what our translation expresses by calling it the tabernacle of the congregation), but because God appointed that for the place where he himself would meet with

Moses, and commune with him, and would meet with the people. Therefore, *הר מועד*, or *אהל מועד*, means the place appointed by God, where he would present himself; agreeably to which I have rendered it, in this place, the mount of the divine presence.

19. —*like the tree abominated*] That is, as an object of abomination and detestation; such as the tree is on which a malefactor has been hanged. “It is written,” saith St Paul, Gal. iii. 13. “Cursed is every man that hangeth on a tree;” from Deut. xxi. 23. The Jews therefore held also as accursed and polluted the tree itself on which a malefactor had been executed, or on which he had been hanged after having been put to death by stoning. “Non suspendunt super arbore, quæ radicibus solo adhæreat; sed super ligno eradicato, ut ne sit excisio molesta: nam lignum, super quo fuit aliquis suspensus, cum suspendioso sepelitur; ne maneat illi malum nomen, et dicant homines, Istud est lignum, in quo suspensus est ille, *ὁ δεινός*. Sic lapis, quo aliquis fuit lapidatus; et gladius, quo fuit occisus is qui est occisus; et sudarium sive mantile, quo fuit aliquis strangulatus; omnia hæc cum iis, qui perierunt, sepeliuntur:” Maimonides, apud Casaub. in Baron. Exercitat. xvi. An. 34. Num. 134. “Cum itaque homo suspensus maximæ esset abominationi—Judæi quoque præ cæteris abominabantur lignum quo fuerat suspensus, ita ut illud quoque terra tegerent, tanquam rem abominabilem. Unde Interpres Chaldæus hæc verba translulit *כחט טמיר*, sicut virgultum absconditum, sive sepulchrum:” Kalinski, Vaticinia Observationibus illustrata, p. 342. Agreeably to which, Theodoret, Hist. Ecclesiast. i. 17, 18. in his account of the finding of the cross by Helena, says, that the three crosses were buried in the earth near the place of our Lord’s sepulchre.

Ibid. —*clothed with the slain.*] Thirty-five MSS (ten ancient), and three editions, have the word fully written, *לבוש*. It is not a noun, but the participle passive: thrown out among the common slain, and covered with the dead bodies. So ver. 11. the earth-worm is said to be his bed-covering.

20. *Because thou hast destroyed thy country; thou hast slain thy people.*] Xenophon gives an instance of this king’s wanton cruelty in killing the son of Gobrias, on no other provocation than that, in hunting, he struck a boar and a lion, which the king had missed: Cyrop. iv. p. 309.

23. *I will plunge it—*] I have here very nearly followed the version of the LXX: the reasons for which see in the last note on De Poesi Hebr. Prælect. xxviii.

25. *To crush the Assyrian—on my mountains*] The Assyrians and Babylonians are the same people: Herod. i. 199, 200. Babylon is reckoned the principal city in Assyria: ibid. 178. Strabo says the same thing; lib. xvi. sub init. The circumstance of this judgment's being to be executed on God's mountains is of importance: it may mean the destruction of Senacherib's army near Jerusalem; and have still a further view: Compare Ezek. xxxix. 4.; and see Lowth on this place of Isaiah.

28. Uzziah had subdued the Philistines, 2 Chron. xxvi. 6, 7.; but taking advantage of the weak reign of Ahaz, they invaded Judea, and took and held in possession some cities in the southern part of the kingdom. On the death of Ahaz, Isaiah delivers this prophecy, threatening them with the destruction that Hezekiah, his son, and great-grandson of Uzziah, should bring upon them: which he effected; for "he smote the Philistines, even unto Gaza, and the borders thereof;" 2 Kings xviii. 8. Uzziah therefore must be meant by the rod that smote them, and by the serpent, from whom should spring the flying fiery serpent; that is, Hezekiah, a much more terrible enemy than even Uzziah had been.

30. —*he will slay*] The LXX read הַמִּית, in the third person, ἀνελεῖ; and so Chald. The Vulgate remedies the confusion of persons in the present text, by reading both the verbs in the first person.

31. *From the north cometh a smoke*] That is, a cloud of dust, raised by the march of Hezekiah's army against Philistia; which lay to the south-west from Jerusalem. A great dust raised has, at a distance, the appearance of smoke: "fumantes pulvere campi:" Virg. Æn. xi. 908.

32. —*to the ambassadors of the nations*] The LXX read γῶν, ἐθνῶν, plural; and so the Chaldee, and one MS. The ambassadors of the neighbouring nations, that send to congratulate Hezekiah on his success; which in his answer he will ascribe to the protection of God. See 2 Chron. xxxii. 23. Or, if גִּי, singular, the reading of the text, be preferred, the ambassadors sent by the Philistines to demand peace.



## CHAPTER XV.

THIS and the following chapter, taken together, make one entire prophecy, very improperly divided into two parts. The time of the delivery, and consequently of the completion of it, which was to be in three years from that time, is uncertain; the former not being marked in the prophecy itself, nor the latter recorded in history. But the most probable account is, that it was delivered soon after the foregoing, in the first year of Hezekiah; and that it was accomplished in his fourth year, when Shalmaneser invaded the kingdom of Israel. He might probably march through Moab; and, to secure every thing behind him, possess himself of the whole country, by taking their principal strong places, Ar and Kirhahes.

Jeremiah has happily introduced much of this prophecy of Isaiah into his own larger prophecy against the same people in his xlviii<sup>th</sup> chapter; denouncing God's judgments on Moab, subsequent to the calamity here foretold, and to be executed by Nebuchadnezzar: by which means several mistakes in the present text of both Prophets may be rectified.

1. *Because in the night*—] בליל. That both these cities should be taken in the night, is a circumstance somewhat unusual; and not so material as to deserve to be so strongly insisted upon. Vitringa, by his remark on this word, shews that he was dissatisfied with it in its plain and obvious meaning; and is forced to have recourse to a very hard metaphorical interpretation of it: "Noctu, vel nocturno impetu; vel metaphorice, repente, subito, inexpectata destructione: placet posterius." Calmet conjectures, and I think it probable, that the true reading is בליל. There are many mistakes in the Hebrew text arising from the very great similitude of the letters ב and כ, which in many MSS, and even in some printed editions, are hardly distinguishable. Admitting this reading, the translation will be:—

"Because Ar is utterly destroyed, Moab is undone!

Because Kir is utterly destroyed, Moab is undone!"

2. *Beth-Dibon*:—] This is the name of one place; and the two words are to be joined together, without the ו intervening: so Chald. and Syr.

Ibid. —on every head] For ראש ראשי read ראש. So the parallel place, Jer. xlviii. 37. and so three MSS (one ancient). An ancient MS reads על כל ראש.

Ibid. *On every head there is baldness, and every beard is shorn.*] Herodotus, ii. 36. speaks of it as a general practice among all men, except the Egyptians, to cut off their hair as a token of mourning. "Cut off thy hair and cast it away," says Jeremiah, vii. 29. "and take up a lamentation."

Τατο νυ και γερας οιον οἷζυροισι βροτοισι

Κειρασθαι τε κομην, βαλσειν τ' απο δακρυ παρειων. Hom. Od. iv. 197.

"The rites of woe

Are all, alas! the living can bestow;

O'er the congenial dust enjoin'd to shear

The graceful curl, and drop the tender tear." Pope.

Ibid. —*shorn*—] The printed editions, as well as the MSS, are divided on the reading of this word: some have גרועה, others גרעה. The similitude of the letters ד and ר has likewise occasioned many mistakes. In the present case, the sense is pretty much the same with either reading. The text of Jer. xlviii. 37. has the latter.

4. —*the very loins*—] So the LXX, ἡ σφυς, and Syr. They cry out violently, with their utmost force.

5. *The heart of Moab crieth within her.*] For לבי, LXX read לבו, or לב; the Chald. לבו. For בריחיה, Syr. reads ברוחה; and so likewise the LXX, rendering it εν αυτη, Edit. Vat. or εν εαυτη, Edit. Alex. and MS 1. D. 11.

Ibid. *a young heifer*] Heb. a heifer *three years* old, in full strength; as Horace uses *equa trima* for a young mare just coming to her prime. Bochart observes from Aristotle, Hist. Animal. lib. iv., that, in this kind of animals alone, the voice of the female is deeper than that of the male; therefore the lowing of the heifer, rather than of the bullock, is chosen by the Prophet as the properer image to express the mourning of Moab. But I must add, that the expression here is very short and obscure, and the opinions of interpreters are various in regard to the meaning. Compare Jer. xlviii. 34.

Ibid. —*they shall ascend*] For יעלה, LXX and a MS read in the plural יעלו. And from this passage the parallel place in Jer. xlviii. 5. must be corrected; where, for יעלה בכי, which gives no good sense, read בו יעלה.

7. —*shall perish*] אבדו, or אבדה. This word seems to have been lost out of the text: it is supplied by the parallel place, Jer. xlviii. 36. Syr. expresses it by עבר, præterit; and Chald. by יתבזזון, diripientur.

Ibid. *to the valley of willows.*] That is, to Babylon.

Hieron. and Jarchi in loc. both referring to Psal. cxxxvii. 2. So likewise Prideaux, Le Clerc, &c.

9. *Upon the escaped of Moab and Ariel, and the remnant of Admah.*] The LXX for אריה read אריאל. Ar Moab was called also Ariel or Areopolis; Hieron. and Theodoret. See Cellarius. They make ארמה also a proper name. Michaelis thinks, that the Moabites might be called the remnant of Admah, as sprung from Lot and his daughters escaped from the destruction of that and the other cities; or metaphorically, as the Jews are called the princes of Sodom and people of Gomorrah, chap. i. 10. Bibliothek Orient. Part. V. p. 195. The reading of this verse is very doubtful; and the sense, in every way in which it can be read, very obscure.

## CHAPTER XVI.

1. *I will send forth the son*—] Both the reading and meaning of this verse are still more doubtful than those of the preceding. The LXX and Syr. read אשליח, in the first person sing. future tense: the Vulg. and Talmud Babylon. read שלח, sing. imperative. The Syr. for בר reads בר, which is confirmed by one MS, and perhaps by a second. The two first verses describe the distress of Moab on the Assyrian invasion; in which even the son of the prince of the country is represented as forced to flee for his life through the desert, that he may escape to Judea; and the young women are driven forth, like young birds cast out of the nest, and endeavouring to wade through the fords of the river Arnon.

3. *Impart counsel*—] The Vulg. renders the verbs in the beginning of this verse in the singular number. So the Keri; and so likewise many MSS have it, and some editions, and Syr. The verbs throughout the verse are also in the feminine gender; agreeing with Sion, which I suppose to be understood.

4. —*the outcasts of Moab*—] Setting the points aside, this is by much the most obvious construction of the Hebrew, as well as most agreeable to the context, and the design of the Prophet. And it is confirmed by the LXX, οἱ ἐκπαῖδες Μωαβ, et Syr.

Ibid. —*the oppressor*—] Perhaps the Israelites; who in the time of Ahaz invaded Judah, defeated his army, slay-

ing 120,000 men; and brought the kingdom to the brink of destruction. Judah, being now in a more prosperous condition, is represented as able to receive and to protect the fugitive Moabites. And with those former times of distress, the security and flourishing state of the kingdom under the government of Hezekiah is contrasted.

6. *We have heard the pride of Moab*—] For גא, read גאה; two MSS, (one ancient), and Jer. xlviii. 29. Zephaniah, in his prophecy against Moab, the subject of which is the same with that of Jeremiah in his xlviiiith chapter, (see above Note on xv. 1.), enlarges much on the pride of Moab, and their insolent behaviour towards the Jews:—

“I have heard the reproach of Moab;  
And the revilings of the sons of Ammon;  
Who have reproached my people;  
And have magnified themselves against their borders.  
Therefore, as I live, saith JEHOVAH God of Hosts, the God of Israel,  
Surely Moab shall be as Sodom,  
And the sons of Ammon as Gomorrah:  
A possession of nettles, and pits of salt,  
And a desolation for ever.  
The residue of my people shall spoil them,  
And the remnant of my nation shall dispossess them:  
This shall they have for their pride;  
Because they have raised a reproach, and have magnified themselves,  
Against the people of JEHOVAH God of Hosts.”  
Zeph. ii. 8—10.

7. *For the men of Kirhares*—] A palpable mistake in this place is happily corrected by the parallel text of Jer. xlviii. 31. where, instead of אשישי, *foundations*, or *flagons*, we read אנשי, *men*. In the same place of Jeremiah, and in ver. 36., and here in ver. 11., the name of the city is Kirhares, not Kirhareth.

Ibid. —*are put to shame*] Here the text of Jeremiah leaves us much at a loss, in a place that seems to be greatly corrupted. The LXX join the two last words of this verse with the beginning of the following. Their rendering is, και αα εντραπηση τα πεδια Εσθλων. For הא they must have read אל; otherwise, how came they by the negative, which seems not to belong to this place? Neither is it easy to make sense of the rest without a small alteration, by reading, instead of εντραπηση τα, εντραπησεται. In a word, the Arabic version taken

from the LXX, plainly authorizes this reading of the LXX, and without the negative; and it is fully confirmed by MSS Pachom. and 1. D. 11. which have both of them *ἐντραπήσεται πᾶσα Ἐσβεῶν*, without the negative; which makes an excellent sense, and, I think, gives us the true reading of the Hebrew text: *אך נכלמו שדמות חשבון*. They frequently render the verb נכלם by *ἐντραπήσεται*. And נכלמו answers perfectly well to אמלל, the parallel word in the next line. The MSS vary in expressing the word נבאים, which gives no tolerable sense in this place: one reads נוכאים, two others בבאים, in another the כ is upon a rasure of two letters; and Vulg. instead of it reads מכותם, *plagas suas*.

8. *Her branches extended themselves—*] For נטשו a MS has נגשו; which may perhaps be right: Compare Jer. xlviii. 32. which has in this part of the sentence the synonymous word נגעו.

The meaning of this verse is, that the wines of Sibmah and Heshbon were greatly celebrated, and in high repute with all the great men and princes of that and the neighbouring countries, who indulged themselves even to intemperance in the use of them. So that their vines were so much in request, as not only to be propagated all over the country of Moab, to the sea of Sodom; but to have cions of them sent even beyond the sea into foreign countries.

הלמו, knocked down, demolished; that is, overpowered, intoxicated. The drunkards of Ephraim are called by the Prophet, chap. xxviii. 1. הלומי יין. See Schultens on Prov. xxiii. 25. Gratius, speaking of the Mareotic wine, says of it,

“Pharios quæ fregit noxia reges.” Cynege. ver. 312.

9. *as with the weeping—*] For בבכי a MS reads בכי. In Jer. xlviii. 32. it is מבכי. LXX read בבכי, which I follow.

Ibid. *And upon thy vintage the destroyer hath fallen*] ועל קצירך הידר נפל. In these few words there are two great mistakes; which the text of Jer. xlviii. 32. rectifies: for קצירך, it has בצירך; and for הידר, שדר: both which corrections the Chaldee in this place confirms. As to the first,

“Hesebon and Elealeh, and

The flowery dale of Sibmah clad with vines,”

were never celebrated for their *harvests*; it was the *vintage* that suffered by the irruption of the enemy: and so read

LXX and Syr. הִידֹר is the noisy acclamation of the treaders of the grapes: and see what sense this makes in the literal rendering of the Vulgate—*super messem tuam* “*vox calcantium irruit.*” The reading in Jer. xlviii. 32. is certainly right, שֹׁדֵר נָפַל, *vastator irruit.* The shout of the treaders does not come in till the next verse; in which the text of Isaiah in its turn mends that of Jeremiah xlviii. 33. where instead of the first הִידֹר, *the shout*, we ought undoubtedly to read, as here, הִדֹרֶךְ, *the treader.*

10. *An end is put to the shouting*] The LXX read הִשְׁבָּה, passive, and in the third person—rightly; for God is not the speaker in this place. The rendering of LXX is *παραυπαται γὰρ κελευσμα*; which last word, necessary to the rendering of the Hebrew, and to the sense, is supplied by MSS Pachom. and 1. D. 11., having been lost out of the other copies.

12. *when Moab shall see*—] For נִרְאָה a MS reads רִאָה, and so Syr. and Chald. “Perhaps כִּי נִרְאָה is only a various reading of כִּי נִלְאָה:” SECKER. A very probable conjecture.

14. —*and without strength*] An ancient MS, with LXX, reads וְלֹא.

## CHAPTER XVII.

THIS prophecy by its title should relate only to Damascus; but it full as much concerns, and more largely treats of, the kingdom of Samaria and the Israelites, confederated with Damascus and the Syrians against the kingdom of Judah. It was delivered probably soon after the prophecies of the viith and viiith chapters, in the beginning of the reign of Ahaz; and was fulfilled by Tiglath Pileser’s taking Damascus, and carrying the people captives to Kir, (2 Kings xvi. 9.); and overrunning great part of the kingdom of Israel, and carrying a great number of the Israelites also captives to Assyria; and still more fully in regard to Israel, by the conquest of the kingdom, and the captivity of the people, effected a few years after by Shalmaneser.

1. —*a ruinous heap*] For מְעִי the LXX read לְעִי, Vulg. כְּעִי. I follow the former.

2. *The cities are deserted for ever*] What has Aroer on the river Arnon to do with Damascus? and if there be

another Aroer on the northern border of the tribe of Gad, (as Reland seems to think there might be), this is not much more to the purpose. Besides, the cities of Aroer, if Aroer itself is a city, makes no good sense. The LXX, for ערער, *Aroer*, read ער ער, *εἰς τὸν αἰῶνα*, *for ever*, or for a long duration. The Chald. takes the word for a verb from ערה, translating it חרבנו, *devastabuntur*. The Syr. read ערוער. So that the reading is very doubtful. I follow the LXX, as making the plainest sense.

3. —*the pride of Syria*—] For שאר Honbigant reads שאה, *the pride*, answering, as the sentence seems evidently to require, to כבוד, *the glory* of Israel. The conjecture is so very probable, that I venture to follow it.

5. —*as when one gathereth*—] That is, the king of Assyria shall sweep away the whole body of the people, as the reaper strippeth off the whole crop of corn; and the remnant shall be no more, in proportion, than the scattered ears left to the gleaner. The valley of Rephaim near Jerusalem\* was celebrated for its plentiful harvests; it is here used poetically for any fruitful country.

8. —*the altars dedicated to the work of his hands*] The construction of the words, and the meaning of the sentence, in this place, are not obvious: all the ancient versions, and most of the modern, have mistaken it. The word מעשה stands *in regimine* with מזבחות, not in apposition with it: it means the altars *of* the work of their hands; that is, *of* the idols; not which *are* the work of their hands. Thus Kimchi has explained it, and Le Clerc has followed him.

9. —*the Hivites and the Amorites*—] החורש והאמרי. No one has ever yet been able to make any tolerable sense of these words. The translation of the LXX has happily preserved what seems to be the true reading of the text, as it stood in the copies of their time; though the words are now transposed, either in the text, or in their version: *οἱ Ἀμορῖται καὶ οἱ Χιτῖται*. It is remarkable, that many commentators, who never thought of admitting the reading of the LXX, yet understand the passage as referring to that very event which their version expresses; so that it is plain, that nothing can be more suitable to the context. My Father saw the necessity of admitting this variation, at a time when it was not usual to make so free with the Hebrew text. See Lowth on the place.

10. —*shoots from a foreign soil*] The pleasant plants,

and shoots from a foreign soil, are allegorical expressions for strange and idolatrous worship; vicious and abominable practices connected with it; reliance on human aid, and on alliances entered into with the neighbouring nations, especially Egypt—to all which the Israelites were greatly addicted; and in their expectations from which they should be grievously disappointed.

12—14. *Wo to the multitude*—] The three last verses of this chapter seem to have no relation to the foregoing prophecy, to which they are joined. It is a beautiful piece, standing singly and by itself; for neither has it any connexion with what follows: whether it stands in its right place, or not, I cannot say. It is a noble description of the formidable invasion, and of the sudden overthrow, of Sennacherib; which is intimated in the strongest terms, and the most expressive images, exactly suitable to the event.

12, 13. *Like the roaring of mighty waters*—] Five words, three at the end of the 12th verse, and two at the beginning of the 13th, are omitted in five MSS; that is, in effect, the repetition contained in the first line of verse 13. in this translation is not made. After having observed, that it is equally easy to account for the omission of these words by a transcriber, if they are genuine; or their insertion, if they are not genuine; occasioned by his carrying his eye backwards to the word *לִאֲמִים*, or forwards to *יִשְׁאֹן*; I shall leave it to the reader's judgment to determine, whether they are genuine, or not.

14. —*and he is no more*] For *אֵינְנוּ*, ten MSS (three ancient) and two editions, and LXX, Syr. Chald. Vulg. have *וְאֵינְנוּ*. This particle, authenticated by so many good vouchers, restores the sentence to the true poetical form, implying a repetition of some part of the parallel line preceding, thus:

“At the season of evening, behold terror!

Before the morning, and [behold] he is no more!”

See Prelim. Dissert. p. xi. note.

## CHAPTER XVIII.

THIS is one of the most obscure prophecies in the whole book of Isaiah. The subject of it, the end and design of it, the people to whom it is addressed, the history to which it belongs, the person who sends the messengers, and the na-



tion to whom the messengers are sent ; are all obscure and doubtful.

1. *The winged cymbal*] צלצל כנפים. I adopt this as the most probable of the many interpretations that have been given of these words. It is Bochart's: see Phaleg. iv. 2. The Egyptian Sistrum is expressed by a periphrasis; the Hebrews had no name for it in their language, not having in use the instrument itself. The cymbal they had; an instrument in its use and sound not much unlike to the sistrum; and to distinguish from it the sistrum, they called it the cymbal with wings. The cymbal was a round hollow piece of metal, which being struck against another, gave a ringing sound: the sistrum was a round instrument, consisting of a broad rim of metal, through which from side to side ran several loose laminae, or small rods, of metal, which, being shaken, gave a like sound: These projecting on each side, had somewhat of the appearance of wings; or might be very properly expressed by the same word which the Hebrews used for wings, or for the extremity, or a part of any thing projecting. The sistrum is given in a medal of Adrian, as the proper attribute of Egypt. See Addison on Medals, Series iii. No. 4. where the figure of it may be seen.

In opposition to other interpretations of these words which have prevailed, it may be briefly observed, that צלצל is never used to signify *shadow*, nor כנף applied to the sails of ships.

If therefore the words are rightly interpreted *the winged cymbal*, meaning the sistrum, Egypt must be the country to which the prophecy is addressed: And upon this hypothesis the version and explanation must proceed. I further suppose, that the prophecy was delivered before Senacherib's return from his Egyptian expedition, which took up three years; and that it was designed to give to the Jews, and perhaps likewise to the Egyptians, an intimation of God's counsels in regard to the destruction of their great and powerful enemy.

Ibid. *Which borders on the rivers of Cush*] What are the rivers of Cush, whether the eastern branches of the lower Nile, the boundary of Egypt towards Arabia, or the parts of the upper Nile towards Ethiopia, it is not easy to determine. The word מעבר signifies either *on this side* or *on the further side*: I have made use of the same kind of ambiguous expression in the translation.

2. —*in vessels of papyrus*] This circumstance agrees perfectly well with Egypt. It is well known, that the Egyptians commonly used on the Nile a light sort of ships, or boats, made of the reed papyrus. “Ex ipso quidem papyro navigia texunt :” Plin. xiii. 11.

“Conseritur bibula Memphitis cymba papyro.” Luc. iv. 136.

Ibid. *Go, ye swift messengers*—] To this nation before mentioned, who, by the Nile, and by their numerous canals, have the means of spreading the report, in the most expeditious manner, through the whole country; go, ye swift messengers, and carry this notice of God’s designs in regard to them. By the swift messengers are meant, not any particular persons specially appointed to this office, but any the usual conveyers of news whatsoever, travellers, merchants, and the like, the instruments and agents of common fame: these are ordered to publish this declaration made by the Prophet throughout Egypt, and to all the world; and to excite their attention to the promised visible interposition of God.

Ibid. —*stretched out in length*—] Egypt, that is, the fruitful part of it, exclusive of the deserts on each side, is one long vale, through the middle of which runs the Nile, bounded on each side to the east and west by a chain of mountains, seven hundred and fifty miles in length; in breadth, from one to two or three days’ journey: even at the widest part of the Delta, from Pelusium to Alexandria, not above two hundred and fifty miles broad. Egmont and Hayman, and Pococke’s Travels.

Ibid. —*smoothed*—] Either relating to the practice of the Egyptian priests, who made their bodies smooth by shaving off their hair; see Herod. ii. 37.; or rather to the country’s being made smooth, perfectly plain and level, by the overflowing of the Nile.

Ibid. —*meted out by line*—] It is generally referred to the frequent necessity of having recourse to mensuration in Egypt, in order to determine the boundaries after the inundations of the Nile; to which even the origin of the science of geometry is by some ascribed. Strabo, lib. xvii. sub init.

Ibid. —*trodden down*—] Supposed to allude to a peculiar method of tillage in use among the Egyptians. Both Herodotus (lib. ii.) and Diodorus (lib. i.) say, that when the Nile had retired within its banks, and the ground became somewhat dry, they sowed their land, and then sent in their

cattle (their hogs, says the former) to tread in the seed; and without any further care expected the harvest.

Ibid. —*the rivers have nourished*] The word בּוֹאוֹ is generally taken to be an irregular form for בּוֹזוּ, *have spoiled*, as an ancient MS has it in this place; and so most of the versions, both ancient and modern, understand it. On which Schultens, Gram. Heb. p. 491. has the following remark: “Ne minimam quidem speciem veri habet בּוֹאוֹ, Esai. xviii. 2. elatum pro בּוֹזוּ, *diripiunt*. Hæc esset anomalia, cui nihil simile in toto linguæ ambitu. In talibus nil finire, vel fateri ex mera agi conjectura, tutius justiusque. Radicem בּוֹא olim extare potuisse, quis neget? Si cognatum quid sectandum erat, ad בּוֹה, *contempsit*, potius decurrendum fuisset: ut בּוֹאוֹ pro בּוֹזוּ sit enuntiatum, vel בּוֹזוּ. Digna phrasis, *flumina contemnunt terram, i. e. inundant*.” “בּוֹא, Arab. *extulit se superbius, item subjecit sibi*: unde præt. pl. בּוֹאוּ *subjecerunt sibi, i. e. inundarunt*.” Simonis Lexic. Heb.

A learned friend has suggested to me another explanation of the word. בּוֹא, Syr. and בּוֹא, Chald. signifies *uber, mamma*; agreeably to which the verb might signify *to nourish*. This would perfectly well suit with the Nile: whereas nothing can be more discordant than the idea of spoiling and plundering; for to the inundation of the Nile Egypt owed every thing—the fertility of the soil, and the very soil itself. Besides, the overflowing of the Nile came on by gentle degrees, covering without laying waste the country. “Mira æque natura fluminis, quod cum cæteri omnes abluant terras et eviscerent, Nilus tanto cæteris major adeo nihil exedit, nec abradit, ut contra adjiciat vires; minimumque in eo sit, quod solum temperet. Illato enim limo arenas saturat ac jungit: debetque illi Ægyptus non tantum fertilitatem terrarum, sed ipsas:” Seneca, Nat. Quæst. iv. 2. I take the liberty, therefore, which Schultens seems to think allowable in this place, of hazarding a conjectural interpretation.

3. *When the standard is lifted up*—] I take God to be the agent in this verse; and that by the standard and the trumpet are meant the meteors, the thunder, the lightning, the storm, earthquake, and tempest, by which Senacherib’s army shall be destroyed, or by which at least the destruction of it shall be accompanied; as it is described in chap. xxix. 6. and xxx. 30, 31. and x. 16, 17. See also Psal. lxxvi. and the title of it according to LXX, Vulg. and

Æthiop. They are called, by a bold metaphor, the standard lifted up, and the trumpet sounded. The latter is used by Homer, I think, with great force, in his introduction to the battle of the gods; though I find it has disgusted some of the minor critics:

Βραχὺ δ' εὐρεῖα χθών,  
 Ἀμφὶ δὲ σάλπιγγ' ἔσεν μέγας ἔρνος.

Il. xxi. 388.

“Heaven in loud thunders bids the trumpet sound,  
 And wide beneath them groans the rending ground.” Pope.

4. *For thus hath JEHOVAH said unto me—*] The subject of the remaining part of the chapter is, that God would comfort and support his own people, though threatened with immediate destruction by the Assyrians: that Senacherib’s great designs and mighty efforts against them should be frustrated, and that his vast expectations should be rendered abortive, when he thought them mature, and just ready to be crowned with success: that the chief part of his army should be made a prey for the beasts of the field, and the fowls of the air, (for this is the meaning of the allegory continued through the 5th and 6th verses); and that Egypt, being delivered from his oppression, and avenged by the hand of God of the wrongs which she had suffered, should return thanks for the wonderful deliverance, both of herself and of the Jews, from this most powerful adversary.

*Ibid. Like the clear heat—*] The same images are employed by an Arabian poet:—

“Solis more fervens, dum frigus; quumque ardet  
 Sirius, tum vero frigus ipse et umbra.”

Which is illustrated in the note by a like passage from another Arabian poet:—

“Calor est hyeme, refrigerium æstate.”

Excerpta ex Hamasa; published by Schultens, at the end of Erpenius’s Arabic Grammar, p. 425.

*Ibid. —after rain—*] “אור hic significat pluviam; juxta illud, *sparget nubes pluviam suam*, Job xxxvii. 11.” Kimchi. In which place of Job the Chaldee paraphrast does indeed explain אור by מטריה: and so again ver. 21.; and chap. xxxvi. 30. This meaning of the word seems to make the best sense in this place; it is to be wished that it were better supported.

*Ibid. —in the day of harvest.]* For בהם, in the heat,

five MSS, (three ancient), LXX, Syr. and Vulg. read ביום, *in the day*. The mistake seems to have risen from כהם in the line above.

5. —*the blossom*—] Heb. *her blossom*; נצה: that is, the blossom of the vine, גפן, understood, which is of the common gender. See Gen. xl. 10. Note, that, by the defective punctuation of this word, many interpreters, and our translators among the rest, have been led into a grievous mistake, (for how can the swelling grape become a blossom?) taking the word נצה for the predicate; whereas it is the subject of the proposition, or the nominative case to the verb.

7. —*a gift*—] The Egyptians were in alliance with the kingdom of Judah, and were fellow-sufferers with the Jews under the invasion of their common enemy Senacherib; and so were very nearly interested in the great and miraculous deliverance of that kingdom by the destruction of the Assyrian army. Upon which wonderful event it is said, 2 Chron. xxxii. 23. that “many brought gifts unto JEHOVAH to Jerusalem, and presents to Hezekiah king of Judah; so that he was magnified of all nations from thenceforth.” It is not to be doubted, that among these the Egyptians distinguished themselves in their acknowledgments on this occasion.

Ibid. —*from a people*—] The LXX and Vulg. read מעם; which is confirmed by the repetition of it in the next line. The difference is of importance; for, if this be the true reading, the prediction of the admission of Egypt into the true church of God is not so explicit as it might otherwise seem to be. However, that event is clearly foretold at the end of the next chapter.

## CHAPTER XIX.

NOT many years after the destruction of Senacherib's army before Jerusalem, by which the Egyptians were freed from the yoke with which they were threatened by so powerful an enemy, who had carried on a successful war of three years' continuance against them, the affairs of Egypt were again thrown into confusion by intestine broils among themselves; which ended in a perfect anarchy, that lasted some few years. This was followed by an aristocracy, or rather tyranny, of twelve princes, who divided the country between them; and at last by the sole dominion of Psammi-

tichus, which he held for fifty-four years. Not long after that, followed the invasion and conquest of Egypt by Nebuchadnezzar; and then by the Persians under Cambyses, the son of Cyrus. The yoke of the Persians was so grievous, that the conquest of the Persians by Alexander may well be considered as a deliverance to Egypt; especially as he and his successors greatly favoured the people, and improved the country. To all these events the Prophet seems to have had a view in this chapter; and in particular, from ver. 18. the prophecy of the propagation of the true religion in Egypt seems to point to the flourishing state of Judaism in that country, in consequence of the great favour shewn to the Jews by the Ptolemies. Alexander himself settled a great many Jews in his new city Alexandria, granting them privileges equal to those of the Macedonians. The first Ptolemy, called Soter, carried great numbers of them thither, and gave them such encouragement, that still more of them were collected there from different parts; so that Philo reckons, that in his time there were a million of Jews in that country. These worshipped the God of their fathers; and their example and influence must have had a great effect in spreading the knowledge and worship of the true God through the whole country. See Bishop Newton on the Prophecies, Dissert. xii.

4. —*cruel lords*] Nebuchadnezzar in the first place, and afterwards the whole succession of Persian kings, who in general were hard masters, and grievously oppressed the country. Note, that for קשה, a MS reads קשים, agreeable to which is the rendering of LXX, Syr. and Vulg.

6. —*shall become putrid*] הִאֲזִיחוּ. This sense of the word, which Simonis gives in his Lexicon from the meaning of it in the Arabic, suits the place much better than any other interpretation hitherto given. And that the word in Hebrew had some such signification is probable from 2 Chron. xxix. 19. where the Vulgate renders it by *polluit*, and the Targum by *profanavit* and *abominabile fecit*, which the context in that place seems plainly to require. The form of the verb here is very irregular; and the rabbins and grammarians seem to give no probable account of it.

8. *And the fishers*—] There was great plenty of fish in Egypt: see Numb. xi. 5. “The Nile,” says Diodorus, lib. 1. “abounds with incredible numbers of all sorts of fish.” And much more the lakes; Egmont, Pococke, &c.

10. —*her stores*—] שתתיה, αποθηκαι, Aquila.

Ibid. *all that make a gain of pools for fish*] This obscure line is rendered by different interpreters in very different manners. Kimchi explains אנמי, as if it were the same with ענמי, from Job xxx. 25. In which he is followed by some of the rabbins, and supported by LXX: and שכר, which I translate *gain*, and which some take for *nets*, or *inclosures*, the LXX render by ζυθον, strong drink, or beer, which it is well known was much used in Egypt: and so likewise the Syriac, retaining the Hebrew word שכר. I submit these very different interpretations to the reader's judgment. The version of the LXX is as follows:—Και παντες οι ποιουντες τον ζυθον λυπηθησονται, και τας ψυχας πονεσασαι: “And all they that make barley-wine shall mourn, and be grieved in soul.”

11. —*have counselled a brutish counsel*] The sentence, as it now stands in the Hebrew, is imperfect; it wants the verb. Archbishop Secker conjectures, that the words יעצי פרעה should be transposed; which would in some degree remove the difficulty. But it is to be observed, that the translator of the Vulgate seems to have found in his copy the verb יעצי added after פרעה: “Sapientes consilarii Pharaonis *dederunt* consilium insipiens.” This is probably the true reading; it is perfectly agreeable to the Hebrew idiom, makes the construction of the sentence clear, and renders the transposition of the above words unnecessary.

12. —*let them come*—] Here too a word seems to have been left out of the text. After והכמין, two MSS (one ancient) add יבאו, *let them come*. Which, if we consider the form and the construction of the sentence, has very much the appearance of being genuine; otherwise the connective conjunction, at the beginning of the next member, is not only superfluous but embarrassing. See also the version of LXX, in which the same deficiency is manifest.

Ibid. —*and let them declare*—] “For ידעו, *let them know*, perhaps we ought to read יודיעו, *let them make known*.” SECKER. The LXX and Vulg. favour this reading; εἰπα-  
τωσαν, *indigent*.

13. *They have caused*—] The text has והחעו, *and they have caused to err*. Fifty MSS, thirteen editions, Vulg. and Chald. omit the ו.

Ibid. —*pillars*—] פנת, to be pointed as plural without doubt. So Grotius, and so Chald.

14. —*in the midst of them*—] “בקרבים, LXX, quod forte rectius:” SECKER. So likewise Chald.

16. —*the Egyptians shall be*—] יהיו, plural, MS Bodl. LXX, and Chald. This is not proposed as an emendation, for either form is proper.

17. *And the land of Judah*—] The threatening hand of God will be held out and shaken over Egypt, from the side of Judea; through which the Assyrians will march to invade it. Five MSS and two editions have לחגה.

18. —*the City of the Sun*] עיר ההרם. This passage is attended with much difficulty and obscurity. First, In regard to the true reading. It is well known, that Onias applied it to his own views, either to procure from the king of Egypt permission to build his temple in the Hieropolitan Nome, or to gain credit and authority to it when built; from the notion which he industriously propagated, that Isaiah had in this place prophesied of the building of such a temple. He pretended, that the very place where it should be built was expressly named by the Prophet עיר ההרם, the city of the sun. This possibly may have been the original reading. The present text has עיר ההרם, the city of destruction: which some suppose to have been introduced into the text by the Jews of Palestine afterwards; to express their detestation of the place, being much offended with this schismatical temple in Egypt. Some think the latter to have been the true reading, and that the Prophet himself gave this turn to the name out of contempt, and to intimate the demolition of this Hieropolitan temple; which in effect was destroyed by Vespasian's orders after that of Jerusalem. “Videtur Propheta consulto scripsisse הרם pro הרם, ut alibi scribitur בית און pro בית אל, איש בעל pro איש בשת, &c. Vide Lowth in loc. :” SECKER. But on supposition that עיר ההרם is the true reading, others understand it differently. The word הרם in Arabic signifies a lion: and Conrad Ikenius has written a dissertation (Dissert. Philol. Theol. xvi.) to prove that the place here mentioned is not Heliopolis, as it is commonly supposed to be, but Leontopolis in the Heliopolitan Nome; as it is indeed called in the letter, whether real or pretended, of Onias to Ptolemy, which Josephus has inserted in his Jewish Antiquities, lib. xiii. cap. 3. And I find, that several persons of great learning and judgment think that Ikenius has proved the point beyond contradiction. See Christian Muller, Saturæ Observ.



Philolog.; Michaelis Bibliothek Oriental, Part V. p. 171. But after all I believe, that neither Onias, nor Heliopolis, nor Leontopolis, has any thing to do with this subject. The application of this place of Isaiah to Onias's purpose seems to have been a mere invention; and, in consequence of it, there may perhaps have been some unfair management to accommodate the text to that purpose; which has been carried even further than the Hebrew text; for the Greek version has here been either translated from a corrupted text, or wilfully mistranslated or corrupted to serve the same cause. The place is there called *πολις Ασεδης*, the city of righteousness; a name apparently contrived by Onias's party to give credit to their temple, which was to rival that of Jerusalem. Upon the whole, the true reading of the Hebrew text in this place is very uncertain; nine MSS and seven editions have *חרם*, so likewise Sym. Vulg. Arab. LXX, Compl. On the other hand, Aquila, Theodot. and Syr. read *הרם*: the Chaldee paraphrase takes in both readings.

The reading of the text being so uncertain, no one can pretend to determine what the city was that is here mentioned by name; much less to determine, what the four other cities were which the Prophet does not name. I take the whole passage, from the 18th verse to the end of the chapter, to contain a general intimation of the future propagation of the knowledge of the true God in Egypt and Syria, under the successors of Alexander; and, in consequence of this propagation, of the early reception of the gospel in the same countries, when it should be published to the world. See further on this subject, Prideaux's Connect. an. 149.; Dr Owen's Inquiry into the Present State of the LXX Version, p. 41., and Bryant's Observations on Ancient History, p. 124.

## CHAPTER XX.

THARTHAN besieged Ashdod or Azotus, which probably belonged at this time to Hezekiah's dominions: see 2 Kings xviii. 8. The people expected to be relieved by the Cushites of Arabia, and by the Egyptians. Isaiah was ordered to go uncovered, that is, without his upper garment, the rough mantle commonly worn by the Prophets, (see Zech. xiii. 4.), probably three days, to shew that within three years

the town should be taken, after the defeat of the Cushites and Egyptians by the king of Assyria; which event should make their case desperate, and induce them to surrender. Azotus was a strong place: it afterwards held out twenty-nine years against Psammitichus, king of Egypt, Herod. ii. 157. Tharthan was one of Senacherib's generals, 2 Kings xviii. 17., and Tirhakah king of the Cushites was in alliance with the king of Egypt against Senacherib. These circumstances make it probable, that by Sargon is meant Senacherib. It might be one of the seven names by which Jerom, on this place, says he was called. He is called Sacherdonus and Sacherdan in the book of Tobit. The taking of Azotus must have happened before Senacherib's attempt on Jerusalem; when he boasted of his late conquests, chap. xxxvii. 25. And the warning of the Prophet had a principal respect to the Jews also, who were too much inclined to depend upon the assistance of Egypt. As to the rest, history and chronology affording us no light, it may be impossible to clear either this, or any other hypothesis, (which takes Sargon to be Shalmaneser, or Asarhaddon, &c.), from all difficulties.

It is not probable that the Prophet walked uncovered and barefoot for three years: his appearing in that manner was a sign, that within three years the Egyptians and Cushites should be in the same condition, being conquered and made captives by the king of Assyria. The time was denoted, as well as the event; but his appearing in that manner for three whole years, could give no premonition of the time at all. It is probable, therefore, that the Prophet was ordered to walk so for three days, to denote the accomplishment of the event in three years; a day for a year, according to the prophetic rule: Numb. xiv. 34. Ezek. iv. 6. The words שלש ימים, *three days*, may possibly have been lost out of the text, at the end of the second verse, after יהי, *barefoot*; or after the same word in the third verse: where, in the Alexandrine and Vatican copies of LXX, and in MSS Pachom. and I. D. 11. the words τρια ετη are twice expressed. Perhaps, instead of שלש ימים, the Greek translator might read שלש שנים, by his own mistake, or by that of his copy, after יהי in the third verse, for which stands the first τρια ετη in the Alexandrine and Vatican LXX, and in the two MSS above-mentioned.

## CHAPTER XXI.

THE ten first verses of this chapter contain a prediction of the taking of Babylon by the Medes and Persians. It is a passage singular in its kind, for its brevity and force; for the variety and rapidity of the movements; and for the strength and energy of colouring with which the action and event is painted. It opens with the Prophet's seeing at a distance the dreadful storm that is gathering, and ready to burst upon Babylon: The event is intimated in general terms; and God's orders are issued to the Persians and Medes to set forth upon the expedition which he has given them in charge. Upon this the Prophet enters into the midst of the action; and, in the person of Babylon, expresses in the strongest terms the astonishment and horror that seizes her on the sudden surprise of the city, at the very season dedicated to pleasure and festivity, ver. 3, 4.: then in his own person describes the situation of things there; the security of the Babylonians, and in the midst of their feasting the sudden alarm of war, ver. 5. The event is then declared in a very singular manner. God orders the Prophet to set a watchman to look out, and to report what he sees: he sees two companies marching onward, representing by their appearance the two nations that were to execute God's orders, who declare, that Babylon is fallen, ver. 6—9.

But what is this to the Prophet, and to the Jews, the object of his ministry? The application, the end, and design of the prophecy, is admirably given in a short expressive address to the Jews, partly in the person of God, partly in that of the Prophet: "O my threshing!"—"O my people, whom for your punishment I shall make subject to the Babylonians, to try and to prove you, and to separate the chaff from the corn, the bad from the good among you; hear this for your consolation: Your punishment, your slavery and oppression, will have an end in the destruction of your oppressors."

1. —*the Desert of the sea*] This plainly means Babylon, which is the subject of the prophecy. The country about Babylon, and especially below it towards the sea, was a great flat morass, often overflowed by the Euphrates and Tigris. It became habitable by being drained by the many canals that were made in it.

Herodotus, i. 184. says, that “Semiramis confined the Euphrates within its channel, by raising great dams against it; for before it overflowed the whole country like a sea.” And Abydenus, (quoting Megasthenes, apud Euseb. Præp. Evang. ix. 41.), speaking of the building of Babylon by Nebuchadonosor, “It is reported, that all this part was covered with water, and was called the sea; and that Belus drew off the waters, conveying them into proper receptacles, and surrounded Babylon with a wall.” When the Euphrates was turned out of its channel by Cyrus, it was suffered still to drown the neighbouring country. The Persian government, which did not favour the place, taking no care to remedy this inconvenience, it became in time a great barren morassy desert; which event the title of the prophecy may perhaps intimate. Such it was originally; such it became after the taking of the city by Cyrus; and such it continues to this day.

Ibid. *Like the southern tempests*—] The most vehement storms to which Judea was subject, came from the great desert country to the south of it. “Out of the south cometh the whirlwind;” Job xxxvii. 9. “And there came a great wind from the wilderness, and smote the four corners of the house;” Ibid. i. 19. For the situation of Idumea, the country, as I suppose, of Job, (see Lam. iv. 21. compared with Job i. 1.), was the same in this respect with that of Judea.

“And JEHOVAH shall appear over them,  
And his arrow shall go forth as the lightning;  
And the Lord JEHOVAH shall sound the trumpet;  
And shall march in the whirlwinds of the south.” Zech. ix. 14.

2. *The plunderer is plundered, and the destroyer is destroyed.*] הַבּוֹגֵד בּוֹגֵד וְהַשּׁוֹדֵד שׁוֹדֵד. The MSS vary in expressing or omitting the ו in these four words. Ten MSS are without the ו in the second word, and eight MSS are without the ו in the fourth word; which justifies Symmachus, who has rendered them passively: ὁ ἀθετῶν ἀθετῆται, καὶ ὁ ταρακτωρὶζὼν ταρακτωρεῖ. He read שׁוֹדֵד, בּוֹגֵד. Cocceius (Lexicon in voce) observes, that the Chaldee very often renders the verb בּוֹגֵד by בָּזַז, *spoliavit*; and in this place, and in xxxiii. 1. by the equivalent word אָנַס; and in chap. xxiv. 16. both by אָנַס and בָּזַז; and Syr. in this place renders it by טָלַם, *oppressit*.

Ibid. —*her vexations*—] Heb. her sighing; that is, the

sigling caused by her. So Kimchi on the place: "Innuit illos, qui gemebant ob timorem ejus; quia suffixa nominum referuntur ad agentem et ad patientem." "Omnes qui gemebant a facie regis Babylonis, requiescere feci eos;" Chald. And so likewise Ephraem Syr. in loc. edit. Assemani: "Gemitum ejus: dolorem scilicet et lachrymas, quas Chaldæi reliquis per orbem gentibus ciere pergunt."

5. *The table is prepared*—] In Heb. the verbs are in the infinitive mode absolute; as in Ezek. i. 14. "And the animals ran and returned, רצוּ וּשׁוּב, like the appearance of lightning:" just as the Latins say currere et reverti, for currebant et revertebantur. See chap. xxxii. 2. and the note there.

7. *And he saw a chariot with two riders; a rider on an ass, a rider on a camel.*] This passage is extremely obscure, from the ambiguity of the term רכב, which is used three times; and which signifies a chariot, or any other vehicle, or the rider in it; or a rider on a horse, or any other animal; or a company of chariots or riders. The Prophet may possibly mean a cavalry in two parts, with two sorts of riders—riders on asses or mules, and riders on camels; or led on by two riders, one on an ass, and one on a camel. However, so far it is pretty clear, that Darius and Cyrus, the Medes and the Persians, are intended to be distinguished by the two riders, or the two sorts of cattle. It appears from Herodotus, i. 80. that the baggage of Cyrus's army was carried on camels. In his engagement with Cræsus, he took off the baggage from the camels, and mounted his horsemen upon them: the enemy's horses, offended with the smell of the camels, turned back and fled.

8. *he that looked out on the watch*—] The present reading ארִיָּה, *a lion*, is so unintelligible, and the mistake so obvious, that I make no doubt that the true reading is הִרְאֶה, as the Syriac translator manifestly found it in his copy, who renders it by דּוֹקָא, *speculator*.

9. —*a man, one of the two riders*] So the Syriac understands it; and Ephraem Syr.

10. *O my threshing*—] "O thou, the object upon which I shall exercise the severity of my discipline; that shalt lie under my afflicting hand, like corn spread upon the floor to be threshed out and winnowed, to separate the chaff from the wheat!" The image of threshing is frequently used by the Hebrew poets, with great elegance and force, to express

the punishment of the wicked and the trial of the good, or the utter dispersion and destruction of God's enemies. Of the different ways of threshing in use among the Hebrews, and the manner of performing them, see note on chap. xxviii. 27.

Our translators have taken the liberty of using the word *threshing* in a passive sense, to express the object or matter that is threshed: in which I have followed them, not being able to express it more properly, without departing too much from the form and letter of the original. *Son* of my floor, Heb. It is an idiom of the Hebrew language to call the effect, the object, the adjunct, any thing that belongs in almost any way to another, the *son* of it. "O my threshing—" The Prophet abruptly breaks off the speech of God, and, instead of continuing it in the form in which he had begun, and in the person of God, "This I declare unto you by my Prophet;" he changes the form of address, and adds, in his own person, "This I declare unto you from God."

11, 12. *The oracle concerning Dumah.*] "Pro דומה Codex R. Meiri habet אדום; et sic LXX. Vid. Kimchi ad h. l.;" Biblia Michaelis, Halæ 1720, not. ad l.

This prophecy, from the uncertainty of the occasion on which it was uttered, and from the brevity of the expression, is extremely obscure. The Edomites as well as Jews were subdued by the Babylonians. They inquire of the Prophet, how long their subjection is to last? He intimates, that the Jews should be delivered from their captivity; not so the Edomites. Thus far the interpretation seems to carry with it some degree of probability. What the meaning of the last line may be, I cannot pretend to divine. In this difficulty the Hebrew MSS give no assistance. The MSS of LXX, and the fragments of the other Greek versions, give some variations, but no light. This being the case, I thought it best to give an exact literal translation of the whole two verses; which may serve to enable the English reader to judge in some measure of the foundation of the various interpretations that have been given of them.

13. *The oracle concerning Arabia.*] This title is of doubtful authority. In the first place, because it is not in many of the MSS of the LXX; it is in MSS Pachom. and 1. D. 11. only, as far as I can find with certainty: secondly, from the singularity of the phraseology; for משה is generally prefixed to its object without a preposition, as משה בבל; and

never but in this place with the preposition ב. Besides, as the word בערב occurs at the very beginning of the prophecy itself, the first word but one, it is much to be suspected that some one, taking it for a proper name and the object of the prophecy, might note it as such by the words משא בערב written in the margin, from whence they might easily get into the text. The LXX did not take it for a proper name, but render it ἔσπερας; and so Chald. whom I follow: for, otherwise, the forest in Arabia is so indeterminate and vague a description, that in effect it means nothing at all. This observation might have been of good use in clearing up the foregoing very obscure prophecy, if any light had arisen from joining the two together by removing the separating title; but I see no connexion between them.

This prophecy was to have been fulfilled within a year of the time of its delivery, see ver. 16.; and it was probably delivered about the same time with the rest in this part of the book, that is, soon before or after the 14th of Hezekiah, the year of Senacherib's invasion. In his first march into Judea, or in his return from the Egyptian expedition, he might perhaps overrun these several clans of Arabians: their distress on some such occasion is the subject of this prophecy.

14. —*the southern country*] Θαιμαυ, LXX; Austri, Vulg. They read תימן, which seems to be right; for probably the inhabitants of Tema might be involved in the same calamity with their brethren and neighbours of Kedar, and not in a condition to give them assistance, and to relieve them, in their flight before the enemy, with bread and water. To bring forth bread and water is an instance of common humanity in such cases of distress; especially in these desert countries, in which the common necessities of life, more particularly water, are not easily to be met with or procured. Moses forbids the Ammonite and Moabite to be admitted into the congregation of the Lord to the tenth generation: one reason which he gives for this reprobation is, their omission of the common offices of humanity towards the Israelites; "because they met them not with bread and water in the way, when they came forth out of Egypt;" Dent. xxiii. 4.

17. —*the mighty bowmen*] Sagittariorum fortium, Vulg. transposing the two words, and reading גבורי קשה; which seems to be right.

Ibid. *For JEHOVAH hath spoken it.*] The prophetic Carmina of Marcius, foretelling the battle of Cannæ, Liv. xxv. 12.

conclude with the same kind of solemn form :—" Nam mihi ita Jupiter fatus est." Observe, that the word נאם, (to pronounce, to declare), is the solemn word appropriated to the delivering of prophecies :—" Behold, I am against the prophets, saith (נאם) יְהוָה, who use their tongues, וינאמו נאם, and solemnly pronounce, He hath pronounced it;" Jer. xxiii. 31.

## CHAPTER XXII.

THIS prophecy, ending with the 14th verse of this chapter, is entitled, "The Oracle concerning the Valley of Vision," by which is meant Jerusalem, because, says Sal. b. Melec, it was the place of prophecy. Jerusalem, according to Josephus, was built upon two opposite hills, Sion and Acra, separated by a valley in the midst: he speaks of another broad valley between Acra and Moriah, Bell. Jud. v. 13. vi. 6. It was the seat of divine revelation, the place where chiefly prophetic vision was given, and where God manifested himself visibly in the holy place. The prophecy foretells the invasion of Jerusalem by the Assyrians under Senacherib; or by the Chaldeans under Nebuchadnezzar. Vitranga is of opinion, that the Prophet has both in view: that of the Chaldeans in the first part, ver. 1—5. (which he thinks relates to the flight of Zedekiah, 2 Kings xxv. 4, 5.); and that of the Assyrians in the latter part; which agrees with the circumstances of that time, and particularly describes the preparations made by Hezekiah for the defence of the city, ver. 8—11. Compare 2 Chron. xxxii. 2—5.

1. —*are gone up to the house-tops.*] The houses in the East were in ancient times, as they are still generally, built in one and the same uniform manner. The roof or top of the house is always flat, covered with broad stones, or a strong plaster of terrace, and guarded on every side with a low parapet wall: see Deut. xxii. 8. The terrace is frequented as much as any part of the house. On this, as the season favours, they walk, they eat, they sleep, they transact business, (1 Sam. ix. 25. see also the LXX in that place), they perform their devotions, (Acts x. 9.) The house is built with a court within, into which chiefly the windows open; those that open to the street are so obstructed with lattice-work, that no one either without or within can see through them. Whenever therefore any thing is to be seen



or heard in the streets, any public spectacle, any alarm of a public nature, every one immediately goes up to the house-top to satisfy his curiosity. In the same manner, when any one had occasion to make any thing public, the readiest and most effectual way of doing it was to proclaim it from the house-tops to the people in the streets: "What ye hear in the ear, that publish ye on the house-top," saith our Saviour, Matt. x. 27. The people's running all to the tops of their houses gives a lively image of a sudden general alarm. Sir John Chardin's MS note on this place is as follows:—"Dans les festes pour voir passer quelque chose, et dans les maladies pour les annoncer aux voisins en allumant des lumières, le peuple monte sur les terrasses."

3. —*are gone off together.*] There seems to be somewhat of an inconsistency in the sense, according to the present reading. If the leaders were bound, אֲסֹרוּ, how could they flee away? for their being bound, according to the obvious construction and course of the sentence, is a circumstance prior to their flight. I therefore follow Houbigant, who reads הִסְרוּ, remoti sunt, they are gone off. גִּלוּ, transmigraverunt, Chald. which seems to confirm this emendation.

6. —*the Syrian*—] It is not easy to say what רֶכֶב אֲדָם, *a chariot of men*, can mean. It seems, by the form of the sentence, which consists of three members, the first and the third mentioning a particular people, that the second should do so likewise; thus בִּרְכֵב אָרָם וּפָרָשִׁים, "with chariots the Syrian, and with horsemen:" the similitude of the letters ר and ר is so great, and the mistakes arising from it so frequent, that I readily adopt the correction of Houbigant, אָרָם instead of אֲדָם, which seems to me extremely probable. The conjunction ו prefixed to פָּרָשִׁים seems necessary, in whatever way the sentence is taken; and it is confirmed by five MSS (one ancient) and three editions. Kir was a city belonging to the Medes. The Medes were subject to the Assyrians in Hezekiah's time: see 2 Kings xvi. 9. and xvii. 6.; and so perhaps might Elam (the Persians) likewise be, or auxiliaries to them.

8. —*the arsenal*—] Built by Solomon within the city, and called the House of the Forest of Lebanon; probably from the great quantity of cedar from Lebanon which was employed in the building: see 1 Kings vii. 2, 3.

9. *And ye shall collect the waters*—] There were two pools in or near Jerusalem, supplied by springs: the upper

pool, or the old pool, supplied by the spring called Gihon, 2 Chron. xxxii. 30. towards the higher part of the city, near Sion or the city of David; and the lower pool, probably supplied by Siloam, towards the lower part. When Hezekiah was threatened with a siege by Senacherib, he stopped up all the waters of the fountains without the city, and brought them into the city by a conduit, or subterraneous passage cut through the rock; those of the old pool, to the place where he made a double wall, so that the pool was between the two walls. This he did in order to distress the enemy, and to supply the city during the siege. This was so great a work, that not only the historians have made particular mention of it, 2 Kings xx. 20. 2 Chron. xxxii. 2, 3. 5. 30.; but the son of Sirach also has celebrated it in his encomium on Hezekiah: "Hezekiah fortified his city, and brought in water into the midst thereof: he digged the hard rock with iron, and made wells for water:" Eccl'us xlvi. 17.

11. —to him that hath disposed this] That is, to God, the author and disposer of this visitation, the invasion with which he now threatens you. The very same expressions are applied to God, and upon the same occasion, chap. xxxvii. 26.

"Hast thou not heard, of old, that I have disposed it;  
And, of ancient times, that I have formed it?"

14. *the voice of JEHOVAH*—] The Vulg. has vox Domini; as if in his copy he had read קול יהוה: and, in truth, without the word קול, it is not easy to make out the sense of the passage; as it appears from the strange versions which the rest of the ancients, (except Chald.), and many of the moderns, have given of it; as if the matter were revealed in, or to, the ears of JEHOVAH; ἐν τοῖς ὠσὶν Κυρίου, LXX. Vitringa translates it, "revelatus est in auribus meis JEHOVAH;" and refers to 1 Sam. ii. 27. iii. 21.: but the construction in those places is different, and there is no speech of God added; which here seems to want something more than the verb נגלה to introduce it. Compare chap. v. 9. where the text is still more imperfect.

15. *Go unto Shebna*—] The following prophecy concerning Shebna seems to have very little relation to the foregoing; except that it might have been delivered about the same time, and Shebna might be a principal person among those whose luxury and profaneness is severely reprehended by the Prophet in the conclusion of that prophecy, ver. 11—14.

Shebna the scribe, mentioned in the history of Hezekiah, chap. xxxvi. seems to have been a different person from this Shebna, the treasurer or steward of the household, to whom the prophecy relates. The Eliakim here mentioned was probably the person who, at the time of Senacherib's invasion, was actually treasurer, the son of Hilkiah. If so, this prophecy was delivered, as the preceding, which makes the former part of the chapter, plainly was, some time before the invasion of Senacherib. As to the rest, history affords us no information.

Ibid. —*and say unto him*] Here are two words lost out of the text; which are supplied by two MSS, (one ancient), which read וְאָמַרְתָּ אֵלָיו; by LXX, καὶ εἰπὼν αὐτῷ; and in the same manner by all the ancient versions. It is to be observed, that this passage is merely historical, and does not admit of that sort of ellipsis by which, in the poetical parts, a person is frequently introduced speaking, without the usual notice that what follows was delivered by him.

16. *thy sepulchre on high—in the rock*] It has been observed before, on chap. xiv., that persons of high rank in Judea, and in most parts of the East, were generally buried in large sepulchral vaults hewn out in the rock for the use of themselves and their families. The vanity of Shebna is set forth by his being so studious and careful to have his sepulchre on high; in a lofty vault, and that probably in a high situation, that it might be more conspicuous. Hezekiah was buried לְמַעַל, ἐν ἀνὰ ἑσάσσει, LXX; in the chiefest, says our translation; rather, in the highest part of the sepulchres of the sons of David, to do him the more honour; 2 Chron. xxxii. 33. There are some monuments still remaining in Persia of great antiquity, called Naksi Rustam, which give one a clear idea of Shebna's pompous design for his sepulchre. They consist of several sepulchres, each of them hewn in a high rock near the top: the front of the rock to the valley below is adorned with carved work in relief, being the outside of the sepulchre. Some of these sepulchres are about thirty feet in the perpendicular from the valley; which is itself raised perhaps above half as much by the accumulation of the earth since they were made. See the description of them in Chardin, Pietro della Valle, Thevenot, and Kempfer. Diodorus Siculus, lib. xvii. mentions these ancient monuments, and calls them the sepulchres of the kings of Persia.

17. —*cover thee*] That is, thy face. This was the condition of mourners in general, and particularly of condemned persons: see Esther vi. 12. vii. 8.

19. *I will drive thee*—] אֶהְרֹסָה, in the first person, Syr. Vulg.

21. —*to the inhabitants*—] לְיוֹשְׁבָיו, in the plural number, four MSS, (two ancient), LXX, Syr. Vulg.

22. —*the key upon his shoulder*.] As the robe and the baldric, mentioned in the preceding verse, were the ensigns of power and authority, so likewise was the key the mark of office, either sacred or civil. The priestess of Juno is said to be the key-bearer of the goddess, κλειδορχος Ηρας: Æschyl. Suppl. 299. A female high in office under a great queen has the same title:

Καλλιθοη κλειδορχος Ολυμπιαδος Βασιλειης.

Auctor Phoronidis ap. Clem. Alex. p. 418. Edit. Potter. This mark of office was likewise among the Greeks, as here in Isaiah, borne on the shoulder: the priestess of Ceres κατωμαθιαν εχε κλειδα: Callim. Ceres, ver. 45. To comprehend how the key could be borne on the shoulder, it will be necessary to say somewhat of the form of it: but, without entering into a long disquisition, and a great deal of obscure learning, concerning the locks and keys of the ancients, it will be sufficient to observe, that one sort of keys, and that probably the most ancient, was of considerable magnitude, and as to the shape very much bent and crooked. Aratus, to give his reader an idea of the form of the constellation Cassiopeia, compares it to a key. It must be owned that the passage is very obscure; but the learned Huetius has bestowed a great deal of pains in explaining it, Animadvers. in Manilii, lib. i. 355. and I think has succeeded very well in it. Homer, Odyss. xxi. 6. describes the key of Ulysses's storehouse as ευκαμπης, of a large curvature; which Eustathius explains by saying it was ορεπανοειδης, in shape like a reap-hook. Huetius says, the constellation Cassiopeia answers to this description; the stars to the north making the curve part, that is, the principal part of the key; the southern stars, the handle. The curve part was introduced into the key-hole; and, being properly directed by the handle, took hold of the bolts within, and moved them from their places. We may easily collect from this account, that such a key would lie very well upon the shoulder: that it must be of some considerable size and weight, and could

hardly be commodiously carried otherwise. Ulysses's key was of brass, and the handle of ivory : but this was a royal key ; the more common ones were probably of wood. In Egypt they have no other than wooden locks and keys to this day ; even the gates of Cairo have no better : Baumgarten, Peregr. i. 18. Thevenot, Part II. ch. 10.

In allusion to the image of the key as the ensign of power, the unlimited extent of that power is expressed, with great clearness as well as force, by the sole and exclusive authority to open and shut. Our Saviour therefore has upon a similar occasion made use of a like manner of expression, Matt. xvi. 19. ; and in Rev. iii. 7. has applied to himself the very words of the Prophet.

23. —*a nail*—] In ancient times, and in the eastern countries, as the way of life, so the houses were much more simple than ours at present. They had not that quantity and variety of furniture, nor those accommodations of all sorts, with which we abound. It was convenient and even necessary for them, and it made an essential part in the building of a house, to furnish the inside of the several apartments with sets of spikes, nails, or large pegs, upon which to dispose of, and hang up, the several moveables and utensils in common use and proper to the apartment. These spikes they worked into the walls at the first erection of them—the walls being of such materials, that they could not bear their being driven in afterwards ; and they were contrived so as to strengthen the walls, by binding the parts together, as well as to serve for convenience. Sir John Chardin's account of this matter is this : “ They do not drive with a hammer the nails that are put into the eastern walls : the walls are too hard, being of brick ; or if they are of clay, too mouldering : but they fix them in the brick-work as they are building. They are large nails, with square heads like dice, well made ; the ends being bent so as to make them cramp-irons. They commonly place them at the windows and doors, in order to hang upon them, when they like, veils and curtains.” Harmer, Observat. i. p. 191. And we may add, that they were put in other places too, in order to hang up other things of various kinds ; as it appears from this place of Isaiah, and from Ezekiel xv. 3. who speaks of a pin, or nail, “ to hang any vessel thereon.” The word used here for a nail of this sort, is the same by which they express that instrument, the stake,

or large pin of iron, with which they fastened down to the ground the cords of their tents. We see, therefore, that these nails were of necessary and common use, and of no small importance, in all their apartments; conspicuous, and much exposed to observation: and if they seem to us mean and insignificant, it is because we are not acquainted with the thing itself, and have no name to express it by, but what conveys to us a low and contemptible idea. "Grace hath been shewed from the Lord our God, (saith Ezra ix. 8.), to leave us a remnant to escape, and to give us a nail in his holy place:" that is, as the margin of our Bible explains it, "a constant and sure abode."

"He that doth lodge near her [Wisdom's] house,  
Shall also fasten a pin in her walls." Eccl'us xiv. 24.

The dignity and propriety of the metaphor appears from the Prophet Zechariah's use of it:

"From him shall be the corner-stone; from him the nail,  
From him the battle-bow,  
From him every ruler together." Zech. x. 4.

And Mohammed, using the same word, calls Pharaoh the lord or master of the *Nails*; that is, well attended by nobles and officers capable of administering his affairs; Koran, Sur. xxxviii. 11. and lxxxix. 9. So some understand this passage of the Koran: Mr Sale seems to prefer another interpretation.

Taylor, in his Concordance, thinks יתד means the pillar or post that stands in the middle, and supports the tent, in which such pegs are fixed to hang their arms, &c. upon; referring to Shaw's Travels, p. 287. But יתד is never used, as far as it appears to me, in that sense. It was indeed necessary that the pillar of the tent should have such pegs on it for that purpose; but the hanging of such things in this manner upon this pillar, does not prove that יתד was the pillar itself.

23. —*a glorious seat*—] That is, his father's house, and all his own family, shall be gloriously seated, shall flourish in honour and prosperity; and shall depend upon him, and be supported by him.

24. —*all the glory*—] One considerable part of the magnificence of the eastern princes, consisted in the great quantity of gold and silver vessels which they had for various uses. "Solomon's drinking vessels were of gold, and all the vessels

of the House of the Forest of Lebanon were of pure gold : none were of silver ; it was nothing accounted of in Solomon's days ;" 1 Kings x. 21. " The vessels in the House of the Forest of Lebanon (the armoury of Jerusalem so called) were two hundred targets, and three hundred shields, of beaten gold ;" Ibid. ver. 16, 17. These were ranged in order upon the walls of the armoury, (see Cant. iv. 4.), upon pins worked into the walls on purpose, as above mentioned. Eliakim is considered as a principal stake of this sort, immoveably fastened in the wall, for the support of all vessels destined for common or sacred uses : that is, as the principal support of the whole civil and ecclesiastical polity. And the consequence of his continued power will be the promotion and flourishing condition of his family and dependants, from the highest to the lowest.

Ibid. —*meaner vessels*] נבלים seems to mean earthen vessels of common use, brittle, and of little value, (see Lam. iv. 2. Jer. xlviii. 12.), in opposition to אגנות, goblets of gold and silver used in the sacrifices ; Exod. xxiv. 6.

25. *The nail fastened*—] This must be understood of Shebna, as a repetition and confirmation of the sentence above denounced against him.

## CHAPTER XXIII.

1. *Howl, O ye ships of Tarshish*—] This prophecy denounceth the destruction of Tyre by Nebuchadnezzar. It opens with an address to the Tyrian negociators and sailors at Tarshish, (Tartessus in Spain) ; a place which, in the course of their trade, they greatly frequented. The news of the destruction of Tyre by Nebuchadnezzar is said to be brought to them from Chittim, the islands and coasts of the Mediterranean : " For the Tyrians, (says Jerom on ver. 6.), when they saw they had no other means of escaping, fled in their ships, and took refuge in Carthage, and in the islands of the Ionian and Egean Sea : " from whence the news would spread and reach Tarshish. So also Jarchi on the place. This seems to be the most probable interpretation of this verse.

2. *Be silent*] Silence is a mark of grief and consternation : see chap. xlvii. 5. Jeremiah has finely expressed this image :—

“The elders of the daughter of Sion sit on the ground, they are silent :

They have cast up dust on their heads, they have girded themselves with sackcloth.

The virgins of Jerusalem hang down their heads to the ground.” Lam. ii. 10.

3. *And the seed of the Nile*—] The Nile is called here Shichor, as it is Jer. ii. 18. and 1 Chron. xiii. 5. It had this name from the blackness of its waters charged with the mud which it brings down from Ethiopia, when it overflows, “*Et viridem Ægyptum nigra fecundat arena* :” as it was called by the Greeks Melas, and by the Latins Melo, for the same reason. See Servius on the above line of Virgil, Georg. iv. 291. It was called Siris by the Ethiopians ; by some supposed to be the same with Shichor. Egypt, by its extraordinary fertility, caused by the overflowing of the Nile, supplied the neighbouring nations with corn ; by which branch of trade the Tyrians gained great wealth.

4. *Be ashamed, O Sidon*—] Tyre is called, ver. 12. the daughter of Sidon. “The Sidonians, (says Justin, xviii. 3.), when their city was taken by the king of Ascalon, betook themselves to their ships, and landed, and built Tyre.” Sidon, as the mother city, is supposed to be deeply affected with the calamity of her daughter.

Ibid. —nor educated—] וירוממהי, so an ancient MS, prefixing the ו, which refers to the negative preceding, and is equivalent to ולא. See Deut. xxxiii. 6. Prov. xxx. 3.

7. —*whose antiquity is of the earliest date*.] Justin, in the passage above quoted, had dated the building of Tyre at a certain number of years before the taking of Troy ; but the number is lost in the present copies. Tyre, though not so old as Sidon, yet was of very high antiquity ; it was a strong city even in the time of Joshua : it is called עיר מבצר צר, “the city of the fortress of Sor,” Josh. xix. 29. Interpreters raise difficulties in regard to this passage, and will not allow it to have been so ancient : with what good reason I do not see ; for it is called by the same name, “the fortress of Sor,” in the history of David, 2 Sam. xxiv. 7. ; and the circumstances of the history determine the place to be the very same.

10. *O daughter of Tarshish*—] Tyre is called the daughter of Tarshish ; perhaps because, Tyre being ruined, Tarshish was become the superior city, and might be considered as the metropolis of the Tyrian people ; or rather, because of



the close connexion and perpetual intercourse between them; according to that latitude of signification in which the Hebrews use the words *son* and *daughter*, to express any sort of conjunction and dependence whatever. מוֹד, a girdle, which collects, binds, and keeps together the loose raiment, when applied to a river, may mean a mound, mole, or artificial dam, which contains the waters, and prevents them from spreading abroad. A city, taken by siege, and destroyed, whose walls are demolished, whose policy is dissolved, whose wealth is dissipated, whose people is scattered over the wide country, is compared to a river whose banks are broken down, and its waters, let loose and overflowing all the neighbouring plains, are wasted and lost. This may possibly be the meaning of this very obscure verse; of which I can find no other interpretation that is at all satisfactory.

13. *Behold the land of the Chaldeans*—] This verse is extremely obscure: the obscurity arises from the ambiguity of the agents which belong to the verbs, and of the objects expressed by the pronouns; from the change of number in the verbs, and of gender in the pronouns. The MSS give us no assistance; and the ancient versions very little. The Chaldee and Vulg. read שְׁמֹרָה in the plural number. I have followed the interpretation which, among many different ones, seemed to me most probable, that of Perizonius and Vitranga.

The Chaldeans, Chasdim, are supposed to have had their origin, and to have taken their name, from Chesed the son of Nachor, the brother of Abraham. They were known by that name in the time of Moses; who calls Ur in Mesopotamia, from whence Abraham came, to distinguish it from other places of the same name, Ur of the Chaldeans. And Jeremiah calls them an ancient nation. This is not inconsistent with what Isaiah here says of them: "This people was not;" that is, they were of no account, (see Deut. xxxii. 21.); they were not reckoned among the great and potent nations of the world, till of later times: they were a rude, uncivilized, barbarous people, without laws, without settled habitations, wandering in a wide desert country, צִיִּים, and addicted to rapine, like the wild Arabians. Such they are represented to have been in the time of Job, (i. 17.), and such they continued to be till Assur, some powerful king of Assyria, gathered them together, and settled them in Babylon, and the neighbouring country. This probably was Ninus, whom I

suppose to have lived in the time of the Judges. In this, with many eminent chronologers, I follow the authority of Herodotus; who says, that the Assyrian monarchy lasted but five hundred and twenty years. Ninus got possession of Babylon from the Cuthean Arabians, the successors of Nimrod in that empire, collected the Chaldeans, and settled a colony of them there, to secure the possession of the city, which he and his successors greatly enlarged and ornamented. They had perhaps been useful to him in his wars, and might be likely to be further useful in keeping under the old inhabitants of that city, and of the country belonging to it; according to the policy of the Assyrian kings, who generally brought new people into the conquered countries. See Isa. xxxvi. 17. 2 Kings xvii. 6. 24. The testimony of Dicæarchus, a Greek historian contemporary with Alexander, (apud Steph. de Urbibus, in v. Χαλδαίως), in regard to the fact is remarkable, though he is mistaken in the name of the king he speaks of: He says, "That a certain king of Assyria, the fourteenth in succession from Ninus," (as he might be, if Ninus is placed, as in the common chronology, eight hundred years higher than we have above set him), "named as it is said Chaldaeus, having gathered together and united all the people called Chaldeans, built the famous city Babylon upon the Euphrates."

14. *Howl, O ye ships—*] The Prophet Ezekiel hath enlarged upon this part of the same subject with great force and elegance:

"Thus saith the Lord JEHOVAH concerning Tyre:  
 At the sound of thy fall, at the cry of the wounded,  
 At the great slaughter in the midst of thee, shall not the  
 islands tremble?  
 And shall not all the princes of the sea descend from their  
 thrones,  
 And lay aside their robes, and strip off their embroidered  
 garments?  
 They shall clothe themselves with trembling, they shall sit on  
 the ground;  
 They shall tremble every moment, they shall be astonished  
 at thee.  
 And they shall utter a lamentation over thee, and shall say  
 unto thee:  
 How art thou lost, thou that wast inhabited from the seas!  
 The renowned city, that was strong in the sea, she and her  
 inhabitants!

That struck with terror all her neighbours !  
 Now shall the coasts tremble in the day of thy fall,  
 And the isles that are in the sea shall be troubled at thy departure.”  
 Ezek. xxvi. 15—18.

15. *According to the days of one king—*] That is, of one kingdom. See Dan. vii. 17. viii. 20. Nebuchadnezzar began his conquests in the first year of his reign ; from thence to the taking of Babylon by Cyrus are seventy years ; at which time the nations conquered by Nebuchadnezzar were to be restored to liberty. These seventy years limit the duration of the Babylonish monarchy. Tyre was taken by him towards the middle of that period ; so did not serve the king of Babylon during the whole period, but only for the remaining part of it. This seems to be the meaning of Isaiah : The days allotted to the one king, or kingdom, are seventy years ; Tyre, with the rest of the conquered nations, shall continue in a state of subjection and desolation to the end of that period—not from the beginning and through the whole of the period ; for, by being one of the latest conquests, the duration of that state of subjection in regard to her was not much more than half of it. “ All these nations,” saith Jeremiah, (xxv. 11.), “ shall serve the king of Babylon seventy years.” Some of them were conquered sooner, some later ; but the end of this period was the common term for the deliverance of them all.

There is another way of computing the seventy years, from the year in which Tyre was actually taken to the nineteenth of Darius Hystaspis ; whom the Phenicians, or Tyrians, assisted against the Ionians, and probably on that account might then be restored to their former liberties and privileges. But I think the former the more probable interpretation.

*Ibid. —sing as the harlot singeth—*] “ *Fidicinam esse meretricum est,*” says Donatus in Terent. Eunuch. iii. 2. 4.

“ *Nec meretrix tibicina, cujus  
 Ad strepitum salias.*”

Hor. I. Epist. xiv. 25.

Sir John Chardin, in his MS note on this place, says : “ C’est que les vieilles prostituées—ne font que chanter quand les jeunes dancent, et les animer par l’instrument et par la voix.”

17, 18. *And at the end of seventy years—*] Tyre, after its destruction by Nebuchadnezzar, recovered, as it is here foretold, its ancient trade, wealth, and grandeur ; as it did

likewise after a second destruction by Alexander. It became Christian early with the rest of the neighbouring countries. St Paul himself found many Christians there, Acts xxi. 4. It suffered much in the Diocletian persecution. It was an archbishoprick under the patriarchate of Jerusalem, with fourteen bishopricks under its jurisdiction. It continued Christian till it was taken by the Saracens in 639; was recovered by the Christians in 1124; but in 1280 was conquered by the Mamelukes; and afterwards taken from them by the Turks in 1516. Since that time it has sunk into utter decay; is now a mere ruin; a bare rock; "a place to spread nets upon," as the Prophet Ezekiel foretold it should be, chap. xxvi. 14. See Sandys's Travels; Vitranga on the place; Bishop Newton on the Prophecies, Dissert. xi.

## CHAPTER XXIV.

FROM the xiii<sup>th</sup> chapter to the xxi<sup>st</sup> inclusive, the fate of several cities and nations is denounced;—of Babylon, of the Philistines, Moab, Damascus, Egypt, Tyre. After having foretold the destruction of the foreign nations, enemies of Judah, the Prophet declares the judgments impending on the people of God themselves, for their wickedness and apostasy; and the desolation that shall be brought on their whole country.

The xxiv<sup>th</sup>, and the three following chapters, seem to have been delivered about the same time—before the destruction of Moab by Shalmaneser, (see xxv. 10.); consequently before the destruction of Samaria; probably in the beginning of Hezekiah's reign. But concerning the particular subject of the xxiv<sup>th</sup> chapter, interpreters are not at all agreed: some refer it to the desolation caused by the invasion of Shalmaneser; others to the invasion of Nebuchadnezzar; and others to the destruction of the city and nation by the Romans. Vitranga is singular in his opinion, who applies it to the persecution of Antiochus Epiphanes. Perhaps it may have a view to all of the three great desolations of the country, by Shalmaneser, by Nebuchadnezzar, and by the Romans; especially the last, to which some parts of it may seem more peculiarly applicable. However, the Prophet chiefly employs general images; such as set forth the greatness and universality of the ruin and desolation

that is to be brought upon the country by these great revolutions, involving all orders and degrees of men, changing entirely the face of things, and destroying the whole polity both religious and civil; without entering into minute circumstances, or necessarily restraining it by particular marks to one great event, exclusive of others of the same kind.

4. *The world languisheth*] The world is the same with the land; that is, the kingdoms of Judah and Israel; orbis Israeliticus. See note on chap. xiii. 11.

5. —*the law*] תורה, singular: so read LXX, Syr. Chald.

6. —*are destroyed*] For חרו, read חרבו: see LXX, Syr. Chald. Sym.

9. —*palm wine*—] This is the proper meaning of the word שכר, σικερα: see note on chap. v. 11. All enjoyment shall cease; the sweetest wine shall become bitter to their taste.

11. —*is passed away*] For ערבה, read עברה; transposing a letter: Houbigant, SECKER. Five MSS (two ancient) add כל after משיח: LXX add the same word before it.

14. *But these*—] That is, they that escaped out of these calamities. The great distresses brought upon Israel and Judah drove the people away, and dispersed them all over the neighbouring countries: they fled to Egypt, to Asia Minor, to the islands and the coasts of Greece. They were to be found in great numbers in most of the principal cities of these countries. Alexandria was in a great measure peopled by them. They had synagogues for their worship in many places; and were greatly instrumental in propagating the knowledge of the true God among these heathen nations, and preparing them for the reception of Christianity. This is what the Prophet seems to mean by the celebration of the name of JEHOVAH in the waters, in the distant coasts, and in the uttermost parts of the land. מַיִם, *the waters*; ὕδατος, LXX; ὕδατα, Theod.; not מַיִם, *from the sea*.

15. *In the distant coasts of the sea*] For בארים, I suppose, we ought to read באיים; which is in a great degree justified by the repetition of the word in the next member of the sentence, with the addition of הים to vary the phrase, exactly in the manner of the Prophet. אֵיִם is a word chiefly applied to any distant countries, especially those

lying on the Mediterranean Sea. Others conjecture ביארים, בהרים, באמים, בעמים, בחורים; באורים, באר, illustrati; Le Clerc. Twenty-three MSS read באורים. The LXX do not acknowledge the reading of the text, expressing here only the word אִים, εν ταις νησοις, and that not repeated. But MSS Pachom. and I. D. II. supply in this place the defect in the other copies of LXX, thus: Δια τας το ἡ δοξα Κυριου εσται εν ταις νησοις της θαλασσης\* εν ταις νησοις το ονομα τς Κυριου Θεου Ισραηλ ενδοξον εσται. According to which the LXX had in their Hebrew copy באים, repeated afterward, not בארים.

16. *But I said*—] The Prophet speaks in the person of the inhabitants of the land still remaining there; who should be pursued by divine vengeance, and suffer repeated distresses from the inroads and depredations of their powerful enemies. Agreeably to what he said before in a general denunciation of these calamities,

“ Though there be a tenth part remaining in it ;  
Even this shall undergo a repeated destruction.”

Chap. vi. 13. See the note there.

Ibid. *The plunderers plunder*] See note on chap. xxi. 2.  
17, 18. *The terror, the pit,*—] If they escape one calamity, another shall overtake them ;

“ As if a man should flee from a lion, and a bear should overtake him :

Or should betake himself to his house, and lean his hand on the wall,

And a serpent should bite him.”

Amos v. 19.

For, as our Saviour expressed it in a like parabolical manner, “ Wheresoever the carcass is, there shall the eagles be gathered together ;” Matt. xxiv. 28. The images are taken from the different methods of hunting and taking wild beasts which were anciently in use. The terror was a line strung with feathers of all colours, which fluttering in the air scared and frightened the beasts into the toils, or into the pit which was prepared for them. “ Nec est mirum, cum maximos ferarum greges linea pennis distincta contineat, et in insidias agat, ab ipso effectu dicta Formido :” Seneca de Ira, ii. 12. The pit, or pit-fall, Fovea; digged deep in the ground, and covered over with green boughs, turf, &c. in order to deceive them, that they might fall into it unawares. The snare, or toils, Indago; a series of nets, inclosing at first a great space of ground, in which the wild beasts were known to be; and then drawn in by degrees into a narrower com-

pass, till they were at last closely shut up, and entangled in them.

For מקול a MS reads מפני, as it is in Jer. xlviii. 44.; and so the Vulg. and Chald. But perhaps it is only, like the latter, a Hebraism, and means no more than the simple preposition מן. See Psal. cii. 6. For it does not appear that the terror was intended to scare the wild beasts by its noise. The paronomasia is very remarkable, *pachad, pachath, pach*; and that it was a common proverbial form, appears from Jeremiah's repeating it in the same words, chap. xlviii. 43, 44.

18. *from the pit*] For מתוך, *from the midst of*, a MS reads מן, *from*, as it is in Jer. xlviii. 44.; and so likewise LXX, Syr. Vulg.

19. *The land*] “הארץ, forte delendum ה, ut ex præcedente ortum. Vid. seqq.” SECKER.

20. —*like a lodge for a night.*] See note on chap. i. 8.

21—23. —*on high, —on earth—*] That is, the ecclesiastical and civil polity of the Jews; which shall be destroyed: The nation shall continue in a state of depression and dereliction for a long time. The image seems to be taken from the practice of the great monarchs of that time; who, when they had thrown their wretched captives into a dungeon, never gave themselves the trouble of inquiring about them; but let them lie a long time in that miserable condition, wholly destitute of relief, and disregarded. God shall at length revisit and restore his people in the last age; and then the kingdom of God shall be established in such perfection, as wholly to obscure and eclipse the glory of the temporary, typical, preparative kingdom now subsisting.

“The figurative language of the Prophets is taken from the analogy between the world natural, and an empire or kingdom considered as a world politic. Accordingly the whole world natural, consisting of heaven and earth, signifies the whole world politic, consisting of thrones and people, or so much of it as is considered in prophecy; and the things in that world signify the analogous things in this. For the heavens and the things therein signify thrones and dignities, and those who enjoy them; and the earth, with the things thereon, the inferior people; and the lowest parts of the earth, called hades or hell, the lowest or most miserable part of them. Great earthquakes, and the shaking of heaven and earth, are put for the shaking of kingdoms, so

as to distract and overthrow them; the creating a new heaven and earth, and the passing of an old one, or the beginning and end of a world, for the rise and ruin of a body politic signified thereby. The sun, for the whole species and race of kings, in the kingdoms of the world politic; the moon, for the body of the common people, considered as the king's wife; the stars, for subordinate princes and great men; or for bishops and rulers of the people of God, when the sun is Christ:—setting of the sun, moon, and stars; darkening the sun, turning the moon into blood, and falling of the stars, for the ceasing of a kingdom.” Sir I. Newton, *Observations on the Prophecies*, Part I. chap. ii.

## CHAPTER XXV.

IT doth not appear to me, that this chapter hath any close and particular connexion with the chapter immediately preceding, taken separately and by itself. The subject of that was the desolation of the land of Israel and Judah, by the just judgment of God, for the wickedness and disobedience of the people; which, taken by itself, seems not with any propriety to introduce a hymn of thanksgiving to God for his mercies to his people in delivering them from their enemies. But taking the whole course of prophecies, from the xiii<sup>th</sup> to the xxv<sup>th</sup> chapter inclusive, in which the Prophet foretells the destruction of several cities and nations, enemies to the Jews, and of the land of Judah itself, yet with intimations of a remnant to be saved, and a restoration to be at length effected by a glorious establishment of the kingdom of God;—with a view to this extensive scene of God's providence in all its parts, and in all its consequences, the Prophet may well be supposed to break out into this song of praise; in which his mind seems to be more possessed with the prospect of future mercies than with the recollection of the past.

2. —*the city*—] Nineveh, Babylon, Ar Moab, or any other strong fortress possessed by the enemies of the people of God.

For the first מעיר, Syr. Vulg. read העיר; LXX and Chald. read, in the plural, ערים, transposing the letters. After the second מעיר, a MS adds לגל.

Ibid. —*the proud ones*—] For זרים, *strangers*, MS



Bodl. and another read זרים, *the proud*: so likewise the LXX; for they render it αἰσῶσι here, and in verse 5th, as they do in some other places: see Deut. xviii. 20. 22. Another MS reads צרים, *adversaries*; which also makes a good sense. But זרים and זרים are often confounded by the great similitude of the letters ז and ר. See Mal. iii. 15. iv. 1. Psal. xix. 14. apud LXX; and Psal. liv. 5. (where Chald. reads זרים) compared with Psal. lxxxvi. 14.

4. —*a winter storm.*] For קיר read קור: or as עיר from עיר, so קיר from קרר: Capellus.

5. —*the proud*—] The same mistake here as in ver. 2.: see note there. Here זרים, *the proud*, is parallel to עריצים, *the formidable*; as in Psal. liv. 5. and lxxxvi. 14.

Ibid. *As the heat by a thick cloud.*] For חרב, Syr. Chald. Vulg. and two MSS, read כחרב; which is a repetition of the beginning of the foregoing parallel line: and the verse taken out of the parallel form, and more fully expressed, would run thus: “As a thick cloud interposing tempers the heat of the sun on the burnt soil, so shalt thou, by the interposition of thy power, bring low and abate the tumult of the proud, and the triumph of the formidable.”

6. —*shall make for all the people a feast.*] A feast is a proper and usual expression of joy in consequence of victory, or any other great success. The feast here spoken of is to be celebrated on Mount Sion, and all the peoples without distinction are to be invited to it. This can be no other than the celebration of the establishment of Christ's kingdom, which is frequently represented in the gospel under the image of a feast; where many shall come from the east and west, and shall sit down at table with Abraham, Isaac, and Jacob, in the kingdom of heaven;” Matt. viii. 11. See also Luke xiv. 16. xxii. 29, 30. This sense is fully confirmed by the concomitants of this feast expressed in the next verse; the removing of the veil from the face of the nations, and the abolition of death: the first of which is obviously and clearly explained of the preaching of the gospel; and the second must mean the blessing of immortality procured for us by Christ, “who hath abolished death, and through death hath destroyed him that had the power of death.”

Ibid. —*of old wines*] Heb. lees; that is, of wines kept long on the lees. The word used to express the lees in the original signifies the *preservers*; because they preserve the

strength and flavour of the wine. "All recent wines, after the fermentation has ceased, ought to be kept on their lees for a certain time; which greatly contribute to increase their strength and flavour. Whenever this first fermentation has been deficient, they will retain a more rich and sweet taste than is natural to them in a recent true vinous state; and unless further fermentation is promoted by their lying longer on their own lees, they will never attain their genuine strength and flavour, but run into repeated and ineffectual fermentations, and soon degenerate into a liquor of an acetous kind. All wines of a light and austere kind, by a fermentation too great, or too long continued, certainly degenerate into a weak sort of vinegar; while the stronger not only require, but will safely bear a stronger and often repeated fermentation; and are more apt to degenerate from a defect than excess of fermentation, into a vapid, ropy, and at length into a putrescent state:" Sir Edward Barry, *Observations on the Wines of the Ancients*, p. 9, 10.

Thevenot observes particularly of the Schiras wine, that, after it is refined from the lees, it is apt to grow sour: "*Il a beaucoup de lie; c'est pourquoi il donne puissamment dans la teste; et pour le rendre plus traitable, on le passe par un chausse d'hypocras: après quoi il est fort clair, et moins fumeux. Ils mettent ce vin dans des grandes jarres de terre, qui tiennent dix ou douze jusqu'à quatorze carabas: mais quand l'on a entamé une jarre, il faut la vider au plutost, et mettre le vin qu'on en tire dans des bouteilles ou carabas; car si l'on y manque en le laissant quelque tems après que la jarre est entamée, il se gâte et s'aigrit:*" *Voyages*, tom. ii. p. 245.

This clearly explains the very elegant comparison, or rather allegory, of Jeremiah; where the reader will find a remarkable example of the mixture of the proper with the allegorical, not uncommon in the Hebrew poets:

"Moab hath been at ease from his youth,  
And he hath settled upon his lees;  
Nor hath he been drawn off from vessel to vessel,  
Neither hath he gone into captivity:  
Wherefore his taste remaineth in him,  
And his flavour is not changed." Jer. xlviii. 11.

Sir John Chardin's MS note on this place of Jeremiah is as follows; "*On change ainsi le vin de cupe en cupe en*

Orient; et quand on en entame une, il faut la vuider en petites cupes ou bouteilles, sans quoy s'aigrit."

7. —*the face of all*—] MS Bodl. reads על פני כל. The word פני has been removed from its right place into the line above, where it makes no sense; as Houbigant conjectured.

9. —*shall they say*—] So LXX and Vulg. in the plural number. They read ואמרו. Syr. reads ואמרה, Thou shalt say.

10. —*shall give rest*—] "Heb. תנוה, *quiescet*. Annon תניח, *quietem dabit*, ut Græci, ἀναπαύσει, et Copt.?" Mr WOIDE. That is, "shall give peace and quiet to Sion, by destroying the enemy;" as it follows.

Ibid. *As the straw is threshed*—] "Hoc juxta ritum loquitur Palæstinæ et multarum Orientis provinciarum, quæ ob pratorum et feni penuriam paleas preparant esui animantium. Sunt autem carpenta ferrata rotis per medium in serrarum modum se volventibus, quæ stipulam conterunt; et comminuunt in paleas. Quomodo igitur plaustris ferratis paleæ conteruntur, sic conteretur Moab sub eo; sive sub Dei potentia, sive in semetipso, ut nihil in eo integri remaneat." Hieron. in loc. See Note on chap. xxviii. 27.

Ibid. —*under the wheels of the car*.] For מרמנה, LXX, Syr. Vulg. read מרכבה; which I have followed. See Joshua xv. 31. compared with xix. 5. where there is a mistake very nearly the same. The Keri, במי, is confirmed by twenty-eight MSS (seven ancient), and three editions.

11. *As he that sinketh stretcheth out his hands to swim*.] There is great obscurity in this place: some understand God as the agent; others Moab. I have chosen the latter sense, as I cannot conceive that the stretching out of the hands of a swimmer in swimming, can be any illustration of the action of God stretching out his hands over Moab to destroy it. I take השחה, altering the point on the ש on the authority of LXX, to be the participle of שחח, the same with שוח and שחח, *inclinari, deprimi*; and that the Prophet designed a paronomasia here, a figure which he frequently uses, between the similar words שחח and שחית. As תהתי, in his place, or on the spot, as we say, in the preceding verse, gives us an idea of the sudden and complete destruction of Moab; so בקרבו, in the midst of him, means, that this destruction shall be open and exposed to the view of all: The neighbouring nations shall plainly see

him struggling against it, as a man in the midst of the deep waters exerts all his efforts, by swimming, to save himself from drowning.

## CHAPTER XXVI.

1.—*we have a strong city*] In opposition to the city of the enemy, which God hath destroyed, chap. xxv. 2.: see the note there.

3.—*they have trusted*] So Chald. בטהו. Syr. and Vulg. read בטהו, *we have trusted*. Schroeder, Gram. Hebr. p. 360. explains the present reading, בטהו, impersonally, *confisum est*.

4.—*in JEHOVAH*] In JAH JEHOVAH, Heb.; but see Houbigant, not. in cap. xii. 2.

8. *We have placed our confidence in thy name*] LXX, Syr. and Chald. read קיינו, without the pronoun annexed.

9.—*have I desired thee*] Forty-one MSS (nine ancient), and five editions, read אויתיך. It is proper to note this; because the second י being omitted in the text, Vulg. and many others have rendered it in the third person.

16.—*we have sought thee*—] So LXX, and two MSS, פקדנוך, in the first person. And so perhaps it should be נקנו, in the first person: but how LXX read this word is not clear; and this last member of the verse is extremely obscure.

For לנו the LXX read לינו, in the first person likewise: a frequent mistake: see note on chap. x. 29.

18.—*we have brought forth wind*] The learned Professor Michaelis explains this image in the following manner:—"Rariorem morbum describi, empneumatosin, aut ventosam molam, dictum; quo quæ laborant diu et sibi et peritis medicis gravidæ videntur, tandemque post omnes veræ graviditatis molestias et labores ventum ex utero emittunt: quem morbum passim describunt medici:" Syntagma Comment. vol. ii. p. 165. The Syriac translator seems to have understood it in this manner: "Enixi sumus, ut illæ, quæ ventos pariunt."

Ibid. —*in the land*] בארץ, so a MS, LXX, Syr. and Vulg.

19.—*my deceased*] All the ancient versions render it in the plural; they read נבלותי, *my dead bodies*. Syr. and Chald. read נבלותיהם, *their dead bodies*.

Ibid. —*of the dawn*] Lucis, Vulg. ; so also Syr. and Chald.

The deliverance of the people of God from a state of the lowest depression, is explained by images plainly taken from the resurrection of the dead. In the same manner the Prophet Ezekiel represents the restoration of the Jewish nation from a state of utter dissolution, by the restoring of the dry bones to life, exhibited to him in a vision, chap. xxxvii. which is directly thus applied and explained, ver. 11—13. And this deliverance is expressed with a manifest opposition to what is here said above, ver. 14. of the great lords and tyrants under whom they had groaned ;

“ They are dead, they shall not live ;

They are deceased tyrants, they shall not rise : ”

that they should be destroyed utterly, and should never be restored to their former power and glory. It appears from hence, that the doctrine of the resurrection of the dead was at that time a popular and common doctrine : for an image which is assumed in order to express or represent any thing in the way of allegory or metaphor, whether poetical or prophetic, must be an image commonly known and understood ; otherwise it will not answer the purpose for which it is assumed.

20. *Come, O my people ; retire—*] An exhortation to patience and resignation under oppression, with a confident expectation of deliverance, by the power of God manifestly to be exerted in the destruction of the oppressor. It seems to be an allusion to the command of Moses to the Israelites, when the destroying angel was to go through the land of Egypt, “ not to go out at the door of their houses until the morning ; ” Exod. xii. 22. And before the passage of the Red Sea : “ Fear ye not, stand still, and see the salvation of JEHOVAH :—JEHOVAH shall fight for you, and ye shall hold your peace ; ” Exod. xiv. 13, 14.

## CHAPTER XXVII.

THE subject of this chapter seems to be the nature, the measure, and the design of God’s dealings with his people : ver. 1. his judgments inflicted on their great and powerful enemies : ver. 2. his constant care and protection of his favourite vineyard, in the form of a dialogue : ver. 7. the mo-

deration and lenity with which the severity of his judgments have been tempered: ver. 9. the end and design of them, to recover them from idolatry: and, ver. 12. the recalling of them, on their repentance, from their several dispersions. The first verse seems connected with the two last verses of the preceding chapter.

1. *Leviathan, &c.*] The animals here mentioned seem to be—the crocodile, rigid, by the stiffness of the back-bone, so that he cannot readily turn himself when he pursues his prey; hence the easiest way of escaping from him is by making frequent and short turnings—the serpent, or dragon, flexible and winding; which coils himself up in a circular form—the sea-monster, or the whale. These are used allegorically, without doubt, for great potentates, enemies and persecutors of the people of God: but to specify the particular persons or states designed by the Prophet under these images is a matter of great difficulty, and comes not necessarily within the design of these Notes.

2. —*the beloved vineyard*] For חמר, a great number of MSS, and some printed editions, have חמר; which is confirmed by LXX, and Chald.

Ibid. —*a responsive song*] That ענה, to answer, signifies occasionally to sing responsively; and that this mode of singing was frequently practised among the ancient Jews, see De S. Poes. Hebr. Præl. xix. at the beginning.

3. *I will take care of her*] For פן יפקד, Syr. reads ואפקד: and fifteen MSS (six ancient), and six editions, read אפקד, in the first person.

4. *I have no wall*] For חמה, LXX and Syr. read חומה. An ancient MS has חימה. For בה, two MSS read במ, plural. The vineyard wishes for a wall, and a fence of thorns; human strength and protection; (as the Jews were too apt to apply to their powerful neighbours for assistance, and to trust to the shadow of Egypt): JEHOVAH replies, that this would not avail her, nor defend her against his wrath: he counsels her therefore to betake herself to his protection. On which she entreats him to make peace with her.

“About Tripoly there are abundance of vineyards and gardens, enclosed for the most part with hedges; which chiefly consist of the rhamnus, paliurus, oxyacantha,” &c.: Rawolf, p. 21, 22. A fence of thorns is esteemed equal to a wall for strength, being commonly represented as impenthrable. See Micah vii. 4. Hos. ii. 6.

Ibid. —*of the thorn and brier*] Seven MSS (two ancient), and one edition, and Syr. Vulg. Aquila, read וּשִׁית, with the conjunction ו prefixed.

5. *Ah!*] For או, I read אוי, as it was at first in a MS. The ו was easily lost, being followed by another ו.

6. —*from the root*] For יִשְׂרָשׁ I read with the Syr. מִשְׂרָשׁ. And for יִצְצוּ פֶּרֶה, יִצִּיץ וּפֶרֶה, joining the ו to the first word, and taking that into construction with the first part of the sentence. I suppose the dialogue to be continued in this verse, which pursues the same image of the allegory, but in the way of metaphor.

9. *And if*—] וְלֹא, four MSS (two ancient), and LXX.

11. —*her boughs*] קִצְרִיהָ, MS and Vulg.; that is, the boughs of the vineyard, referring still to the subject of the dialogue above.

The scarcity of fuel, especially wood, in most parts of the East is so great, that they supply it with every thing capable of burning; cow dung dried, roots, parings of fruit, withered stalks of herbs and flowers: see Matt. vi. 28—30. Vine-twigs are particularly mentioned as used for fuel in dressing their food, by D'Arvieux; La Roque, Palestine, p. 198. Ezekiel says, in his parable of the vine, used figuratively for the people of God, as the vineyard is here, “ Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon? Behold, it is cast into the fire for fuel;” chap. xv. 3, 4. “ If a man abide not in me,” saith our Lord, “ he is cast forth as a branch [of the vine], and is withered: and men gather them, and cast them into the fire, and they are burned;” John xv. 6. They employed women and children to gather these things; and they laid them up in store for use. The dressing and pruning of their vines afforded a good supply of the last sort of fuel: but the Prophet says, that the vines themselves of the beloved vineyard shall be blasted, withered, and broken; and the women shall come, and gather them up, and carry away the whole of them, to make their fires for domestic uses. See Harmer, Observ. i. p. 254, &c.

## CHAPTER XXVIII.

1 *The proud crown*—] “ Sebaste, the ancient Samaria, is situated on a long mount of an oval figure; having first

a fruitful valley, and then a ring of hills running round about it:" Maundrell, p. 58. "E regione horum ruderum mons est peramicus, planitie admodum frugifera circumseptus, super quem olim Samaria urbs condita fuit:" Fureri Itinerarium, p. 93. The city, beautifully situated on the top of a round hill, and surrounded immediately with a rich valley, and a circle of other hills beyond it, suggested the idea of a chaplet, or wreath of flowers, worn upon their heads on occasions of festivity; expressed by *the proud crown*, and *the fading flower of the drunkards*. That this custom of wearing chaplets in their banquets prevailed among the Jews, as well as among the Greeks and Romans, appears from the following passage of the book of Wisdom:

"Let us fill ourselves with costly wine and ointments,  
And let no flower of the spring pass by us:  
Let us crown ourselves with rose-buds, before they are  
withered." Wisd. ii. 7, 8.

2. —*the exceedingly strong one*] אַמִּיץ לְאֶרֶץ, fortis Domino, *i. e.* fortissimus, a Hebraism. For לְאֶרֶץ, thirty-eight MSS, and two editions, read לִיהוּדָה.

3. —*crowns*] I read עֲטֻרוֹת, plural, to agree with the verb תִּרְמֹסֶנָּה.

4. *The early fruit before summer*] "No sooner doth the *boccore* [the early fig] draw near to perfection, in the middle or latter end of June, than the *kermes*, or summer fig, begins to be formed, though it rarely ripens before August; about which time the same tree frequently throws out a third crop, or the winter fig, as we may call it. This is usually of a much longer shape and darker complexion than the *kermes*, hanging and ripening upon the tree even after the leaves are shed; and, provided the winter proves mild and temperate, is gathered as a delicious morsel in the spring: Shaw, Travels, p. 370. fol. The image was very obvious to the inhabitants of Judea and the neighbouring countries, and is frequently applied by the Prophets to express a desirable object; by none more elegantly than by Hosea, chap. ix. 10.

"Like grapes in the wilderness, I found Israel;  
Like the first ripe fig in her prime, I saw your fathers."

Ibid. —*he plucketh it*] For יִרְאֶה, which with הִרְאֶה makes a miserable tautology, read by a transposition of a letter יִאֲרֶה; a happy conjecture of Houbigant. The image



expresses in the strongest manner the great ease with which the Assyrians shall take the city and the whole kingdom, and the avidity with which they shall seize the rich prey without resistance.

5. *In that day—*] Thus far the prophecy relates to the Israelites, and manifestly denounces their approaching destruction by Shalmaneser. Here it turns to the two tribes of Judah and Benjamin, the remnant of God's people, who were to continue a kingdom after the final captivity of the Israelites. It begins with a favourable prognostication of their affairs under Hezekiah; but soon changes to reproofs and threatenings, for their intemperance, disobedience, and profaneness.

7. *—to the gate of the enemy*] That is, who pursue the fleeing enemy even to the very gates of their own city: "But we were upon them even unto the entering of the gate;" 2 Sam. xi. 23.; that is, we drove the enemy back to their own gates: see also 1 Sam. xvii. 52.

9. *Whom [say they] would he teach—*] The scoffers mentioned below, ver. 14. are here introduced as uttering their sententious speeches: they treat God's method of dealing with them, and warning them by his Prophets, with contempt and derision. What, say they, doth he treat us as mere infants just weaned? doth he teach us like little children, perpetually inculcating the same elementary lessons, the mere rudiments of knowledge; precept after precept, line after line, here and there, by little and little? imitating at the same time, and ridiculing, ver. 10. the concise prophetic manner. God by his Prophet retorts upon them, with great severity, their own contemptuous mockery; turning it to a sense quite different from what they intended. Yes, saith he, it shall be in fact as you say: ye shall be taught by a strange tongue, and a stammering lip; in a strange country: ye shall be carried into captivity by a people whose language shall be unintelligible to you, and which ye shall be forced to learn like children: And my dealing with you shall be according to your own words; it shall be command upon command for your punishment; it shall be line upon line, stretched over you to mark out your destruction; (compare 2 Kings xxi. 13.): it shall come upon you at different times, and by different degrees; till the judgments, with which from time to time I have threatened you, shall have their full accomplishment.

Jerom seems to have rightly understood the general design of this passage, as expressing the manner in which the scoffers, by their sententious speeches, turned into ridicule the warnings of God by his Prophets; though he has not so well explained the meaning of the repetition of their speech in the 13th verse. His words are, on ver. 9. "Solebant hoc ex persona Prophetarum ludentes dicere:" and on ver. 14. "Quod supra diximus, cum irrisione solitos principes Judæorum Prophetis dicere, *manda, remanda*, et cætera his similia, per quæ ostenditur, nequaquam eos Prophetarum credidisse sermonibus, sed Prophetiam habuisse despectui, præsens ostendit capitulum, per quod appellantur viri illusores:" Hieron. in loc.

And so Jarchi interprets the word מְשַׁלִּים in the next verse: "Qui dicunt verba irrisionis parabolice." And the Chaldee paraphrases the 11th verse to the same purpose, understanding it as spoken, not of God, but of the people deriding his Prophets: "Quoniam in mutatione loquelæ et in lingua subsannationis irridebant contra Prophetas qui prophetabant populo huic."

12. *This is the true rest*—] The sense of this verse is: God had warned them by his Prophets, that their safety and security, their deliverance from their present calamities, and from the apprehensions of still greater approaching, depended wholly on their trust in God, their faith and obedience; but they rejected this gracious warning with contempt and mockery.

15. —*a covenant with death*] To be in covenant with, is a kind of proverbial expression to denote perfect security from evil and mischief of any sort:

"For thou shalt be in league with the stones of the field;  
And the beasts of the field shall be at peace with thee."

Job v. 23.

"And I will make a covenant for them with the beasts of the field,  
And with the fowls of heaven, and with the creeping things of the ground."

Hos. ii. 18.

That is, none of these shall hurt them. But Lucan, speaking of the Psylli, whose peculiar property it was to be unhurt by the bite of serpents, with which their country abounded, comes still nearer to the expression of Isaiah in this place:—

“Gens unica terras

Incolit a sævo serpentum innoxia morsu

Marmaridæ Psylli.—

Pax illis cum morte data est.”

Pharsal. ix. 894.

“Of all who scorching Afric’s sun endure,  
None like the swarthy Psyllians are secure;  
With healing gifts and privileges graced,  
Well in the land of serpents were they placed:  
Truce with the dreadful tyrant death they have,  
And border safely on his realm the grave.” Rowe.

18. —*shall be broken*] For כפר, which seems not to belong to this place, Chald. reads תפר; which is approved by Houbigant and SECKER: see Jer. xxxiii. 21. where the very same phrase is used. See Prelim. Dissert. p. xxvii.

20. *For the bed is too short*—] A *marshal*, or proverbial saying, the meaning of which is, that they will find all means of defence and protection insufficient to secure them, and cover them from the evils coming upon them. מסך, chap. xxii. 8. the *covering*, is used for the outworks of defence, the barrier of the country; and here in the allegorical sense it means much the same thing. Their beds were only mattresses laid on the floor; and the coverlet, a sheet, or in the winter a carpet, laid over it, in which the person wrapt himself. For כהתכנס, it ought probably to be מהתכנס: Houbigant, SECKER.

23. *Listen ye, and hear my voice*—] The foregoing discourse, consisting of severe reproofs, and threatenings of dreadful judgments impending on the Jews, for their vices, and their profane contempt of God’s warnings by his messengers, the Prophet concludes with an explanation and defence of God’s method of dealing with his people, in an elegant parable or allegory; in which he employs a variety of images, all taken from the science of agriculture. As the husbandman uses various methods in preparing his land, and adapting it to the several kinds of seed to be sown, with a due observation of times and seasons; and, when he hath gathered in his harvest, employs methods as various in separating the corn from the straw and the chaff by different instruments, according to the nature of the different sorts of grain: so God, with unerring wisdom, and with strict justice, instructs, admonishes, and corrects his people; chastises and punishes them in various ways, as the exigence of the case requires; now more moderately, now more severely; always tempering justice with mercy; in order to reclaim

the wicked, to improve the good, and, finally, to separate the one from the other.

26. *For his God instructeth him*] All nations have agreed in attributing agriculture, the most useful and the most necessary of all sciences, to the invention and to the suggestions of their deities. “The Most High hath ordained husbandry,” saith the Son of Sirach; *EccI’us vii. 15.*

“Namque Ceres fertur fruges, Liberque liquoris

Vitigeni laticem mortalibus instituisse.” *Lucretius, v. 14.*

‘Ο δ’ ἡπιος ἀνθρώποισι

Δέξια σημαίνει, λαούς δ’ ἐπὶ ἔργον ἐγείρει

Μημνησκων βιοτοιοῦ· λέγει δ’ ὅτε βώλος ἀρίστη

Βουσι τε καὶ μακελῆσι· λέγει δ’ ὅτε δέξιαί ὤραι

Καὶ φυτὰ γυρῶσαι, καὶ σπέρματα πάντα βαλεῖσθαι. *Aratus, Ph. 5.*

He (Jupiter) to the human race

Indulgent, prompts to necessary toil

Man provident of life; with kindly signs

The seasons marks, when best to turn the glebe

With spade and plough, to nurse the tender plant,

And cast o’er fostering earth the seeds abroad.

27, 28. Four methods of threshing are here mentioned, by different instruments; the flail, the drag, the wain, and the treading of the cattle. The staff, or flail, was used for the *infirmiora semina*, says Hieron. the grain that was too tender to be treated in the other methods. The drag consisted of a sort of frame of strong planks, made rough at the bottom with hard stones or iron: it was drawn by horses or oxen over the corn-sheaves spread on the floor, the driver sitting upon it. Kempfer has given a print representing the manner of using this instrument: *Amœn. Exot. p. 682. fig. 3.* The wain was much like the former, but had wheels with iron teeth or edges like a saw. “*Ferrata carpenta rotis per medium in serrarum modum se volventibus:*” Hieron. in loc.; by which it should seem that the axle was armed with iron teeth, or serrated wheels, throughout. See a description and print of such a machine used at present in Egypt for the same purpose—it moves upon three rollers armed with iron teeth or wheels, to cut the straw—in Niebuhr’s *Voyage en Arabie, tab. xvii. p. 123.* In Syria they make use of the drag, constructed in the very same manner as above described: Niebuhr, *Description de l’Arabie, p. 140.* This not only forced out the grain, but cut the straw in pieces for fodder for the cattle; for in the eastern countries they

have no hay. See Harmer's *Observ.* i. p. 425. The last method is well known from the law of Moses, which "forbids the ox to be muzzled when he treadeth out the corn;" Deut. xxv. 4.

28. —*but the bread-corn*—] I read וְלֶחֶם, on the authority of Vulg. and Symmachus: the former expresses the conjunction ו, omitted in the text, by *autem*; the latter by δε.

Ibid. —*hoofs*—] For פְּרָשִׁי, *horsemen*, read פְּרָסִי, *hoofs*: so Syr. Sym. Theod. Vulg.

## CHAPTER XXIX.

THE subject of this and the four following chapters is the invasion of Senacherib; the great distress of the Jews while it continued; their sudden and unexpected deliverance by God's immediate interposition in their favour; the subsequent prosperous state of the kingdom under Hezekiah;—interspersed with severe reproofs, and threats of punishment, for their hypocrisy, stupidity, infidelity, their want of trust in God, and their vain reliance on the assistance of Egypt; and with promises of better times, both immediately to succeed, and to be expected in the future age. The whole making not one continued discourse, but rather a collection of different discourses upon the same subject; which is treated with great elegance and variety. Though the matter is various, and the transitions sudden, yet the Prophet seldom goes far from his subject. It is properly enough divided by the chapters in the common translation.

1. *Ariel*—] That Jerusalem is here called by this name is very certain; but the reason of this name, and the meaning of it as applied to Jerusalem, is very obscure and doubtful. Some, with the Chaldee, suppose it to be taken from the hearth of the great altar of burnt-offerings, which Ezekiel plainly calls by the same name; and that Jerusalem is here considered as the seat of the fire of God, אֵל אֵל, which should issue from thence to consume his enemies: Compare chap. xxxi. 9. Some, according to the common derivation of the word, אֵל אֵל, the lion of God, or the strong lion, suppose it to signify the strength of the place, by which it was enabled to resist and overcome all its enemies. Τινες δὲ

φασὶν ὅτι πάλιν ὁ ὑμῶν εὐχρησθῆναι ἐπεὶ, ὁ αἰ. Θεοῦ, λεοντὸς ὁ ἰσχυρὸς ἐσπαρασάτῃ

τους ανταινοντας : Procop. in loc. There are other explanations of this name given, but none that seems to be perfectly satisfactory.

Ibid. *Add year to year*—] Ironically : Go on year after year ; keep your solemn feasts : yet know, that God will punish you for your hypocritical worship, consisting of mere form destitute of true piety. Probably delivered at the time of some great feast, when they were thus employed.

2. —*mourning and sorrow*—] Instead of your present joy and festivity.

Ibid. —*as the hearth of the great altar*.] That is, it shall be the seat of the fire of God ; which shall issue from thence to consume his enemies. See note on ver. 1. Or, perhaps, all on flame, as it was when taken by the Chaldeans ; or covered with carcasses and blood, as when taken by the Romans : an intimation of which more distant events, though not immediate subjects of the prophecy, may perhaps be given in this obscure passage.

3. —*like David*] For כדור read כדור ; so LXX, and two MSS, and f. two more.

Ibid. —*towers*—] For מצרות read מצודות ; so LXX, and five MSS, one of them ancient.

4. —*a feeble speech*] That the souls of the dead uttered a feeble stridulous sound, very different from the natural human voice, was a popular notion among the heathens as well as among the Jews. This appears from several passages of their poets—Homer, Virgil, Horace. The pretenders to the art of necromancy, who were chiefly women, had an art of speaking with a feigned voice, so as to deceive those who applied to them, by making them believe that it was the voice of the ghost. They had a way of uttering sounds, as if they were formed, not by the organs of speech, but deep in the chest, or in the belly ; and were thence called *εργαστριμυθοι*, ventriloqui : they could make the voice seem to come from beneath the ground, from a distant part, in another direction, and not from themselves, the better to impose upon those who consulted them. Εξεπιτηδες το γένος τουτο τον αμυδρον ηχον επιτηδευουνται, ινα δια την ασαφειαν της φωνης τον του ψευδους αποδιδρασκωσιον ελεγχον : Psellus de Dæmonibus, apud Bochart. i. p. 731. “ These people studiously acquire, and affect on purpose, this sort of obscure sound, that by the uncertainty of the voice they may the better escape being detected in the cheat.” From these arts of the necroman-

cers the popular notion seems to have arisen, that the ghost's voice was a weak, stridulous, almost inarticulate sort of sound, very different from the speech of the living.

5. —*the proud*—] For זרִיך, *thy strangers*, read זרִים, *the proud*, LXX; parallel and synonymous to עֲרִיצִים, *the terrible*, in the next line: the ך was at first ך in a MS. See note on xxv. 2.

5—7. *But the multitude of the proud*—] These verses contain an admirable description of the destruction of Sennacherib's army, with a beautiful variety of the most expressive and sublime images; perhaps more adapted to shew the greatness, the suddenness, and horror, of the event, than the means and manner by which it was effected. Compare chap. xxx. 30—33.

7. —*like as a dream*—] This is the beginning of the comparison, which is pursued and applied in the next verse. Sennacherib and his mighty army are not compared to a dream, because of their sudden disappearance; but the disappointment of their eager hopes is compared to what happens to a hungry and thirsty man, when he awakes from a dream in which fancy had presented to him meat and drink in abundance, and finds it nothing but a vain illusion. The comparison is elegant and beautiful in the highest degree, well wrought up, and perfectly suited to the end proposed: the image is extremely natural, but not obvious; it appeals to our inward feelings, not to our outward senses; and is applied to an event in its concomitant circumstances exactly similar, but in its nature totally different. See De S. Poes. Hebr. Prælect. xii. For beauty and ingenuity it may fairly come in competition with one of the most elegant of Virgil, (greatly improved from Homer, Iliad xxii. 199.), where he has applied to a different purpose, but not so happily, the same image of the ineffectual working of imagination in a dream:—

“ Ac veluti in somnis oculos ubi languida pressit  
Nocte quies, necquicquam avidos extendere cursus  
Velle videmur, et in mediis conatibus ægri  
Succidimus; non lingua valet, non corpore notæ  
Sufficiunt vires, nec vox, aut verba sequuntur.” Æn. xii. 908.

“ And as, when slumber seals the closing sight,  
The sick wild fancy labours in the night;  
Some dreadful visionary foe we shun  
With airy strides, but strive in vain to run :

In vain our baffled limbs their powers essay ;  
 We faint, we struggle, sink, and fall away :  
 Drain'd of our strength, we neither fight nor fly,  
 And on the tongue the struggling accents die." Pitt.

Lucretius expresses the very same image with Isaiah :—

" Ac veluti in somnis sitiens quum quærit, et humor  
 Non datur, ardorem in membris qui stinguere possit :  
 Sed laticum simulachra petit, frustra que laborat,  
 In medioque sitit torrenti flumine potans." iv. 1091.

Ibid. —*their armies and their towers*] For צביה ומצודה, I read with the Chald. צבאם ומצרתם.

9. *They are drunken, but not with wine.*] See note on chap. li. 21.

11. *I cannot read it*—] An ancient MS and LXX have preserved a word here, lost out of the text, לקרות, (for לקראת), αναγινωσκον.

13. *JEHOVAH*—] For אדני, sixty-three MSS and three editions read יהוה, and five MSS add יהוה.

Ibid. *And vain*—] I read, for ותהי ותהי with LXX, Matt. xv. 9. Mark vii. 7.; and for מלמדים, מלמודה with Chald.

17. *Ere Lebanon become like Carmel*—] A mashal, or proverbial saying, expressing any great revolution of things; and, when respecting two subjects, an entire reciprocal change: explained here by some interpreters, I think with great probability, as having its principal view beyond the revolutions then near at hand—to the rejection of the Jews, and the calling of the Gentiles. The first were the vineyard of God, ברם אל, (if the Prophet, who loves an allusion to words of like sounds, may be supposed to have intended one here), cultivated and watered by him in vain, to be given up, and to become a wilderness: compare chap. v. 1—7. The last had been hitherto barren, but were, by the grace of God, to be rendered fruitful. See Matt. xxi. 43. Rom. xi. 30, 31. Carmel stands here opposed to Lebanon, and therefore is to be taken as a proper name.

21. —*that pleaded in the gate*] "They are heard by the treasurer, master of the horse, and other principal officers of the regency [of Algiers], who sit constantly in the gate of the palace for that purpose;" [that is, the distribution of justice]: Shaw's Travels, p. 315. fol. He adds, in the note, "That we read of the *elders in the gate*, Dent. xxii. 15. xxv. 7.; and Isa. xxix. 21. Amos v. 10. of *him*



that reproveth and rebuketh in the gate. The Ottoman Court likewise seems to have been called *the Port*, from the distribution of justice, and the dispatch of public business, that is carried on in the gates of it."

22. —*the God of the house of Jacob.*] I read אל as a noun, not a preposition: the parallel line favours this sense; and there is no address to the house of Jacob, to justify the other.

Ibid. —*covered with confusion*] יחורו, Chald. ut δ [μεταξάλας], Theod. εντραπησσαι, Syr. נחפרו, videtur legendum יחפרו: hic enim solum legitur verbum חור, nec in linguis affinis habet pudoris significationem:" SECKER.

23. *When his children shall see—*] For בראתו, I read בראח, with LXX and Syr.

## CHAPTER XXX.

1. *Who ratify covenants—*] Heb. "Who pour out a libation." Sacrifice and libation were ceremonies constantly used, in ancient times, by most nations, in the ratifying of covenants: a libation therefore is used for a covenant, as in Greek the word σπονδή, for the same reason, stands for both. This seems to be the most easy explication of the Hebrew phrase; and it has the authority of the LXX, σπονησας σπονδα.

4. —*at Hanes*] Six MSS, and perhaps six others, read חנם, *in vain*, for חנס, *Hanes*; and so also LXX, who read likewise יגיעו, *laboured*, for יגיעו, *arrived at*.

5. —*were ashamed—*] Eight MSS (one ancient) read הביש without א. So Chald. and Vulg.

Ibid. *But proved—*] Four MSS (three ancient) after כי add אם, which seems wanted to complete the phrase in its usual form.

8. *The burthen—*] משא seems here to be taken in its proper sense; the *load*, not the *oracle*. The same subject is continued; and there seems to be no place here for a new title to a distinct prophecy.

Ibid. —*a land of distress—*] The same deserts are here spoken of which the Israelites passed through when they came out of Egypt; which Moses describes, Dent. viii. 15. as "that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought; where there was no

water :” And which was designed to be a kind of barrier between them and Egypt, of which the Lord had said, “Ye shall henceforth return no more that way ;” Deut. xvii. 16.

6. —*will not profit them*] A MS adds in the margin the word לְמוֹ, which seems to have been lost out of the text : it is authorized by LXX and Vulg.

7. *Rahab the Inactive*] The two last words, הֵם שָׁבָה, joined into one, make the participle *pihel*, הַמְּשֻׁבָּה. I find, that the learned Professor Doederlein, in his version of Isaiah, and note on this place, has given the same conjecture ; which he speaks of as having been formerly published by him. A concurrence of different persons in the same conjecture, adds to it a greater degree of probability.

8. *For a testimony*] לִיעִד, so Syr. Chald. Vulg. and LXX, in MSS Pachom. and 1. D. 11. εἰς μαρτυρίαν ; which words have been lost out of the other copies of LXX.

12. —*in obliquity*] בְּעִקֵּשׁ, transposing the two last letters of בְּעִשְׁק, *in oppression*, which seems not to belong to this place : a very probable conjecture of Houbigant.

13. —*a swelling in a high wall*] It has been observed before, that the buildings in Asia generally consist of little better than what we call mud-walls. “All the houses at Ispahan,” says Thevenot, vol. ii. p. 159. “are built of bricks made of clay and straw, and dried in the sun ; and covered with a plaster made of a fine white stone. In other places in Persia, the houses are built with nothing else but such bricks, made with tempered clay and chopped straw, well mingled together, and dried in the sun, and then used ; but the least rain dissolves them.” Sir John Chardin’s MS remark on this place of Isaiah is very apposite : “Murs en Asie étant faits de terre, se fendent ainsi par milieu et de haut en bas.” This shews clearly how obvious and expressive the image is. The Psalmist has in the same manner made use of it, to express sudden and utter destruction :

“Ye shall be slain all of you ;

[Ye shall be] like an inclining wall, like a shattered fence.”

Psal. lxii. 4.

14. —*and spareth it not*] Five MSS add the conjunction וְ to the negative ; וְלֹא.

17. —*ten thousand*—] In the second line of this verse a word is manifestly omitted, which should answer to *one thousand* in the first : LXX supply πᾶλλαι, רַבִּים. But the true word is רַבְבָּה ; as, I am persuaded, any one will be

convinced, who will compare the following passages with this place:

“How should one chase a thousand;

And two put ten thousand [רַבְבָּה] to flight?”

Deut. xxxii. 30.

“And five of you shall chase a hundred;

And a hundred of you shall chase [רַבְבָּה] ten thousand.”

Lev. xxvi. 8.

18. —*shall he expect in silence*] For יָרוּם, *he shall be exalted*, which belongs not to this place, Houbigant reads יָרוּם, *he shall be silent*: and so it seems to be in a MS. Another MS instead of it reads יָשׁוּב, *he shall return*. The mistakes occasioned by the similitude of the letters ו and ר are very frequent, as the reader may have already observed.

19. *When a holy people—*] Λαός ἅγιος, LXX, עַם קָדוֹשׁ. The word קָדוֹשׁ, lost out of the text, but happily supplied by LXX, clears up the sense, otherwise extremely obscure.

Ibid. —*shalt implore him with weeping*] The negative particle לֹא is not acknowledged by LXX. It may perhaps have been written by mistake for לוֹ, of which there are many examples.

20. *Though JEHOVAH—*] For אֲרָנִי, sixteen MSS and three editions have יְהוָה.

21. —*to the right, or to the left*] Syr. Chalk. Vulg. translate as if, instead of כִּי—וְכִי, they read לֹא—וְלֹא.

22. *And ye shall treat—*] The very prohibition of Moses, Deut. vii. 25. only thrown out of the prose into the poetical form: “The graven images of their gods ye shall burn with fire: thou shalt not desire the silver or the gold that is on them; nor take it unto thee, lest thou be snared therein; for it is an abomination to JEHOVAH thy God.”

25. —*the mighty—*] מַגְדִּילִים, Sym. μεγαλυνουσιν, Aquila; רַבְרַבִּין, Chald.

26. —*shall be sevenfold*] The text adds, כְּאוֹר שִׁבְעָה, *as the light of seven days*; a manifest gloss, taken in from the margin: it is not in most of the copies of LXX; it interrupts the rhythmical construction, and obscures the sense by a false, or at least an unnecessary, interpretation.

27. —*the flame—*] מִשְׁאָה; this word seems to be rightly rendered in our translation *the flame*, Judg. xx. 38. 40. &c.; a sign of *fire*, Jer. vi. 1. called properly מִשְׁאָה, an *elevation*, from its tending upwards.

28. —*to toss the nations with the van of perdition*] The

word להנפה is in its form very irregular. Kimchi says it is for להניף. Houbigant supposes it to be a mistake, and shews the cause of it; the joining it to the ה, which should begin the following word. The true reading is להניף הגוים.

The Vulgate seems to be the only one of the ancient interpreters who has explained rightly the sense; but he has dropped the image: “ad perdendas gentes in nihilum.” Kimchi’s explanation is to the following effect: “נפה is a van with which they winnow corn; and its use is to cleanse the corn from the chaff and straw: but the van, with which God will winnow the nations, will be the van of emptiness, or perdition; for nothing useful shall remain behind, but all shall come to nothing, and perish. In like manner, a bridle is designed to guide the horse in the right way; but the bridle which God will put in the jaws of the people shall not direct them aright, but shall make them err, and lead them into destruction.” This latter image the Prophet has applied to the same subject afterward, chap. xxxvii. 29.

“I will put my bridle in thy jaws,  
And turn thee back by the way in which thou camest.”

And as to the former it is to be observed, that the van of the ancients was a large instrument, somewhat like a shovel, with a long handle, with which they tossed the corn mixed with the chaff and chopped straw into the air, that the wind might separate them. See Hammond on Matt. iii. 12.

31. *He, that was—*] “Post אשר forte excidit אשר :”  
SECKER.

32. —*the rod of correction*] For מוסרה, the *grounded* staff, of which no one yet has been able to make any tolerable sense, Le Clerc conjectured מוסרה, *of correction*; see Prov. xxii. 15.: and so it is in two MSS (one of them ancient), and seems to be so in the Bodley MS. Syr. has רשועבדה, *virga domans, vel subjectionis*.

Ibid. —*against them*] For בה, fifty-two MSS and five editions read במ.

Ibid. —*with tabrets and harps*] With every demonstration of joy and thanksgiving for the destruction of the enemy in so wonderful a manner: with hymns of praise, accompanied with musical instruments. See ver. 29.

33. *For Tophet is ordained—*] Tophet is a valley very near to Jerusalem, to the south-east, called also the valley of Hinnom, or Gehenna; where the Canaanites, and afterwards the Israelites, sacrificed their children, by making them pass

through the fire—that is, by burning them in the fire—to Moloch. It is therefore used for a place of punishment by fire; and by our blessed Saviour in the gospel for hell-fire; as the Jews themselves had applied it. See Chald. on Isa. xxxiii. 14. where מוֹקֵדֵי עֵלֶם is rendered “the Gehenna of everlasting fire.” Here the place where the Assyrian army was destroyed is called Tophet by a metonymy; for the Assyrian army was destroyed probably at a greater distance from Jerusalem, and quite on the opposite side of it: for Nob is mentioned as the last station from which the king of Assyria should threaten Jerusalem, chap. x. 32. where the Prophet seems to have given a very exact chorographical description of his march in order to attack the city.

## CHAPTER XXXI.

1. *Who trust*—] For לִי, 1<sup>mo</sup>, twenty MSS, and LXX and Vulg. read לִי, without the conjunction.

2. —*his word*] דְּבָרִי, singular, without י; MS and LXX, and Targ. Hieros.

4. *Like as the lion*—] This comparison is exactly in the spirit and manner, and very nearly approaching to the expression, of Homer:

Βῆ δ' ἴμεν, ὥστε λεων ὀρεσίτροφος, ὅσ' ἐπιδευσῆς  
 Δηρὸν ἐν κρείων, κελεται δὲ ἐ θυμὸς ἀγηνῶρ,  
 Μηλῶν πεύρησσοντα, καὶ ἐς πυκινὸν δομον εἰλθεν·  
 Εἰπερ γὰρ χ' ἐύρησι παρ' αὐτοφί βωτορᾶς ἀνδρᾶς  
 Σὺν κούσι καὶ δαρεσσι φυλάσσοντας περὶ μῆλα,  
 Οὐ ῥα τ' ἀπειρητὸς μεμνὼν σταθμοῖο διεσθαι·  
 Ἀλλ' ὁ γ' ἄρ' ἡ ἥρπαξ μετὰ λυμένοσ, ἥε καὶ αὐτὸς  
 Ἐέλπῃ· ἐν πρώτοισι θοῆς ἀπο χειρὸς ἀκοντι.

Il. xii. 299.

As the bold lion, mountain-bred, now long  
 Famish'd, with courage and with hunger stung,  
 Attempts the thronged fold: him nought appals,  
 Though dogs and armed shepherds stand in guard  
 Collected; he nathless undaunted springs  
 O'er the high fence, and rends the trembling prey;  
 Or rushing onward in his breast receives  
 The well-aimed spear.

Of metaphors, allegories, and comparisons of the Hebrew poets, in which the divine nature and attributes are represented under images taken from brutes and other low ob-

jects; of their effect, their sublimity, and the cause of it; see De S. Poes. Hebr. Prælect. xvi. sub fin.

5. *leaping forward*—] The generality of interpreters observe, in this place, an allusion to the deliverance which God vouchsafed to his people, when he destroyed the first-born of the Egyptians, and exempted those of the Israelites sojourning among them by a peculiar interposition. The same word is made use of here which is used upon that occasion, and which gave the name to the feast which was instituted in commemoration of that deliverance; פסח. But the difficulty is, to reconcile the commonly received meaning of that word with the circumstances of the similitude here used to illustrate the deliverance, represented as parallel to the deliverance in Egypt:—

“As the mother-birds hovering over their young;  
So shall JEHOVAH God of Hosts protect Jerusalem,  
Protecting and delivering, *passing over*, and rescuing her.”

This difficulty is, I think, well solved by Vitranga; whose remark is the more worthy of observation, as it leads to the true meaning of an important word, which hitherto seems greatly to have been misunderstood; though Vitranga himself, as it appears to me, has not exactly enough defined the precise meaning of it. He says, “פסח signifies to cover, to protect by covering; σκεπασω ὑμας, LXX; JEHOVAH *obteget* ostium:” whereas it means that particular action or motion, by which God at that time placed himself in such a situation as to protect the house of the Israelite against the destroying angel—to spring forward, to throw one’s self in the way, in order to cover and protect. Cocceius comes nearer to the true meaning than Vitranga, by rendering it *gradum facere*, to march, to step forward: Lexicon in v. The common meaning of the word פסח upon other occasions is to halt, to be lame, to leap as in a rude manner of dancing, (as the prophets of Baal did, 1 Kings xviii. 26.); all which agrees very well together; for the motion of a lame person is a perpetual springing forward, by throwing himself from the weaker upon the stronger leg. The common notion of God’s passing over the houses of the Israelites is, that in going through the land of Egypt to smite the first-born, seeing the blood on the door of the houses of the Israelites, he passed over, or skipped, those houses, and forbore to smite them. But that this is not the true notion of the thing, will be plain from considering the words of the

sacred historian ; where he describes very explicitly the action : “ For JEHOVAH will pass through, to smite the Egyptians ; and when he seeth the blood on the lintels and on the two side-posts, JEHOVAH will spring forward over (or before) the door, *וַיַּפְסֵחַ יְהוָה עַל הַפֶּתַח*, and will not suffer the destroyer to come into your houses to smite *you* ;” *Exod. xii. 23.* Here are manifestly two distinct agents, with which the notion of *passing over* is not consistent ; for that supposes but one agent : The two agents are the destroying angel passing through to smite every house ; and JEHOVAH, the protector, keeping pace with him ; and who, seeing the door of the Israelite marked with the blood, the token prescribed, leaps forward, throws himself with a sudden motion in the way, opposes the destroying angel, and covers and protects that house against the destroying angel, nor suffers him to smite it. In this way of considering the action, the beautiful similitude of the bird protecting her young, answers exactly to the application by the allusion to the deliverance in Egypt : As the mother-bird spreads her wings to cover her young, throws herself before them, and opposes the rapacious bird that assaults them ; so shall JEHOVAH protect, as with a shield, Jerusalem from the enemy, protecting and delivering, *springing forward* and rescuing her : *ὑπερβαίνων*, as the three other Greek interpreters, Aquila, Symmachus, and Theodotion, render it : LXX, *περιποιήσεται* ; instead of which, MS Pachom. has *περιέσεται*, *circumeundo proteget*, which I think is the true reading. Homer (*Il. viii. 331.*) expresses the very same image by this word :—

*Ἀλλὰ θεῶν περιέη, καὶ οἱ σάκος ἀμφεκαλύψε :*

—— “ But Ajax his broad shield display’d,  
And screen’d his brother with a mighty shade.” Pope.

—— *Ὁς Χρυσὴν ἀμφιέεληκας.*

*Il. i. 37.*

Which the Scholiast explains by *περιέεληκας, ὑπερμαχεῖς.*

6. *ye have so deeply—*] All the ancient versions read *יְקַמְּךָ*, in the second person.

7. *The sin, which their own hands have made*] The construction of the word *חַטָּה*, *sin*, in this place is not easy. The LXX have omitted it : MSS Pachom. and 1. D. 11. and Cod. Marchal. in margine, supply the omission by the word *ἁμαρτίαν*, or *ἁμαρτήματα*, said to be from Aquila’s version ; which I have followed. The learned Professor Schroeder, *Institut. Ling. Hebr. p. 298.* makes it to be *in regimine* with

יְרִיכָם, as an epithet; your *sinful hands*. The LXX render the pronoun in the third person, αἱ χεῖρες αὐτῶν; and an ancient MS has, agreeably to that rendering, לָהֶם, for לָכֶם; which word they have likewise omitted, as not necessary to complete the sense.

## CHAPTER XXXII.

1. *And princes—*] וְשָׂרִים, without ל; so the ancient versions. An ancient MS has וְשָׂרָיו, and *his* princes.

2. *As the shadow of a great rock*] The shadow of a great projecting rock is the most refreshing that is possible in a hot country; not only as most perfectly excluding the rays of the sun, but also having in itself a natural coolness, which it reflects and communicates to every thing about it.

“Speluncæque tegant, et saxea procubet umbra.”

Virg. Georg. iii. 145.

“Let the cool cave and shady rock protect them.”

Ἐπεὶ κεφαλὴν καὶ γούνατα Σείριος αἶψαι,  
 Ἀναλῆος δὲ τε χροῶς ἀπο καυμάτων· ἀλλὰ τοῦτ' ἤδη  
 Εἴη πέτρῳ τε σκίη, καὶ Βίβλινος οἶνος. Hesiod. ii. 206.

When Sirius rages, and thine aching head,  
 Parch'd skin, and feeble knees, refreshment need;  
 Then to the rock's projected shade retire,  
 With Biblin wine recruit thy wasted powers.

3. *And him the eyes*] For וְלֵא Le Clerc reads וְלֵו; of which mistake the Masoretes acknowledge there are fifteen instances; and many more are reckoned by others. The removal of the negative restores to the verb its true and usual sense.

6. *The fool will still utter folly*] A sort of proverbial saying; which Euripides (*Bacchæ*, 369.) has expressed in the very same manner and words: μῶρος γὰρ μῶρος λεγέει. Of this kind of simple and unadorned proverb or parable, see De S. Poes. Hebr. Prælect. xxiv.

Ibid. *Against JEHOVAH*] For אֵל, two MSS read עֵל, more properly.

7. *As for the niggard his instruments—*] His machinations, his designs. The paronomasia, which the Prophet frequently deals in, suggested this expression: וְכִלֵּי בָלִי. The first word is expressed with some variety in the MSS: seven MSS read וְכִלֵּי, one וְכֵל, another וְכִוִּלֵּי.



Ibid. *And to defeat the assertions—*] A word seems to have been lost here, and two others to have suffered a small alteration; which has made the sentence very obscure. The LXX have happily retained the rendering of the lost word, and restored the sentence in all its parts: *και διασαςδασαις λου-  
γους παπινουσεν εν ιουδα* במשפט יושפין במשפט. They frequently render the verb *הפר* by *διασαςδασαις*. A MS reads *ולדבר*; which gives authority for the preposition *ל* necessary to the sense; and LXX, Syr. Chald. read *במשפט*.

8. *And he by his generous—*] “Of the four sorts of persons mentioned ver. 5. three are described, ver. 6, 7, and 8. but not the fourth:” SECKER. Perhaps for *והוא* we ought to read *ושוע*.

11. *gird the sackcloth—*] *שק*, *sackcloth*, a word necessary to the sense, is here lost, but preserved by LXX, MSS Alex. and Pachom. and 1. D. 11. and Edit. Ald. and Comp. and Arab. and Syr.

Ibid. *Tremble—be disquieted—strip ye—*] *פשטה, רגזה*, &c. These are infinitives, with a paragogic *ה*, according to Schultens, Institut. Ling. Hebr. p. 453. and are to be taken in an imperative sense.

12. *Mourn ye for the pleasant field*] The LXX, Syr. and Vulg. read *ספרו*, *mourn ye*, imperative: twelve MSS (five ancient), two editions, LXX, Aquila, Sym. Theod. Syr. Vulg. all read *שדה*, *field*; not *שרי*, *breasts*.

13. —*and the brier shall come up*] All the ancient versions read *ושמיר*, with the conjunction. And an ancient MS has *תעלה בו*, which seems to be right; or rather *בה*: and there is a rasure in the place of *בו* in another ancient MS.

Ibid. *Yea over all—*] For *כי*, the ancient versions, except Vulg. seem to have read *י*. *כי* may perhaps be a mistake for *בו* or *בה* above-mentioned. It is not necessary in this place.

13—18. *Over the land of my people—*] This description of impending distress belongs to other times than that of Senacherib’s invasion, from which they were so soon delivered. It must at least extend to the ruin of the country and city by the Chaldeans. And the promise of blessings, which follows, was not fulfilled under the Mosaic dispensation; they belong to the kingdom of Messiah. Compare ver. 15. with chap. xxix. 17. and see the note there.

14. *Ophel*] It was a part of Mount Sion, rising higher than the rest; at the eastern extremity, near to the temple,

a little to the south of it ; called by Micah, iv. 8. " Ophel of the daughter of Sion." It was naturally strong by its situation, and had a wall of its own, by which it was separated from the rest of Sion.

15. *And the fruitful field*] והכרמל, fifteen MSS (six ancient), and two editions ; which seems to make the noun an appellative.

19. *The city shall be laid level with the plain*] For ויבשפלה, Syr. reads וכשפלה. The city, probably Nineveh or Babylon : but this verse is very obscure. " Saltus ; Assyriorum regnum : civitas ; magna Assyriorum castra : " Ephraem. Syr. in loc. For וברר, a MS has וירר ; and so conjectured Archbishop Secker, referring to Zech. xi. 2.

20. *who sow your seed in every watery place*] Sir John Chardin's note on this place is : " This exactly answers the manner of planting rice ; for they sow it upon the water : and before sowing, while the earth is covered with water, they cause the ground to be trodden by oxen, horses, and asses, who go mid-leg deep ; and this is the way of preparing the ground for sowing. As they sow the rice on the water, they transplant it in the water : " Harmer's Observ. i. p. 280. " Rice is the food of two-thirds of mankind : " Dr Arbuthnot. " It is cultivated in most of the eastern countries : " Miller. " It is good for all, and at all times : " Sir J. Chardin, *ibid.* " Le riz, qui est leur principal aliment et leur froment (*i. e.* des Siamois), n'est jamais assez arrosé ; il croit au milieu de l'eau, et les campagnes où on le cultive ressemblent plutôt à de marêts que non pas à des terres qu'on laboure avec la charrue. Le riz a bien cette force, que quoy qu'il y ait six ou sept pieds d'eau sur lui, il pousse toujours sa tige au dessus, et le tuyau qui le porte s'élève et croit à proportion de la hauteur de l'eau qui noye son champ : " Voyage de l'Evêque de Beryte, p. 144. ; Paris, 1666.

## CHAPTER XXXIII.

THE plan of the prophecy, continued in this chapter, and which is manifestly distinct from the foregoing, is peculiarly elegant. To set it in a proper light, it will be necessary to mark the transitions from one part of it to another.

In ver. 1. the Prophet addresses himself to Senacherib, briefly, but strongly and elegantly, expressing the injustice

of his ambitious designs, and the sudden disappointment of them.

Ver. 2. the Jews are introduced offering up their earnest supplications to God in their present distressful condition ; with expressions of their trust and confidence in his protection.

Ver. 3. and 4. the Prophet, in the name of God, or rather God himself, is introduced addressing himself to Senacherib, and threatening him, that notwithstanding the terror which he had occasioned in the invaded countries, yet he should fall, and become an easy prey to those whom he had intended to subdue.

Ver. 5. and 6. a chorus of Jews is introduced, acknowledging the mercy and power of God, who had undertaken to protect them ; extolling it with direct opposition to the boasted power of their enemies ; and celebrating the wisdom and piety of their king Hezekiah, who had placed his confidence in the favour of God.

Then follows, ver. 7—9. a description of the distress and despair of the Jews, upon the king of Assyria's marching against Jerusalem, and sending his summons to them to surrender, after the treaty he had made with Hezekiah on the conditions of his paying, as he actually did pay to him, three hundred talents of silver, and thirty talents of gold ; 2 Kings xviii. 14—16.

Ver. 10. God himself is again introduced, declaring that he will interpose in this critical situation of affairs, and disappoint the vain designs of the enemies of his people, by discomfiting and utterly consuming them.

Then follows, ver. 11—22. still in the person of God, (which however falls at last into that of the Prophet), a description of the dreadful apprehensions of the wicked in those times of distress and imminent danger ; finely contrasted with the confidence and security of the righteous, and their trust in the promises of God, that he will be their never-failing strength and protector.

The whole concludes, in the person of the Prophet, with a description of the security of the Jews under the protection of God, and of the wretched state of Senacherib and his army, wholly discomfited, and exposed to be plundered even by the weakest of the enemy.

Much of the beauty of this passage depends on the explanation above given of ver. 3. and 4. as addressed by the

Prophet, or by God himself, to Senacherib; not, as it is usually taken, as addressed by the Jews to God, ver. 3. and then, ver. 4. as addressed to the Assyrians. To set this in a clear light, it may be of use to compare it with a passage of the Prophet Joel; where, speaking of the destruction caused by the locusts, he sets in the same strong light of opposition, as Isaiah does here, the power of the enemy, and the power of JEHOVAH who would destroy that enemy. Thus Isaiah, to Senacherib:

“When thou didst raise thyself up, the nations were dispersed.  
ver. 3.

“But now will I arise, saith JEHOVAH;  
Now will I be exalted.”

ver. 10.

And thus Joel, ii. 20, 21.

“His stink shall come up, and his ill savour shall ascend;  
Though he hath done great things.  
Fear not, O land, be glad and rejoice;  
For JEHOVAH will do great things.”

1. *thou plunderer*—] See note on chap. xxi. 2.

Ibid. —*when thou art weary*—] “כנלתך, alibi non extat in s. s. nisi f. Job xv. 29. —simplicius est legere כבלתך. Vid. Capell. nec repugnat Vitranga. Vid. Dan. ix. 24. כלה, התיים.” SECKER.

2. *our strength*—] For זרעם, Syr. Chald. Vulg. read זרעני, in the first person of the pronoun, not the third: the edition of Felix Pratensis has זרעתינו in the margin.

3. *From thy terrible voice*—] For המון, LXX and Syr. read אמין; whom I follow.

6. —*thy treasure*—] Ο θησαυρος σου, Sym. He had in his copy אצרך, not אצרו.

7. —*the mighty men raise a grievous cry*] Three MSS read אראלים; that is, lions of God, or strong lions: so they called valiant men *heroes*; which appellation the Arabians and Persians still use. See Bochart, Hieroz. Part I. lib. iii. cap. 1. “Mahomet ayant reconnu Hamzeh son oncle pour homme de courage et de valeur, lui donne le titre ou surnom d’Assad Allah, qui signifie, le Lion de Dieu:” D’Herbelot, p. 427. And for חצה, Syr. and Chald. read קשה; whom I follow. Chald. Syr. Aquila, Sym. and Theod. read אראה להם, or יראה; with what meaning, is not clear.

9. —*are stripped*—] LXX, φανερα εσται they read ונערה.

11. *And my spirit*—] “For רוחכם, read רוחי כמו:”



Where the latter line only varies the expression of the former. And our blessed Saviour reasons with the Jews on the same principle: "Whether is it easier to say to the sick of the palsy, Thy sins are forgiven thee; or to say, Arise, and take up thy bed, and walk?" Mark ii. 9. See also Matt. viii. 17. Isa. liii. 4. "Qui locus Isaiaë, 1 Pet. ii. 24. refertur ad remissionem peccatorum: hic vero ad sanationem morborum, quia ejusdem potentiaë et bonitatis est utrumque præstare; et, quia peccatis remissis, et morbi, qui fructus sunt peccatorum, pelluntur:" Wetstein on Matt. viii. 17.

That this prophecy was exactly fulfilled, I think we may gather from the history of this great event given by the Prophet himself. It is plain that Hezekiah, by his treaty with Senacherib, by which he agreed to pay him three hundred talents of silver and thirty talents of gold, had stripped himself of his whole treasure: he not only gave him all the silver and gold that was in his own treasury, and in that of the temple, but was even forced to cut off the gold from the doors of the temple and from the pillars, with which he had himself overlaid them, to satisfy the demands of the king of Assyria: but after the destruction of the Assyrian army we find, that he "had exceeding much riches, and that he made himself treasuries for silver, and for gold, and for precious stones," &c.; 2 Chron. xxxii. 27. He was so rich, that out of pride and vanity he displayed his wealth to the ambassadors from Babylon. This cannot be otherwise accounted for, than by the prodigious spoil that was taken on the destruction of the Assyrian army.

## CHAPTERS XXXIV. & XXXV.

THESE two chapters make one distinct prophecy; an entire, regular, and beautiful poem, consisting of two parts: the first containing a denunciation of Divine vengeance against the enemies of the people or church of God; the second describing the flourishing state of the church of God, consequent upon the execution of those judgments. The event foretold is represented as of the highest importance, and of universal concern: all nations are called upon to attend to the declaration of it; and the wrath of God is denounced against all the nations, that is, all those that

had provoked to anger the defender of the cause of Sion. Among those, Edom is particularly specified. The principal provocation of Edom was their insulting the Jews in their distress, and joining against them with their enemies the Chaldeans: see Amos i. 11. Ezek. xxv. 12. xxxv. 15. Psal. cxxxvii. 7. Accordingly the Edomites were, together with the rest of the neighbouring nations, ravaged and laid waste by Nebuchadnezzar: see Jer. xxv. 15—26. Mal. i. 3, 4.; and see Marsham, Can. Chron. Sæc. xviii. who calls this the age of the destruction of cities. The general devastation spread through all these countries by Nebuchadnezzar, may be the event which the Prophet has primarily in view in the xxxivth chapter; but this event, as far as we have any account of it in history, seems by no means to come up to the terms of the prophecy, or to justify so high-wrought and so terrible a description. And it is not easy to discover what connexion the extremely flourishing state of the church or people of God, described in the next chapter, could have with those events; and how the former could be the consequence of the latter, as it is there represented to be. By a figure very common in the prophetic writings, any city, or people, remarkably distinguished as enemies of the people and kingdom of God, is put for those enemies in general. This seems here to be the case with Edom and Botsra. It seems therefore reasonable to suppose, with many learned expositors, that this prophecy has a further view to events still future; to some great revolutions to be effected in later times, antecedent to that more perfect state of the kingdom of God upon earth, and serving to introduce it, which the Holy Scriptures warrant us to expect.

That the xxxvth chapter has a view beyond any thing that could be the immediate consequence of those events, is plain from every part, especially from the middle of it, ver. 5, 6.; where the miraculous works wrought by our blessed Saviour are so clearly specified, that we cannot avoid making the application. And our Saviour himself has moreover plainly referred to this very passage as speaking of him and his works: Matt. xi. 4, 5. He bids the disciples of John to go and report to their master the things which they heard and saw; that the blind received their sight, the lame walked, and the deaf heard; and leaves it to him to draw the conclusion in answer to his inquiry, whether he who

performed the very works which the Prophets foretold should be performed by the Messiah, was not indeed the Messiah himself? And where are these works so distinctly marked by any of the Prophets as in this place? and how could they be marked more distinctly? To these the strictly literal interpretation of the Prophet's words directs us. According to the allegorical interpretation they may have a further view: This part of the prophecy may run parallel with the former, and relate to the future advent of Christ; to the conversion of the Jews, and their restitution to their land; to the extension and purification of the Christian faith;—events predicted in the Holy Scriptures as preparatory to it.

1. *And attend unto me—*] A MS adds in this line the word אֵלַי, *unto me*, after לְאַמִּים; which seems to be genuine.

4. *And all the host of heaven—*] See note on chap. xxiv. 21. and De S. Poesi Hebræorum Præl. ix.

5. *For my sword is made bare in the heaven*] There seems to be some impropriety in this, according to the present reading, “my sword is made drunken, or is bathed, in the heavens;” which forestalls, and expresses not in its proper place, what belongs to the next verse: for the sword of JEHOVAH was not to be bathed or glutted with blood in the heavens, but in Botsra and the land of Edom: In the heavens it was only prepared for slaughter. To remedy this, Archbishop Secker proposes to read, for בְּדָמַם, בְּשָׁמַם; referring to Jer. xlv. 10. But even this is premature, and not in its proper place. The Chaldee, for רוּחָה, תְּחַגְלִי, *shall be revealed, or disclosed*: perhaps he read תְּרִאָה, or נִרְאָה. Whatever reading, different I presume from the present, he might find in his copy, I follow the sense which he has given of it.

6. *For JEHOVAH celebrateth a sacrifice*] Ezekiel has manifestly imitated this place of Isaiah: he hath set forth the great leaders and princes of the adverse powers under the same emblems of goats, bulls, rams, fatlings, &c. and has added to the boldness of the imagery, by introducing God as summoning all the fowls of the air, and all the beasts of the field, and bidding them to the feast which he has prepared for them by the slaughter of the enemies of his people:—

“And thou, son of man,

Thus saith the Lord JEHOVAH:



Say to the bird of every wing,  
 And to every beast of the field,  
 Assemble yourselves, and come ;  
 Gather together from every side,  
 To the sacrifice which I make for you,  
 A great slaughter on the mountains of Israel.  
 And ye shall eat flesh and drink blood :  
 The flesh of the mighty shall ye eat,  
 And the blood of the lofty of the earth shall ye drink ;  
 Of rams, of lambs, and of goats,  
 Of bullocks, all of them the fat ones of Basan :  
 And ye shall eat fat, till ye are cloyed,  
 And drink blood, till ye are drunken ;  
 Of my slaughter, which I have slain for you."

Ezek. xxxix. 16, 17.

The sublime author of the Revelation (chap. xix. 17, 18.) has taken this image from Ezekiel, rather than from Isaiah.

7. —*with their blood*] מִדָּמָם : so an ancient MS, Syr. and Chald.

8. —*the defender of the cause of Sion*] אֲדֹנָי, דִּין, דִּין, *a judge* ; so from רִיב, רִיב, *an advocate, or defender* : *Judici Sionis*, Syr.

11. —*over her scorched plains*] The word חֲרִיבָה, joined to the 12th verse, embarrasses it, and makes it inexplicable. At least I do not know that any one has yet made out the construction, or given any tolerable explication of it. I join it to the 11th verse, and supply a letter or two, which seem to have been lost. Fifteen MSS (five ancient), and two editions, read חֲרִיבָה. The first printed edition of 1486, I think nearer to the truth, חֲרִיבָה חֲרִיבָה. I read בחֲרִיבָה, or עַל חֲרִיבָה : see Jer. xvii. 6. A MS has חֲרִיבָה, and the Syriac reads חֲרִיבָה, *gaudium*, joining it to the two preceding words ; which he likewise reads differently, but without improving the sense. However, his authority is clear for dividing the verses, as they are here divided. I read שָׁם as a noun. They shall boast, יִקְרְאוּ ; see Prov. xx. 6.

13. *And in her palaces shall spring up—*] וְעָלָה בְּאַרְמֹנֶיהָ ; so read all the ancient versions.

15. *Every one her mate*] A MS adds אַל after אִשָּׁה, which seems necessary to the construction ; and so Syr. and Vulg. Another MS adds in the same place אֵת, which is equivalent.

16. *For the mouth of JEHOVAH*] הוּא, five MSS (three ancient) read יְהוָה, and another is so corrected : so

likewise LXX. Two editions have צום, and so LXX and Vulg.; and a MS has קבצם, with the masculine pronoun instead of the feminine: and so in the next verses it is להם, instead of להן, in fourteen MSS, six of them ancient.

## CHAPTER XXXV.

1. —*shall be glad.*] יִשְׁשׂוּם: In a MS the ם seems to have been added; and שום is upon a rasure in another. None of the ancient versions acknowledge it: it seems to have been a mistake arising from the next word's beginning with the same letter. Sixteen MSS have יִשְׁשׂוּם, and five MSS יִשְׁשׂם.

2. *The well-watered plain of Jordan.*] For יִרְדֵּן, the LXX read יִרְדֵּן; τα εὐχρηστὰ πεδία Ἰορδάνου. Four MSS read גִּלְתָּ; see Joshua xv. 19. irrigua Jordani; Houbigant: גִּירָתָּ, ripa Jordani; Kennicott. See De S. Poesi Hebr. Prælect. xx. note.

Ibid. For לָהּ, *to it*, nine MSS read לָךְ, *to thee*. See *ibid*.

7. —*the glowing sand*] שֶׁרֶב: This word is Arabic as well as Hebrew, expressing in both languages the same thing—the glowing sandy plain, which in the hot countries at a distance has the appearance of water. It occurs in the Koran, chap. xxiv. “But as to the unbelievers, their works are like a vapour in a plain; which the thirsty traveller thinketh to be water, until, when he cometh thereto, he findeth it to be nothing.” Mr Sale’s note on this place is:—“The Arabic word *serab* signifies that false appearance which in the eastern countries is often seen in sandy plains about noon, resembling a large lake of water in motion, and is occasioned by the reverberation of the sunbeams: [‘by the quivering undulating motion of that quick succession of vapours and exhalations, which are extracted by the powerful influence of the sun;’ Shaw, Trav. p. 378.] It sometimes tempts thirsty travellers out of their way, but deceives them, when they come near, either going forward, (for it always appears at the same distance), or quite vanishes.” Q. Curtius has mentioned it:—“Arenas vapor æstivi solis accendit;—camporumque non alia, quam vasti et profundi æquoris species est;” lib. vii. cap. 5. Dr Hyde gives us the precise meaning and derivation of the word:—“Dictum nomen [Barca] הַבְּרָקָה, *splendorem, seu splendentem regio-*

*nem* notat; cum ea regio radiis solaribus tam copiose collustratur, ut reflexum ab arenis lumen adeo intense fulgens, a longinquo spectantibus, ad instar corporis solaris, aquarum speciem referat; et hinc arenarum splendor et radiatio (ex lingua Persica petito nomine) dicitur *serab*, i. e. aquæ superficies, seu superficialis aquarum species:” Annot. in Peritsol. cap. 2.

Ibid. —*shall spring forth*—] The ה, in רבצה, seems to have been at first ם in MS Bodl.; whence Dr Kennicott concludes it should be רבצים. But instead of this word, Syr. Vulg. and Chald. read some word signifying *to grow, spring up, or abound*; perhaps פרצה, or פרצו; or פרץ; or הוציר, as Houbigant reads.

8. *And a highway*] The word ודרך is by mistake added to the first member of the sentence from the beginning of the following member: sixteen MSS (seven ancient) have it but once; so likewise Syr.

Ibid. —*err therein*] A MS adds בו, which seems necessary to the sense: and so Vulg. *per eam*.

Ibid. *But He shall be with them walking*—] That is, God; see ver. 4. “Who shall dwell among them, and set them an example, that they should follow his steps.” Our old English versions translated the place to this purpose: our last translators were misled by the authority of the Jews, who have absurdly made a division of the verses in the midst of the sentence, thereby destroying the construction and the sense.

9. *Neither shall he be found there*] Three MSS read ולא, adding the conjunction; and so likewise LXX and Vulg. And four MSS (one ancient) read ימצא, the verb, as it certainly ought to be, in the masculine form.

For further remarks on the two foregoing chapters, see De S. Poesi Hebr. Prælect. xx.

## CHAPTER XXXVI.

THE history of the invasion of Senacherib, and of the miraculous destruction of his army, which makes the subject of so many of Isaiah’s prophecies, is very properly inserted here, as affording the best light to many parts of those prophecies; and as almost necessary to introduce the prophecy in the xxxviith chapter, being the answer of God to Hezekiah’s

prayer, which could not be properly understood without it. We find the same narrative in the second book of Kings, chapters xviii. xix. xx.; and these chapters of Isaiah, xxxvi. xxxvii. xxxviii. xxxix. for much the most part, (the account of the sickness of Hezekiah only excepted), are but a different copy of that narration. The difference of the two copies is little more than what has manifestly arisen from the mistakes of transcribers: they mutually correct each other, and most of the mistakes may be perfectly rectified by a collation of the two copies, with the assistance of the ancient versions. Some few sentences, or members of sentences, are omitted in this copy of Isaiah, which are found in the other copy in the book of Kings. Whether these omissions were made by design or by mistake, may be doubted: these therefore I have not inserted in the translation; I shall only report them in the Notes.

3. *Then came out unto him*] Before these words, the other copy, 2 Kings xviii. 18. adds ויקראו אל המלך, “and they demanded audience of the king.”

5. *Thou hast said*] Fourteen MSS (three ancient) have it in the second person, אמרת; and so the other copy, 2 Kings xviii. 20.

6. —*in Egypt*] MS Bodl. adds מלך, *the king* of Egypt: and so perhaps Chald. might read.

7. *But if ye say*] Two ancient MSS have תאמרו in the plural number: so likewise LXX, Chald. and the other copy, 2 Kings xviii. 22.

*Ibid. only before this altar—*] See 2 Chron. xxxii. 12.

12. *destined to eat their own dung*] לאכל, “that they may eat,” as our translation literally renders it. But Syr. reads מאכל, “that they may not eat,” perhaps rightly; and afterward ומשתהו, or ושתהו, to the same purpose.

17. —*and of vineyards*] The other copy, 2 Kings xviii. 32. adds here, “a land of oil-olive, and of honey; that ye may live, and not die: and hearken not unto Hezekiah, when he seduceth you.”

19. —*of Sepharcaim—*] The other copy, 2 Kings xviii. 34. adds, of “Henah and Ivah.”

*Ibid. have they delivered*] ובי, the copulative is not expressed here by LXX, Syr. Vulg. and three MSS; nor is it in the other copy; *Ibid.* Houbigant reads הבי, with the interrogative particle: a probable conjecture, which the ancient versions, above quoted, seem to favour.

21. *But the people held their peace*] The word העם, *the people*, is supplied from the other copy; and is authorized by a MS, which inserts it after אתו.

## CHAPTER XXXVII.

7. *I will infuse a spirit into him*] “נתון בו רוח” never signifies any thing but putting a spirit into a person; this was πνευμα δυνάμει: SECKER.

9. *he sent messengers again*] The word וישמע, (*and he heard*), which occurs the second time in this verse, is repeated by mistake from the beginning of the verse. It is omitted in an ancient MS. It is a mere tautology, and embarrasses the sense. The true reading, instead of it, is ישב, which the LXX read in this place, ἀπεστρεψεν, and which is preserved in the other copy, 2 Kings xix. 9. “He returned and sent”—that is, according to the Hebrew idiom, “he sent again.”

14. —*and read them*] ויקראם, so MS Bodl. in this place; and so the other copy; instead of ויקראהו, and read it.

Ibid. —*and spread them*] ויפרשהו; הו is upon a rasure in a MS; which probably was at first ה. The same mistake as in the foregoing note.

15. —*before JEHOVAH*] That is, in the sanctuary. For אל, Syr. Chald. and the other copy, 2 Kings xix. 15. read לפני.

18. —*the nations*—] הארצות, *the lands*: instead of this word, which destroys the sense, ten MSS (one ancient) have here גוים, *nations*; which is undoubtedly the true reading, being preserved also in the other copy, 2 Kings xix. 17. Another MS suggests another method of rectifying the sense in this place, by reading מלכם, *their king*, instead of ארצם, *their land*; but it ought to be מלכיהם, “all the countries and their kings.”

20. *Save us, we beseech thee*—] The supplicating particle נא is supplied here from eighteen MSS (three ancient), and from the other copy.

Ibid. —*that thou JEHOVAH art the only God*] The word אלהים, *God*, is lost here in the Hebrew text, but preserved in the other copy, 2 Kings xix. 19. Syr. and LXX seem here to have had in their copies אלהים, instead of יהוה.

21. *Then Isaiah sent unto Hezekiah*] Syr. and LXX understand and render the verb passively, *was sent*.

Ibid. —*I have heard*] שמעתי : this word, necessary to the sense, is lost in this place out of the Hebrew text. A MS has it written above the line in a later hand. LXX and Syr. found it in their copies; and it is preserved in the other copy, 2 Kings xix. 20.

23. —*against the Holy One of Israel*] For אל, the other copy has על, rather more properly.

24. *By thy messengers*—] The text has עבדיך, *thy servants*: but the true reading seems to be מלאכיו, *thy messengers*, as in the other copy, 2 Kings xix. 23.; and as LXX and Syr. found it in their copies in this place.

Ibid. —*his extreme retreats*] The text has מרום, *the highth*; which seems to have been taken by mistake from the line but one above. A MS has here מלון, *the lodge*, or *retreat*; which is the word in the other copy, 2 Kings xix. 23.; and I think is the true reading.

25. —*strange waters*] The word זרים, *strange*, lost out of the Hebrew text in this place, is supplied from the other copy. A MS supplies the word רבים, *many*, instead of it.

Ibid. *all the canals of fenced places*] The principal cities of Egypt, the scene of his late exploits, were chiefly defended by deep moats, canals, or large lakes, made by labour and art, with which they were surrounded. See Harmer's Observ. ii. p. 304. Claudian introduces Alaric boasting of his conquests in the same extravagant manner :

“Subsidere nostris

Sub pedibus montes; arescere vidimus amnes.—

Fregi Alpes, galeisque Padum victricibus hausì.”

De Bello Getic. 526.

26. *warlike nations*] גלים נצים. It is not easy to give a satisfactory account of these two words; which have greatly embarrassed all the interpreters, ancient and modern. For גלים, I read גוים, as the LXX do in this place, γοις. The word נצים, Vulg. renders in this place *compugnantium*; in the parallel place, 2 Kings xix. 25. *pugnantium*, and LXX, μαχόμενοι, *fighting, warlike*. This rendering is as well authorized as any other that I know of, and, with the reading of LXX, perfectly clears up the construction.

27. *corn blasted*] שרומה. It does not appear that there is any good authority for this word. The true reading seems to be שרפה, as it is in four MSS (two ancient), here, and in the other copy.

29. *I will put my hook in thy nose*] “Et frænum meum :

Jonathan vocem מֶחֱג interpretedatus est זָמַם, *i. e.* annulum, sive uncum, eumque ferreum, quem infigunt naribus camelæ: eoque trahitur, quoniam illa feris motibus agitur: et hoc est, quod discimus in Talmude; et camela cum annulo narium: scilicet, egreditur die Sabbathi:” Jarchi in 2 Reg. xix. 28. “Ponam circulum in naribus tuis:” Hieron. Just as at this day they put a ring into the nose of the bear, the buffalo, and other wild beasts, to lead them, and to govern them when they are unruly.

35. *And the angel*—] Before “the angel,” the other copy, 2 Kings xix. 35. adds, “it came to pass the same night, that”——

The Prophet Hosea has given a plain prediction of this miraculous deliverance of the kingdom of Judah:

“And to the house of Judah I will be tenderly merciful:  
And I will save them by JEHOVAH their God.  
And I will not save them by the bow;  
Nor by sword, nor by battle;  
By horses, nor by horsemen.”

Hosea i. 7.

## CHAPTER XXXVIII.

2. *Then Hezekiah turned his face to the wall*] The furniture of an eastern divan or chamber, either for the reception of company or for private use, consists chiefly of carpets spread on the floor in the middle, and of sophas or conches ranged on one or more sides of the room, on a part raised somewhat above the floor. On these they repose themselves in the day, and sleep at night. It is to be observed, that the corner of the room is the place of honour. Dr Pococke, when he was introduced to the Sheik of Furshout, found him sitting in the corner of his room. He describes another Arab Sheik “as sitting in a corner of a large green tent, pitched in the middle of an encampment of Arabs; and the Bey of Girge as placed on a sopha in a corner to the right as one entered the room:” Harmer’s Obs. ii. p. 60. Lady Mary W. Montague, giving an account of a visit which she made to the Kahya’s lady at Adrianople, says, “She ordered cushions to be given me, and took care to place me in the corner, which is the place of honour:” Letter xxxiii. The reason of this seems to be, that the person so placed is distinguished, and in a manner separated

from the rest of the company, and as it were guarded by the wall on each side. We are to suppose Hezekiah's couch placed in the same situation; in which, turning on either side, he must turn his face to the wall; by which he would withdraw himself from those who were attending upon him in his apartment, in order to address his private prayer to God.

4, 5. The words in the translation included within crotchets are supplied from the parallel place, 2 Kings xx. 4, 5. to make the narration more perfect. I have also taken the liberty, with Houbigant, of bringing forward the two last verses of this chapter, and inserting them in their proper places of the narration with the same mark. Kimchi's note on these two verses is as follows: "This and the following verse belong not to the Writing of Hezekiah: and I see no reason why they are written here after the Writing; for their right place is above, after *And I will protect this city*, ver. 6. And so they stand in the book of Kings;" 2 Kings xx. 7, 8. The narration of this chapter seems to be in some parts an abridgment of that of 2 Kings xx. The abridger, having finished his extract here with the 11th verse, seems to have observed, that the 7th and 8th verses of 2 Kings xx. were wanted to complete the narration: he therefore added them at the end of the chapter, after he had inserted the song of Hezekiah, probably with marks for their insertion in their proper places; which marks were afterwards neglected by transcribers: or a transcriber might omit them by mistake, and add them at the end of the chapter with such marks. Many transpositions are, with great probability, to be accounted for in the same way.

6. *I will protect this city*—] The other copy, 2 Kings xx. 6. adds, "for mine own sake, and for the sake of David my servant;" and the sentence seems somewhat abrupt without it.

8. *by which the sun is gone down*—] For בשמש, LXX, Syr. Chald. read השמש: Houbigant. In the history of this miracle in the book of Kings, 2 Kings xx. 9—11. there is no mention at all made of the sun, but only of the going backward of the shadow; which might be effected by a supernatural refraction. The first *ὁ ἡλίου* in this verse is omitted in LXX, MS Pachom.

9. *The writing of Hezekiah*.] Here the book of Kings deserts us, the song of Hezekiah not being inserted in it. Another copy of this very obscure passage (obscure not only



from the concise poetical style, but because it is probably very incorrect) would have been of great service. The MSS and ancient versions, especially the latter, will help us to get through some of the many difficulties which we meet with in it.

11. *JEHOVAH*—] יה יה seems to be יהוה in MS Bodl. and it was so at first written in another: so Syr. See Houbigant.

12. —*a shepherd's tent*—] רעי is put for רעה, say the Rabbins; Sal. b. Melec on the place: but much more probably is written imperfectly for רעים. See note on chap. v. 1.

Ibid. *My life is cut off*—] קפרתי: this verb is rendered passively, and in the third person, by Syr. Chald. Vulg.

13. The last line of the foregoing verse, מיום עד לילה, תשלימי, “In the course of the day thou wilt finish my web,” is not repeated at the end of this verse in the Syriac version; and a MS omits it. It seems to have been inserted a second time in the Hebrew text by mistake.

Ibid. *I roared*—] For שויתי, the Chaldee has נהמית: he read שאגתי, the proper term for the roaring of a lion; often applied to the deep groaning of men in sickness: see Psal. xxii. 2. xxxii. 3. xxxviii. 9. Job iii. 24. The Masoretes divide the sentence as I have done, taking בארי, *like a lion*, into the first member; and so likewise LXX.

14. *Like the swallow*—] כסים; so read two MSS, Theod. and Hieron.

Ibid. —*mine eyes fail*—] For רלו, the LXX read בלו, εἰς τὸ λυπεῖσθαι. Compare Psal. lxi. 4. cxix. 82. 123. Lam. ii. 11. iv. 17. in the Hebrew and in LXX.

Ibid. —*O Lord*—] For יהוה, thirty MSS and eight editions read אדני.

Ibid. —*contend thou*—] עשקה, with ש, Jarchi. This sense of the word is established by Gen. xxvi. 20. “he called the name of the well עשק, *Esek*, because they *strove* with him:” התעשקו, equivalent to יריבו at the beginning of the verse.

15. —*will I reflect*—] אדרכ, *recogitabo*, Vulg. *reputabo*, Hieron. in loc.

16. *For this cause shall it be declared*—] Ημερῶν αὐτῆς γὰρ ἀποκαλύψεται, καὶ αὐτῶν τῶν ἡμερῶν, LXX. They read in their copies, עליה יחנו לך ורחי רוחי; not very different from the present text, from which all the ancient versions vary. They entirely omit two words, ולכל בהן; as to which

there is some variation in the MSS. A MS has וּבָכַל, two others וּכַל, and ten MSS have בָּהֶם.

Ibid. —*hast prolonged my life.*] A MS and the Babylonish Talmud read וַתַּחַיֵּינִי; and so the ancient versions. It must necessarily be in the second person.

17. *My anguish is changed into ease*—] מָר לִי מָר, “mutata mihi est amaritudo.” Paronomasia; a figure, which the Prophet frequently admits: I do not always note it, because it cannot ever be preserved in the translation, and the sense seldom depends upon it. But here it perfectly clears up the great obscurity of the passage. See Lowth on the place.

Ibid. *Thou hast rescued*—] חֲשַׁכְתָּ, with כ instead of ק; so LXX and Vulg.: Houbigant. See Chappelow on Job xxxiii. 18.

Ibid. —*from perdition*—] מוֹשַׁחַת בְּלִי, ἡ ἀπὸ μὴ ἀπολῆται, LXX; ut non periret, Vulg.; perhaps inverting the order of the words. See Houbigant.

19. —*thy truth*] אֱלֵ אֱמֶתָךְ. A MS omits אֱל; and instead of אֱל, an ancient MS and one edition read אֶת. The same mistake as in Psal. ii. 7.

21. *Let them take a lump of figs: and they bruised them*—] God, in effecting this miraculous cure, was pleased to order the use of means not improper for that end. “Folia, et, quæ non maturuere, fici, strumis illinuntur, omnibusque quæ emollienda sunt discutiendave:” Plin. Nat. Hist. xxiii. 7. “Ad discutienda ea, quæ in corporis parte aliqua coierunt, maxime possunt—ficus arida,” &c.: Celsus, v. 11.

## CHAPTER XXXIX.

HITHERTO the copy of this history in the second book of Kings has been much the most correct: in this chapter, that in Isaiah has the advantage. In the two first verses two mistakes in the other copy are to be corrected from this: for חֲזַקִּיהוּ, *Hezekiah*, read וַיִּחְזַק, *and was recovered*; and for וַיִּשְׁמַע, *he heard*, read וַיִּשְׂמַח, *he rejoiced*.

1. —*and ambassadors.*] The LXX add here καὶ πρεσβυτεῖς; that is, וּמְלָאכִים, *and ambassadors*; which word seems necessary to the sense, though omitted in the Hebrew text both here and in the other copy, 2 Kings xx. 12. For the subsequent narration refers to them all along; “these men,

whence came they?" &c. plainly supposing them to have been personally mentioned before. See Houbigant.

6. —*to Babylon*—] בבלה; so two MSS (one ancient); rightly without doubt, as the other copy, 2 Kings xx. 17. has it.

8. *And Hezekiah said*—] The nature of Hezekiah's crime, and his humiliation on the message of God to him by the Prophet, is more expressly declared by the author of the book of Chronicles: "But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem. Notwithstanding, Hezekiah humbled himself for the pride of his heart, (both he and the inhabitants of Jerusalem), so that the wrath of the Lord came not upon them in the days of Hezekiah. And Hezekiah prospered in all his works. Howbeit, in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart;" 2 Chron. xxxii. 25, 26. 30, 31.

## CHAPTER XL.

THE course of prophecies which follow from hence to the end of the book, and which taken together constitute the most elegant part of the sacred writings of the Old Testament; interspersed also with many passages of the highest sublimity; was probably delivered in the latter part of the reign of Hezekiah. The Prophet in the foregoing chapter had delivered a very explicit declaration of the impending dissolution of the kingdom, and of the captivity of the royal house of David, and of the people, under the kings of Babylon. As the subject of his subsequent prophecies was to be chiefly of the consolatory kind, he opens them with giving a promise of the restoration of the kingdom, and the return of the people from that captivity, by the merciful interposition of God in their favour. But the views of the Prophet are not confined to this event. As the restoration of the royal family, and of the tribe of Judah, which would otherwise have soon become undistinguished, and have been irrecoverably lost, was necessary, in the design and order of Providence, for the fulfilling of God's promises of establish-

ing a more glorious and an everlasting kingdom under the Messiah, to be born of the tribe of Judah, and of the family of David; the Prophet connects these two events together, and hardly ever treats of the former without throwing in some intimations of the latter; and sometimes is so fully possessed with the glories of the future more remote kingdom, that he seems to leave the more immediate subject of his commission almost out of the question.

Indeed this evangelical sense of the prophecy is so apparent, and stands forth in so strong a light, that some interpreters cannot see that it has any other; and will not allow the prophecy to have any relation at all to the return from the captivity of Babylon. It may be useful, therefore, to examine more attentively the train of the Prophet's ideas, and to consider carefully the images under which he displays his subject. He hears a crier giving orders by solemn proclamation to prepare the way of the Lord in the wilderness; to remove all obstructions before JEHOVAH marching through the desert; through the wild, uninhabited, unpassable country. The deliverance of God's people from the Babylonish captivity is considered by him as parallel to the former deliverance of them from the Egyptian bondage. God was then represented as their king, leading them in person through the vast deserts which lay in their way to the promised land of Canaan. It is not merely for JEHOVAH himself that in both cases the way was to be prepared, and all obstructions to be removed; but for JEHOVAH marching in person at the head of his people. Let us first see how this idea is pursued by the sacred poets who treat of the Exodus, which is a favourite subject with them, and affords great choice of examples:

“When Israel came out of Egypt;  
The house of Jacob, from the barbarous people;  
Judah was his sanctuary,  
Israel his dominion.” Psal. cxiv. 1, 2.

“JEHOVAH his God is with him;  
And the shout of a king is among them:  
God brought them out of Egypt.” Numb. xxiii. 21, 22.

“Make a highway for him that rideth through the deserts:  
O God, when thou wentest forth before thy people;  
When thou marchedst through the wilderness,  
The heavens dropped—” Psal. lxxviii. 4, 7.

Let us now see how Isaiah treats the subject of the return

of the people from Babylon: they were to march through the wilderness with JEHOVAH at their head, who was to lead them, to smooth the way before them, and to supply them with water in the thirsty desert; with perpetual allusion to the Exodus:

“Come ye forth from Babylon, flee ye from the land of the Chaldeans with the voice of joy:

Publish ye this, and make it heard; utter it forth even to the end of the earth:

Say ye, JEHOVAH hath redeemed his servant Jacob:

They thirsted not in the deserts, through which he made them go;

Waters from the rock he caused to flow for them;

Yea he clave the rock, and forth gushed the waters.”

Chap. xlvi. 20, 21.

“Remember not the former things;

And the things of ancient times regard not:”

(That is, the deliverance from Egypt):

“Behold, I make a new thing;

Even now shall it spring forth: will ye not regard it?

Yea I will make in the wilderness a way;

In the desert, streams of water.” Chap. xliii. 18, 19.

“But he that trusteth in me shall inherit the land,

And shall possess my holy mountain.

Then will I say, Cast up, cast up the causeway; make clear the way;

Remove every obstruction from the road of my people.”

Chap. lvii. 13, 14.

“How beautiful appear on the mountains

The feet of the joyful messenger, of him that announceth peace;

Of the joyful messenger of good tidings, of him that announceth salvation;

Of him that sayeth to Sion, Thy God reigneth!

All thy watchmen lift up their voice, they shout together;

For face to face shall they see, when JEHOVAH returneth to Sion.

Verily not in haste shall ye go forth;

And not by flight shall ye march along;

For JEHOVAH shall march in your front;

And the God of Israel shall bring up your rear.”

Chap. lii. 7, 8. 12.

Babylon was separated from Judea by an immense tract of country, which was one continued desert; that large part of Arabia called very properly *Deserta*. It is mentioned

in history as a remarkable occurrence, that Nebuchadnezzar, having received the news of the death of his father, in order to make the utmost expedition in his journey to Babylon from Egypt and Phœnicia, set out with a few attendants, and passed through this desert. Berosus, apud Joseph. Antiq. x. 11. This was the nearest way homewards for the Jews; and whether they actually returned by this way or not, the first thing that would occur on the proposal or thought of their return, would be the difficulty of this almost impracticable passage. Accordingly the proclamation for the preparation of the way is the most natural idea, and the most obvious circumstance, by which the Prophet could have opened his subject.

These things considered, I have not the least doubt that the return of the Jews from the captivity of Babylon is the first, though not the principal, thing in the Prophet's view. The redemption from Babylon is clearly foretold; and at the same time is employed as an image to shadow out a redemption of an infinitely higher and more important nature. I should not have thought it necessary to employ so many words in endeavouring to establish what is called the literal sense of this prophecy, which I think cannot be rightly understood without it, had I not observed, that many interpreters of the first authority, in particular the very learned Vitringa, have excluded it entirely.

Yet obvious and plain as I think this literal sense is, we have nevertheless the irrefragable authority of John the Baptist, and of our blessed Saviour himself, as recorded by all the Evangelists, for explaining this exordium of the prophecy of the opening of the gospel by the preaching of John, and of the introducing of the kingdom of Messiah; who was to effect a much greater deliverance of the people of God, Gentiles as well as Jews, from the captivity of sin and the dominion of death. And this we shall find to be the case in many subsequent parts also of this prophecy, where passages manifestly relating to the deliverance of the Jewish nation, effected by Cyrus, are with good reason, and upon undoubted authority, to be understood of the redemption wrought for mankind by Christ.

If the literal sense of this prophecy, as above explained, cannot be questioned, much less surely can the spiritual; which, I think, is allowed on all hands, even by Grotius himself. If both are to be admitted, here is a plain example

of the mystical allegory, or double sense, as it is commonly called, of prophecy; which the sacred writers of the New Testament clearly suppose, and according to which they frequently frame their interpretation of passages of the Old Testament. Of the foundation and properties of this sort of allegory, see De S. Poes. Hebr. Prælect. xi.

2. *Blessings double to the punishment*] It does not seem reconcileable to our notions of the divine justice, which always punishes less than our iniquities deserve, to suppose that God had punished the sins of the Jews in double proportion: and it is more agreeable to the tenor of this consolatory message, to understand it as a promise of ample recompense for the effects of past displeasure, on the reconciliation of God to his returning people. To express this sense of the passage, which the words of the original will very well bear, it was necessary to add a word or two in the version to supply the elliptical expression of the Hebrew. Compare chap. lxi. 7. Job xlii. 10. Zech. ix. 12. חטאת signifies punishment for sin, Lam. iii. 39. Zech. xiv. 19.

3. *A voice crieth: In the wilderness—*] The idea is taken from the practice of eastern monarchs, who, whenever they entered upon an expedition, or took a journey, especially through desert and unpractised countries, sent harbingers before them to prepare all things for their passage, and pioneers to open the passes, to level the ways, and to remove all impediments. The officers appointed to superintend such preparations the Latins call *Stratores*. “Ipse (Johannes Baptista) se *stratorem* vocat Messie, cujus esset alta et elata voce homines in desertis locis habitantes ad itinera et vias Regi mox venturo sternendas et reficiendas hortari:” Mosheim, *Instituta Majora*, p. 96.

Diodorus’s account of Semiramis’s marches into Media and Persia, will give us a clear notion of the preparation of the way for a royal expedition: “In her march to Ecbatane she came to the Zarcean mountain; which extending many furlongs, and being full of craggy precipices and deep hollows, could not be passed without taking a great compass about. Being therefore desirous of leaving an everlasting memorial of herself, as well as of shortening the way, she ordered the precipices to be digged down, and the hollows to be filled up; and at a great expense she made a shorter and more expeditious road, which to this day is called from

her the Road of Semiramis. Afterward she went into Persia, and all the other countries of Asia subject to her dominion; and wherever she went, she ordered the mountains and precipices to be levelled, raised causeways in the plain country, and at a great expense made the ways passable :” *Diod. Sic. lib. ii.*

The writer of the apocryphal book called Baruch expresses the same subject by the same images; either taking them from this place of Isaiah, or from the common notions of his countrymen: “For God hath appointed, that every high hill, and banks of long continuance, should be cast down, and vallies filled up, to make even the ground, that Israel may go safely in the glory of God;” chap. v. 7.

The Jewish church, to which John was sent to announce the coming of Messiah, was at that time in a barren and desert condition, unfit without reformation for the reception of her king. It was in this desert country, destitute at that time of all religious cultivation, in true piety and good works unfruitful, that John was sent to prepare the way of the Lord by preaching repentance. I have distinguished the parts of the sentence according to the punctuation of the Masoretes, which agrees best both with the literal and the spiritual sense; which the construction and parallelism of the distich in the Hebrew plainly favours; and of which the Greek of the LXX and of the Evangelists is equally susceptible.

John was born in the desert of Judea, and passed his whole life in it, till the time of his being manifested to Israel. He preached in the same desert: it was a mountainous country; however, not entirely and properly a desert, for, though less cultivated than other parts of Judea, yet it was not uninhabited: Joshua (chap. xv. 61, 62.) reckons six cities in it. We are so prepossessed with the idea of John’s living and preaching in the desert, that we are apt to consider this particular sense of his preaching as a very important and essential part of his history: whereas I apprehend this circumstance to be no otherwise important, than as giving us a strong idea of the rough character of the man, which was answerable to the place of his education; and as affording a proper emblem of the rude state of the Jewish church at that time; which was the true wilderness meant by the Prophet, in which John was to prepare the way for the coming of the Messiah.



4. The word עֶקֶב is very generally rendered *crooked*; but this sense of the word seems not to be supported by any good authority. Ludolphus, Comment. ad Hist. Æthiop. p. 206. says, that in the Æthiopic language it signifies *clivus, locus editus*; and so the Syriac version renders it in this place עֲרֹמָא, Heb. עֲרֹמָה, *tumulus, acervus*. Thus the parallelism would be more perfect: "the hilly country shall be made level, and the precipices a smooth plain."

5. —*the salvation of our God*] These words are added here by LXX: τοῦ σωτηρίου τοῦ Θεοῦ, אֵת יְשׁוּעַת אֱלֹהֵינוּ, as it is in the parallel place, chap. lii. 10. The sentence is abrupt without it, the verb wanting its object; and I think it is genuine. Our English translation has supplied the word *it*, which is equivalent to this addition from LXX.

This omission in the Hebrew text is ancient, being prior to the Chaldee, Syriac, and Vulgate versions: but the words stand in all the copies of the LXX; and they are acknowledged by Luke, iii. 6.

6. *its glory*—] For הָדָר read הָדָר; LXX, and Vulg. and 1 Pet. i. 24.

7. *this people*—] So Syr. who perhaps read הָעָם הַזֶּה.

6—8. *A voice sayeth, Proclaim*—] To understand rightly this passage is a matter of importance; for it seems designed to give us the true key to the remaining part of Isaiah's prophecies; the general subject of which is the restoration of the people and church of God. The Prophet opens the subject with great clearness and elegance: he declares at once God's command to his messengers, (his Prophets, as the Chaldee rightly explains it), to comfort his people in captivity, to impart to them the joyful tidings that their punishment has now satisfied the divine justice, and the time of reconciliation and favour is at hand. He then introduces a harbinger giving orders to prepare the way for God leading his people from Babylon, as he did formerly from Egypt, through the wilderness; to remove all obstacles, and to clear the way for their passage. Thus far nothing more appears to be intended than a return from the Babylonish captivity; but the next words seem to intimate something much greater:

"And the glory of JEHOVAH shall be revealed;

And all flesh shall see together the salvation of our God."

He then introduces a voice commanding him to make a solemn proclamation. And what is the import of it? That

the people, the flesh, is of a vain temporary nature ; that all its glory fadeth, and is soon gone ; but that the word of God endureth for ever. What is this, but a plain opposition of the flesh to the spirit ; of the carnal Israel to the spiritual ; of the temporary Mosaic economy to the eternal Christian dispensation ? You may be ready to conclude, (the Prophet may be supposed to say), by this introduction to my discourse, that my commission is only to comfort you with a promise of the restoration of your religion and polity, of Jerusalem, of the temple, and its services and worship, in all its ancient splendour : These are earthly, temporary, shadowy, fading things, which shall soon pass away, and be destroyed for ever ; these are not worthy to engage your attention, in comparison of the greater blessings, the spiritual redemption, the eternal inheritance, covered under the veil of the former, which I have it in charge to unfold unto you. The law has only a shadow of good things ; the substance is the gospel. I promise you a restoration of the former ; which, however, is only for a time, and shall be done away, according to God's original appointment : but under that image I give you a view of the latter ; which shall never be done away, but shall endure for ever. This I take to be agreeable to St Peter's interpretation of this passage of the Prophet, quoted by him 1 Pet. i. 24, 25. " All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away ; but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." This is the same word of the Lord of which Isaiah speaks, which hath now been preached unto you by the gospel. The law and the gospel are frequently opposed to one another by St Paul under the images of flesh and spirit : " Having begun in the spirit, are ye now made perfect by the flesh ?" Gal. iii. 3.

7. *When the wind of JEHOVAH—* רוח יהוה, a wind of JEHOVAH, is a Hebraism, meaning no more than a strong wind. It is well known, that a hot wind in the East destroys at once every green thing. Compare Psal. ciii. 16. Two MSS omit the word יהוה, JEHOVAH.

9. *O daughter that bringest glad tidings*] That the true construction of the sentence is this, which makes Sion the receiver, not the publisher, of the glad tidings, (which latter has been the most prevailing interpretation), will, I think,

very clearly appear, if we rightly consider the image itself, and the custom and common practice from which it is taken. I have added the word *daughter*, to express the feminine gender of the Hebrew participle, which I know not how to do otherwise in our language. And this is absolutely necessary in order to ascertain the image; for the office of announcing and celebrating such glad tidings as are here spoken of, belonged peculiarly to the women. On occasion of any great public success, a signal victory, or any other joyful event, it was usual for the women to gather together, and with music, dances, and songs, to publish and celebrate the happy news. Thus, after the passage of the Red Sea, Miriam, and all the women, with timbrels in their hands, formed a chorus, and joined the men in their triumphant song, dancing, and throwing in alternately the refrain or burthen of the song:—

“Sing ye to JEHOVAH, for he is greatly exalted;  
The horse and his rider hath he cast into the sea.”

Exod. xv. 20, 21.

So Jephthah's daughter collected a chorus of virgins, and with dances and songs came out to meet her father, and to celebrate his victory; Judg. xi. 34. After David's conquest of Goliath, “all the women came out of the cities of Israel, singing and dancing, to meet Saul, with tabrets, with joy, and with instruments of music;” and, forming themselves into two choruses, they sung alternately,—

“Saul hath slain his thousands;  
And David his ten thousands.” 1 Sam. xviii. 6, 7.

And this gives us the true sense of a passage in the lxviii<sup>th</sup> Psalm, which has frequently been misunderstood;—

“JEHOVAH gave the word; (that is, the joyful news);  
The women, who published the glad tidings, were a great company:

The kings of mighty armies did flee, did flee;

And even the matron, who staid at home, shared the spoil.”

The word signifying *the publishers of glad tidings* is the same, and expressed in the same form by the feminine participle, as in this place; and the last distich is the song which they sung. So in this place, JEHOVAH having given the word by his Prophet, the joyful tidings of the restoration of Sion, and of God's returning to Jerusalem, (see chap. lii. 8.), the women are exhorted by the Prophet to publish the joyful news with a loud voice from eminences, whence they

might best be heard all over the country ; and the matter and burthen of their song was to be, “ Behold your God ! ”

10. —*his reward, and the recompense of his work*] That is, the reward and the recompense which he bestows, and which he will pay to his faithful servants ; this he has ready at hand with him, and holds it out before him, to encourage those who trust in him, and wait for him.

11. *The nursing ewes shall he gently lead*] A beautiful image, expressing, with the utmost propriety as well as elegance, the tender attention of the shepherd to his flock. That the greatest care in driving the cattle in regard to the dams and their young was necessary, appears clearly from Jacob’s apology to his brother Esau, Gen. xxxiii. 13. “ The flocks and the herds giving suck to their young are with me ; and if they should be over-driven, all the flock will die.” Which is set in a still stronger light by the following remark of Sir John Chardin : “ Their flocks (says he, speaking of those who now live in the East after the patriarchal manner) feed down the places of their encampments so quick, by the great numbers that they have, that they are obliged to remove them too often ; which is very destructive to their flocks, on account of the young ones who have not strength enough to follow : ” Harmer’s Observ. i. p. 126.

16. *And Lebanon is not sufficient*—] The image is beautiful and uncommon ; it has been imitated by an apocryphal writer, who however comes far short of the original :—

“ For all sacrifice is too little for a sweet savour unto thee ;  
And all the fat is not sufficient for thy burnt-offering.”

Judith xvi. 16.

19. —*and forgeth*—] For צורף, the participle, twenty-seven MSS (five ancient), and three editions, read צרף, præter. 3d person.

21. —*understood it from the foundation*—] The true reading seems to be ממוסדות, to answer to מראש in the foregoing line. It follows a word ending with מ ; and out of three *mems* concurring, it was an easy mistake to drop the middle one.

22. —*as a thin veil*] “ It is usual in the summer season, and upon all occasions, when a large company is to be received, to have the court sheltered from heat, or inclemency of the weather, by a *velum*, umbrella or veil, as I shall call it ; which, being expanded on ropes from one side of the parapet-wall to the other, may be folded or unfolded at

pleasure. The Psalmist seems to allude to some covering of this kind in that beautiful expression of spreading out the heavens like a curtain :” Shaw, Trav. p. 274.

24. *If he but blow upon them*] The LXX, Syr. Vulg. and MS Bodl. and another, have כס without the conjunction ו.

28. *And that his understanding—*] Twenty-four MSS, two editions, LXX, and Vulg. read וי, with the conjunction ו.

31. *They shall put forth fresh feathers.*] It has been a common and popular opinion, that the eagle lives and retains his vigour to a great age ; and that, beyond the common lot of other birds, he moults in his old age, and renews his feathers, and with them his youth. “Thou shalt renew thy youth like the eagle,” says the Psalmist, ciii. 5. ; on which place St Ambrose notes, “Aquila longam ætatem ducit, dum, vetustis plumis fatiscens, nova pennarum successione juvenescit.” Phile, De Animalibus, treating of the eagle, and addressing himself to the Emperor Michael Palæologus junior, raises his compliment upon the same notion :

Τούτου συ, βασιλεῦ, τὸν πολὺν ζωὴς βίον,

ἄει νεοεργῶν, καὶ νεοατηνῶν τὴν φύσιν.

Long may'st thou live, O king ; still like the eagle

Renew thy youth, and still retain thy vigour.

To this many fabulous and absurd circumstances are added by several ancient writers and commentators on Scripture : see Bochart, Hieroz. II. ii. 1. Whether the notion of the eagle's renewing his youth is in any degree well founded or not, I need not inquire ; it is enough for a poet, whether profane or sacred, to have the authority of popular opinion to support an image introduced for illustration or ornament.

## CHAPTER XLI.

1. —*repair to me with new sentiments*] Εγκαταλείψθεις, LXX. For החרישו, *be silent*, they certainly read in their copy החדישו, *be renewed* ; which is parallel and synonymous with החליפו, *recover their strength* ; that is, their strength of mind, their powers of reason ; that they may overcome those prejudices by which they have been so long held enslaved to idolatry. A MS has חר upon a rasure. The same mis-

take seems to have been made in this word Zeph. iii. 17. : For *יהריש באהבתו*, “*silebit in dilectione sua*,” as the Vulgate renders it, which seems not consistent with what immediately follows, “*exultabit super te in laude* ;” LXX and Syr. read *יהריש באהבתו*, “*renovabitur in amore suo*.”

2. —*the righteous man*.] The Chald. and Vulg. seem to have read *צדיק*. But Jerom, though his translation has *justum*, appears to have read *צדק* ; for in his comment he expresses it by *justum, sive justitiam*. However, I think all interpreters understand it of a person. So the LXX, in MS Pachom. *εκαλῶσεν αὐτον*, but the other copies have *αὐτην*. They are divided in ascertaining this person : some explain it of Abraham ; others of Cyrus. I rather think that the former is meant ; because the character of the righteous man, or righteousness, agrees better with Abraham than with Cyrus. Besides, immediately after the description of the success given by God to Abraham and his posterity, (who, I presume, are to be taken into the account), the idolaters are introduced as greatly alarmed at this event. Abraham was called out of the east ; and his posterity were introduced into the land of Canaan, in order to destroy the idolaters of that country ; and they were established there, on purpose to stand as a barrier against idolatry, then prevailing, and threatening to overrun the whole face of the earth. Cyrus, though not properly an idolater, or worshipper of images, yet had nothing in his character to cause such an alarm among the idolaters, ver. 5—7. Further, after having just touched upon that circumstance, the Prophet with great ease returns to his former subject, and resumes Abraham and the Israelites ; and assures them, that as God had called them and chosen them for this purpose, he would uphold and support them to the utmost, and at length give them victory over all the heathen nations, their enemies ; ver. 8—16.

Ibid. —*made them like the dust*—] The image is strong and beautiful ; it is often made use of by the sacred poets : see Psal. i. 4. xxxv. 5. Job xxi. 18. and by Isaiah himself in other places, chap. xvii. 13. xxix. 5. But there is great difficulty in making out the construction. The LXX read *קשתם, חרבם*, *their sword, their bow*, understanding it of the sword and bow of the conquered kings ; but this is not so agreeable to the analogy of the image, as employed in other places. The Chaldee Paraphrast and Kimchi solve the difficulty by supposing an ellipsis of *לפני* before those words.

It must be owned that the ellipsis is hard and unusual; but I choose rather to submit to this, than, by adhering with Vitranga to the more obvious construction, to destroy entirely both the image and the sense. But the Vulgate by *gladio ejus*, and *arcui ejus*, seems to express להרבו and לקשתו; the admission of which reading may perhaps be thought preferable to Kimchi's ellipsis.

3. —*he passeth in safety*] The preposition seems to have been omitted in the text by mistake: LXX and Vulg. seem to have had it in their copies; *עקחץ*, *in pace*, בשלום.

4. —*and made these things*] A word is here lost out of the text. It is supplied by an ancient MS, אלה, *these things*; and by LXX, ταυτα; and by Vulg. hæc; and by Chald. אלן.

5. —*and they were terrified*] Three MSS have ויחרדו, adding the conjunction ו, which restores the second member of the sentence to its true poetical form.

7. —*that it shall not move*] Five MSS (two ancient), and the ancient versions, add the conjunction ו, reading ולא; which seems to be right.

9. —*from the extremities thereof*] מאציל : *signifies the arm, axilla, ala*; and is used like כנף, *the wing*, for any thing extended from the extremity of another, or joined on to it. It is here parallel and synonymous to מקצית, *from the ends*, in the preceding member.

15. —*a threshing wain, —a corn-drag*] See note on chap. xxviii. 27, 28.

19. *In the wilderness I will give the cedar*] The two preceding verses express God's mercy to them in their passage through the dry deserts, in supplying them with abundant water when distressed with thirst, in allusion to the Exodus: this verse expresses the relief afforded to them, fainting with heat in their journey through that hot country, destitute of shelter, by causing shady trees, and those of the tallest and most beautiful kinds, to spring up for their defence. The apocryphal Baruch, speaking of the return from Babylon, expresses God's protection of his people by the same image: "Even the woods and every sweet smelling tree shall overshadow Israel by the commandment of God:" chap. v. 8.

20. —*and may consider*—] The verb ישימו, without לב added, cannot signify to apply the heart, or to attend to a thing, as Houbigant has observed: he therefore reads ישימו,

they shall *wonder*. The conjecture is ingenious: but it is much more probable that the word לב is lost out of the text; for all the ancient versions render the phrase to the same sense as if it were fully expressed, ישימו לב; and the Chaldee renders it paraphrastically, yet still retaining the very words in his paraphrase, וישוון דחלתי על לבהון, "ut ponant timorem meum in corde suo." See also ver. 22. where the same phrase is used.

21. *Produce these your mighty powers*] "Accedant, inquit, *idola* vestra, quæ putatis esse fortissima:" Hieron. Com. in loc. I prefer this to all other interpretations of this place, and to Jerom's own translation of it, which he adds immediately after, "Afferte, si quid forte habetis." The false gods are called upon to come forth and appear in person; and to give evident demonstration of their foreknowledge and power, by foretelling future events, and exerting their power in doing good or evil.

23. —*and terror*] The word ונרא is written imperfectly in the Hebrew text: the Masoretes supply ה at the end; and so it is read in twenty-two MSS, and four editions: that is, ונראה, and we shall *see*. But the true reading seems to be ונירא, and we shall *fear*, with י supplied, from ירא.

24. —*than nought*] For מאפע, read מאפס; so Chald. and Vulg. A manifest error of the text: compare chap. xl. 17. The Rabbins acknowledge no such error; but say, that the former word signifies the same with the latter, by a change of the two letters ס and ע: Sal. b. Melec in loc.

25. —*he shall trample*—] For יבא, Le Clerc reads יבס, from the Chaldee, who seems to read both words. "Forte legend. ויבס, vel וירמס; sequitur ס:" SECKER. See Nahum iii. 14.

27. *I first to Sion*—] This verse is somewhat obscure by the transposition of the parts of the sentence, and the peculiar manner in which it is divided into two parallel lines. The verb at the end of the sentence belongs to both parts; and the phrase, *Behold, they are here!* is parallel to *the messenger of glad tidings*; and stands, like it, as the accusative case to the verb. The following paraphrase will explain the form and the sense of it: "I first, by my Prophets, give notice of these events, saying, Behold they are at hand! and I give to Jerusalem a messenger of glad tidings."

28. *And among the idols*—] For ומאלה, I read ומאליס with the LXX, ועל גלעסוֹם עוֹשֵׂה סִדֵּים וּמֵאֵל. See Exod. xv. 11. Isa. lvii. 5.



## CHAPTER XLII.

THE Prophet having opened his subject with the preparation for the return from captivity at Babylon, and intimated that a much greater deliverance was covered under the veil of that event; proceeded to vindicate the power of God, as creator and disposer of all things; and his infinite knowledge, from his prediction of future events, and in particular of that deliverance. He went still further, and pointed out the instrument by which he should effect the redemption of his people the Jews from slavery, namely, a great conqueror, whom he would call forth from the north and the east to execute his orders. In this chapter he proceeds to the greater deliverance; and at once brings forth into full view, without throwing any veil of allegory over the subject, the Messiah. "Behold, my servant, Messiah," says the Chaldee. St Matthew has applied it directly to Christ; nor can it with any justice or propriety be applied to any other person or character whatever.

1. *And he shall publish judgment*] Four MSS (two ancient) add the conjunction ומשפט. See Matt. xii. 18.

The word משפט, *judgment*, like צדקה, *righteousness*, is taken in a great latitude of signification. It means rule, form, order, model, plan; rule of right, or of religion; an ordinance, institution; judicial process, cause, trial, sentence, condemnation, acquittal, deliverance, mercy, &c. It certainly means in this place the law to be published by Messiah; the institution of the gospel.

4. *His force shall not be abated nor broken*] "Rabbi Meir ita citat locum istum, ut post ירוץ addat בורח, *robore ejus*, quod hodie non comparet in textu Hebræo, sed addendum videtur, ut sensus fiat planior." Capell. Crit. Sac. p. 382. For which reason I had added it in the translation, before I observed this remark of Capellus.

6. —*a covenant to the people*] For עם, two MSS read עולם, the covenant of the age to come, or the everlasting covenant; which seems to give a clearer and better sense.

7. *To open the eyes of the blind*—] In this verse the Prophet seems to set forth the spiritual redemption, under images borrowed from the temporal deliverance.

Ibid. —*and from the dungeon*—] The LXX, Syr. and four MSS (one ancient), add the conjunction ומבית.

10. *Ye that go down upon the sea*] This seems not to belong to this place; it does not well consist with what follows, “and the fulness thereof.” They that go down upon the sea, means navigators, sailors, traders, such as do business in great waters: an idea much too confined for the Prophet, who means the sea in general, as it is used by the Hebrews, for the distant nations, the islands, the dwellers on the sea-coasts all over the world. I suspect that some transcriber had the 23d verse of Psal. cvii. running in his head, יורדי הים באניות; and wrote in this place יורדי הים instead of ירעם הים, or יריע, or ירן; “let the sea roar, or shout, or exult.” But as this is so different in appearance from the present reading, I do not take the liberty of introducing it into the translation. “Conjecerem legendum יגידו, ut ver. 12.; sed non favent versiones:” SECKER.

11. *Let the desert—*] The most uncultivated countries, and the most rude and uncivilized people, shall confess and celebrate with thanksgiving the blessing of the knowledge of God graciously imparted to them. By the desert is meant Arabia Deserta; by the rocky country, Arabia Petraea; by the mountains, probably those celebrated ones, Paran, Horeb, Sinai, in the same country; to which also belonged Kedar, a clan of Arabians, dwelling for the most part in tents: but there were others of them who inhabited or frequented cities and villages, as may be collected from this place of the Prophet. Pietro della Valle, speaking of the people of Arabia Deserta, says, “There is a sort of Arabs of that country called Maédi, who with their herds, of buffaloes for the most part, sometimes live in the deserts and sometimes in cities; from whence they have their name, which signifies wandering, going from place to place. They have no professed homes; nor are they properly Bedaui, or Beduui, that is *Deserticoli*, who are the most noble among them, and never abide within walls, but always go wandering through the open country with their black tents; nor are they properly Hhadesi, as they call those who dwell in cities and lands with fixed houses: these by the latter are esteemed ignoble and base, but by both are considered as of low condition:” *Viaggi, Parte III. lett. 2.*

14. *shall I keep silence for ever?*] After מלעולם, in the copy which the LXX had before them, followed the word הלעולם, והלעולם; according to MSS Pachom. and 1. D. 11. and edition Complut.; which

word **הלעולם** has been omitted in the text by an easy mistake of a transcriber, because of the similitude of the word preceding.

15. —*dry deserts*] Instead of **איים**, *islands*, read **ציים**; a very probable conjecture of Houbigant.

16. *And through paths—*] The LXX, Syr. Vulg. and nine MSS (two ancient), read **ובנתיבות**.

Ibid. —*will I do for them*] **עשיתם**: This word, so written as it is in the text, means, Thou wilt do, in the second person: the Masoretes have indeed pointed it for the first person; but the **י** in the last syllable is absolutely necessary to distinguish the first person: and so it is written in forty MSS, **עשיתים**.

Jarchi, Kimchi, Sal. b. Melec, &c. agree, that the past time is here put for the future, **עשיתי** for **אעשה**; and indeed the context necessarily requires that interpretation. Further, it is to be observed, that **עשיתם** is for **עשיתי להם**, *I have done them*, for *I have done for them*; as **עשיתני** is for **עשיתי לי**, *I have made myself*, for *I have made for myself*; Ezek. xxix. 3.: and in the celebrated passage of Jephthah's vow, Judges xi. 31. **והעליתי עולה**, for **העליתי לו עולה**, *I will offer him a burnt-offering*, for *I will offer unto him* (that is, unto **JEHOVAH**) *a burnt-offering*; by an ellipsis of the preposition, of which Buxtorff gives many other examples, Thes. Grammat. lib. ii. 17. See also note on chap. lxxv. 5. A late happy application of this grammatical remark to that much disputed passage, has perfectly cleared up a difficulty which for two thousand years had puzzled all the translators and expositors, had given occasion to dissertations without number, and caused endless disputes among the learned, on the question, whether Jephthah sacrificed his daughter, or not: in which both parties have been equally ignorant of the meaning of the place, of the state of the fact, and of the very terms of the vow; which now at last has been cleared up beyond all doubt by my very learned friend Dr Randolph, Margaret Professor of Divinity in the university of Oxford, in his sermon on Jephthah's vow; Oxford, 1766.

19. —*as he, to whom I have sent my messengers.*] **כמלאכי** **אשלי**, “ut ad quem nuncios meos misi;” Vulg. Chald.; almost the only interpreters who render it rightly, in consistence with the rest of the sentence, and in perfect agreement with the Hebrew idiom; according to which the ellipsis is to be thus supplied, **כל אשר מלאכי אשלי**.

Ibid. —*as he that is perfectly instructed*] See note on chap. xlv. 2.

Ibid. *And deaf as the servant of JEHOVAH*] For וְעוֹר, and blind, we must read וְחָרָשׁ, and deaf: αἰσος, Symmachus; and so MS. The mistake is palpable, and the correction self-evident; and admissible, though there had been no authority for it.

20. *Thou hast seen indeed*] The text has רֵאִיתָ רַבּוֹת, which the Masoretes in the marginal Keri have corrected to רֵאִיתָ רַבּוֹת; as indeed a hundred and seven MSS, and five editions, now have it in the text. This was probably the reading of most of the MSS in their time; which, though they approved of it, out of some superstition they would not admit into their standard text. But these wretched critics, though they perceived there was some fault, yet did not know where the fault lay, nor consequently how to amend it; and yet it was open enough to a judicious eye: “רַבּוֹת, sic veteres; et tamen forte legendum, רֵאִיתָ: vide cap. vi. 9.” SECKER. That is, רֵאִיתָ רַבּוֹת. I believe no one will doubt of admitting this as the true reading.

Ibid. —*yet thou wilt not hear*] For יִשְׁמַע, read תִּשְׁמַע, in the second person: so all the ancient versions, and forty MSS (four of them ancient), and perhaps five more. Two others have תִּשְׁמַעוּ, second person, plural.

21. —*his own praise*] For תּוֹרָה, the LXX read תּוֹרָה.

22. —*are taken in the toils*] For הִפְּחָה, read הִפְּחוּ, in the plural number, Hophal; as הִחְבְּאוּ, which answers to it in the following member of the sentence: Le Clerc, Houbigant. הִפְּחָה, SECKER.

24. —*they have sinned*] For חָטְאוּ, first person, LXX and Chald. read חָטְאוּ, in the third person.

25. —*the heat of his wrath*] For חֲמָה, the Bodley MS has חֲמַת, in regimine; more regularly.

## CHAPTER XLIII.

1. *I have called thee by thy name*] קִרְאתִי בְשִׁמְךָ. “Sic versiones. Videtur ex versu septimo et reipsa legendum בְּשִׁמְךָ, [vocavi te meo nomine]; nam sæpe usurpatur hæc phrasis, nunquam altera. Nam xlv. 24. de Cyro alia res est. Sed dum Deus Jacobum Israellem vocat, Dei nomine vocat. Vide Exod. xxxi. 2.” SECKER.

3. *I have given Egypt for thy ransom*] This is commonly supposed to refer to the time of Senacherib's invasion; who, when he was just ready to fall upon Jerusalem, soon after his entering Judea, was providentially diverted from that design, and turned his arms against the Egyptians, and their allies the Cushean Arabians, with their neighbours the Sabeans probably joined with them, under Tirhakah. See chap. xx. and xxxvii. 9. Or, as there are some reasonable objections to this opinion, perhaps it may mean more generally, that God had often saved his people at the expense of other nations, whom he had, as it were in their stead, given up to destruction. Vitringa explains this of Shalmaneser's designs upon the kingdom of Judea, after he had destroyed that of Samaria; from which he was diverted by carrying the war against the Egyptians, Cusheans, and Sabeans; but of this, I think, he has no clear proof in history. It is not to be wondered, that many things of this kind should remain very obscure for want of the light of history, which in regard to these times is extremely deficient.

"Did not Cyrus overcome these nations? and might they not be given him for releasing the Jews? It seems to have been so from chap. xlv. 14:" SECKER.

7. *Whom for my glory*—] Ten MSS (three ancient), Syr. and Vulg. read לַבְּנוֹי, without the conjunction ו.

8. *Bring forth the people blind*—] I understand this of the Gentiles, as the verse following, not of the Jews. Their natural faculties, if they had made a proper use of them, must have led them to the knowledge of the being and attributes of the one true God; "for his eternal power and godhead, if well attended to, are clearly seen in his works," Rom. i. 20.; and would have preserved them from running into the folly and absurdity of worshipping idols. They are here challenged to produce the evidence of the power and foreknowledge of their idol-gods; and the Jews are just afterward, ver. 10. appealed to as witnesses for God in this cause: therefore these latter cannot here be meant by the people blind with eyes, and deaf with ears.

9. *Who among them*—] Seven MSS (three ancient), and the first edition, 1486, with Syr. and Vulg. read בָּכֶם, who among you. The present reading is preferable.

14. —*the Chaldeans exulting in their ships*] Babylon was very advantageously situated, both in respect to commerce and as a naval power. It was open to the Persian

Gulf by the Euphrates, which was navigable by large vessels; and being joined to the Tigris above Babylon by the canal called Naharmalca, or the Royal River, supplied the city with the produce of the whole country to the north of it, as far as the Euxine and Caspian Seas: Herod. i. 194. Semiramis was the foundress of this part also of the Babylonian greatness: she improved the navigation of the Euphrates; Herod. i. 184. Strabo, lib. xvi.; and is said to have had a fleet of three thousand galleys: Huet, Hist. du Commerce, chap. xi. We are not to wonder that in later times we hear little of the commerce and naval power of Babylon; for, after the taking of the city by Cyrus, the Euphrates was not only rendered less fit for navigation, by being on that occasion diverted from its course, and left to spread over the whole country, but the Persian monarchs, residing in their own country, to prevent any invasion by sea on that part of their empire, purposely obstructed the navigation of both the rivers, by making cataracts in them; Strabo, *ibid.*; that is, by raising dams across the channel, and making artificial falls in them, that no vessel of any size or force could possibly come up. Alexander began to restore the navigation of the rivers by demolishing the cataracts upon the Tigris as far up as Seleucia; Arrian. lib. vii.; but he did not live to finish his great designs: those upon the Euphrates still continued. Ammianus, xxiv. 1. mentions them as subsisting in his time.

The Prophet therefore might very justly speak of the Chaldeans as glorying in their naval power in his time, though afterward they had no foundation for making any such boast.

15. *The Creator of Israel*] For בּוֹרֵא, creator, six MSS (two ancient) have אֱלֹהֵי, God.

20. *The wild beast of the field shall glorify me—*] The image is elegant, and highly poetical. God will give such an abundant miraculous supply of water to his people traversing the dry desert, in their return to their country, that even the wild beasts, the serpents, the ostriches, and other animals that haunt those arid regions, shall be sensible of the blessing; and shall break forth into thanksgiving and praises to him for the unusual refreshment, which they receive from his so plentifully watering the sandy wastes of Arabia Deserta, for the benefit of his people passing through them.

22—24. *But thou hast not invoked—*] The connexion

is: But thou, Israel, whom I have chosen, whom I have formed for myself, to be my witness against the false gods of the nations; even thou hast revolted from me, hast neglected my worship, and hast been perpetually running after strange gods. The emphasis of this and the following parts of the sentence, on which the sense depends, seems to lie on the words *Me, on My account, &c.* The Jews were diligent in performing the external services of religion; in offering prayers, incense, sacrifices, oblations: but their prayers were not offered with faith; and their oblations were made more frequently to their idols than to the God of their fathers. The Hebrew idiom excludes with a general negative, in a comparative sense, one of two objects opposed to one another: thus, “I will have mercy, and *not* sacrifice;” Hosea vi. 6.: “For I spake *not* to your fathers, *nor* commanded them—concerning burnt-offerings or sacrifices; but this thing I commanded them, saying, Obey my voice;” Jer. vii. 22, 23. And the meaning of this place of Isaiah seems to be much the same with that of Amos; who however has explained at large both parts of the comparison, and specified the false service opposed to the true:

“Have ye offered unto Me sacrifices and offerings  
In the wilderness forty years, O house of Israel?  
Nay, but ye have borne the tabernacle of your Moloch,  
And Chiun, your images;  
The star of your God, which you made to yourselves.”

Amos v. 25, 26.

22. *Neither hast thou laboured—*] *כי יגעת*, LXX and Vulg. read *ויגעת*: Houbigant. The negative is repeated, or referred to, by the conjunction *ו*; as in many other places. See note on chap. xxiii. 4.

28. *And thy princes have profaned—*] Instead of *ואחלל* *שרי*, read *ויחללו שריך*. So Syr. and LXX, *και εμωσαν οι αρχοντες τα αγια σου*, קרשי: Houbigant. *οι αρχοντες σου*, MSS Pachom. and 1. D. II. and Marchal.

Ibid. —*to reproach.*] *לגדוף*, in the singular number: so an ancient MS, and LXX, Syr. Vulg.

## CHAPTER XLIV.

2. *Jeshurun* means Israel.] This name was given to that people by Moses, Dent. xxxii. 15. xxxiii. 5. and 26. The

most probable account of it seems to be that in which the Jewish commentators agree; namely, that it is derived from *ישר*, and signifies *upright*. In the same manner, Israel, as a people, is called *משלם*, *perfect*, chap. xlii. 19. They were taught of God, and abundantly furnished with the means of rectitude and perfection in his service and worship.

4. —*as the grass among the waters*] *בבין הציר*, “They shall spring up in the midst of, or rather, in among, the grass.” This cannot be right: ten MSS, and two editions, have *בבין*, or *בבן*. Twenty-four MSS read it without the *י*, *בבן*; and so reads the Chaldee; the Syriac, *מבין*. The true reading is in all probability *בבין*; and the word *מים*, which should have followed it, is lost out of the text; but it is happily supplied by the LXX: *ὡς ἀνα μέσον ὕδατος*. “In every place where there is water, there is always grass; for water makes every thing grow in the East:” Sir John Chardin’s note on 1 Kings xviii. 5.; Harmer’s Observ. i. p. 54.

5. —*shall be called*] Passive, *יקרא*, *κληθήσεται*, Symmachus.

Ibid. *And this shall inscribe his hand to JEHOVAH*] *Και ἕτερος ἐπιγράψει χερί (χεῖρα, Aq. Sym.) αὐτοῦ, τοῦ Θεοῦ εἰμι*: “And another shall write upon his hand, I belong to God:” LXX. They seem to have read here, as before, *ליהוה אני*. But the repetition of the same phrase without any variation is not elegant. However, they seem to have understood it rightly as an allusion to the marks which were made, by punctures rendered indelible by fire or by staining, upon the hand or some other part of the body, signifying the state or character of the person, and to whom he belonged: the slave was marked with the name of his master; the soldier, of his commander; the idolater, with the name or ensign of his god: *στίγματα ἐπιγραφομένα, ὅια τῶν στρατευομένων ἐν ταῖς χερσίν*: Aetius apud Turnebum Advers. xxiv. 12. “Victuris in cute punctis milites scripti et matriculis inserti jurare solent:” Vegetius, ii. 5. And the Christians seem to have imitated this practice, by what Procopius says on this place of Isaiah: *Το δὲ ΤΗ ΧΕΙΡΙ, δια το στίζειν ἰσως πολλοὺς ἐπὶ καρπῶν, ἢ βραχίωνων, ἢ τοῦ σταυροῦ το σημειῖον, ἢ τὴν Χριστοῦ προσήγοριαν*: “Because many marked their wrists, or their arms, with the sign of the cross, or with the name of Christ.” See Rev. xx. 4. Spencer, De Leg. Hebr. lib. ii. cap. 20.

7. —*let them declare unto us.*] For *למו*, unto *them*, the Chaldee reads *לני*, unto *us*. The LXX read *לכם*, unto *you*;



which is preferable to the reading of the text. But למו and לנו are frequently mistaken one for the other: see chap. x. 29. Psal. lxxx. 7. lxiv. 6.

8. *Fear ye not*—] “ תרהו nusquam occurrit: forte תיראו, timete:” SECKER. Two MSS read תיראו.

9, 10. *That every one may be ashamed, that he hath formed a god*] The Bodleian MS, one of the first extant for its antiquity and authority, instead of מי at the beginning of the 10th verse has בי, which greatly clears up the construction of a very obscure passage. The LXX likewise closely connect in construction the end of ver. 9. with the beginning of ver. 10. and wholly omit the interrogative מי, which embarrasses the sentence: αἰσχυνθησονται οἱ θεοποιῦντες Θεοὺς, καὶ γυγνόντες πάντες ἀνθρώποι; agreeably to the reading of the MS above-mentioned.

11. *Even the workmen themselves shall blush*] I do not know that any one has ever yet interpreted these words to any tolerably good sense: וחרשים המה מאדם. The Vulgate, and our translators, have rendered them very fairly, as they are written and pointed in the text: “Fabri enim sunt ex hominibus:—And the workmen, they are of men.” Out of which the commentators have not been able to extract any thing worthy of the Prophet. I have given another explanation of the place; agreeable enough to the context, if it can be deduced from the words themselves. I presume, that אדם, *rubuit*, may signify *erubuit*, to be red through shame, as well as from any other cause; though I cannot produce any example of it in that particular sense: and the word in the text I would point מְאָדָם; or if any one should object to the irregularity of the number, I would read מאדמים. But I rather think, that the irregularity of the construction has been the cause of the obscurity, and has given occasion to the mistaken punctuation. The singular is sometimes put for the plural; see Psal. lxviii. 31.; and the participle for the future tense; see Isa. lx. 11.

12. —*cutteth off*—] מְעַצֵּר, participium pihel of עָצַר, *to cut*; still used in that sense in the Arabic. See Simonis Lex. Heb. The LXX and Syr. take the word in this form; but they render it, *sharpeneth* the iron. See Castell. Lex. in voce.

The sacred writers are generally large and eloquent upon the subject of idolatry: they treat it with great severity, and set forth the absurdity of it in the strongest light. But this

passage of Isaiah, ver. 12—20. far exceeds any thing that ever was written upon the subject, in force of argument, energy of expression, and elegance of composition. One or two of the apocryphal writers have attempted to imitate the Prophet, but with very ill success; Wisd. xiii. 11—19. xv. 7, &c.; Baruch, chap. vi.; especially the latter, who, injudiciously dilating his matter, and introducing a number of minute circumstances, has very much weakened the force and effect of his invective. On the contrary, a heathen author, in the ludicrous way, has, in a line or two, given idolatry one of the severest strokes it ever received:—

“Olim truncus eram ficulnus, inutile lignum;  
Cum faber, incertus scamnum faceretne Priapum,  
Maluit esse Deum.” Horat.

14. *He heweth down*—] For לכרת, the LXX and Vulg. read כרת, or יכרת.

16. *And with part*—] Twenty-three MSS, LXX, and Vulg. add the conjunction ו, ועל.

18. —*their eyes are closed up*] The LXX, Chald. and Vulg. for טח read טחו. See note on chap. vi. 10.

20. *He feedeth on ashes*] He feedeth on that which affordeth no nourishment: a proverbial expression for using ineffectual means, and bestowing labour to no purpose. In the same sense Hosea says, “Ephraim feedeth on wind,” chap. xii. 1.

22. *I have made thy transgressions vanish away like a cloud, and thy sins like a vapour.*] Longinus admired the sublimity of the sentiment, as well as the harmony of the numbers, in the following sentence of Demosthenes: Τοῦτο το ὑψηλίσμα τον τότε τη πολει περιστάντα κινδυνον παρελθειν εποιησεν ὥσπερ νεφος: “This decree made the danger then hanging over the city pass away like a cloud.”

24. —*by myself*] Thirteen MSS (six ancient), confirm the reading of the Keri, מאתי.

27. *Who sayeth to the deep, Be thou wasted*] Cyrus took Babylon by laying the bed of the Euphrates dry, and leading his army into the city by night through the empty channel of the river. This remarkable circumstance, in which the event so exactly corresponded with the prophecy, was also noted by Jeremiah:

“A drought shall be upon her waters, and they shall be dried up:  
I will lay her sea dry;  
And I will scorch up her springs.” Jer. l. 38. li. 36.

It is proper here to give some account of the means and method by which the stratagem of Cyrus was effected.

The Euphrates in the middle of summer, from the melting of the snows on the mountains of Armenia, like the Nile, overflows the country. In order to diminish the inundation, and to carry off the waters, two canals were made by Nebuchadnezzar a hundred miles above the city; the first on the eastern side, called Naharmalca, or the royal river, by which the Euphrates was let into the Tigris; the other on the western side, called Pallacopas, or Naharaga, (נהר אגם, the river of the pool), by which the redundant waters were carried into a vast lake, forty miles square, contrived not only to lessen the inundation, but for a reservoir, with sluices, to water the barren country on the Arabian side. Cyrus, by turning the whole river into the lake by the Pallacopas, laid the channel, where it ran through the city, almost dry; so that his army entered it, both above and below, by the bed of the river, the water not reaching above the middle of the thigh. By the great quantity of water let into the lake, the sluices and dams were destroyed; and being never repaired afterward, the waters spread over the whole country below, and reduced it to a morass, in which the river is lost. “*Ingens modo et navigabilis, inde tenuis rivus, despectus emoritur; et nusquam manifesto exitu effluit, ut alii omnes, sed deficit.*” Mela, iii. 8. Herod. i. 185. 190. Xenophon. *Cyrop.* vii. Arrian. vii.

28. *Who sayeth to Cyrus, Thou art my shepherd*] “*Pastor meus es.*” Vulg. The true reading seems to be רעי אתה: the word אתה has probably been dropt out of the text. The same word is lost out of the text, Psal. cxix. 57. It is supplied in LXX by the word εἰ.

Ibid. *Who sayeth to Jerusalem*] For ולאמר, LXX and Vulg. read האומר.

Ibid. —*and to the temple*] ולהיכל, as לירושלם before: the preposition is necessary; and the Vulgate seems to read so: Houbigant.

## CHAPTER XLV.

1. *And ungird the loins of kings*] See note on chap. v.

27. Xenophon gives the following list of the nations conquered by Cyrus: the Syrians, Assyrians, Arabians, Cappadocians, both the Phrygians, Lydians, Carians, Phenicians,

Babylonians. He moreover reigned over the Bactrians, Indians, Cilicians, the Sacæ, Paphlagones, and Mariandyni: Cyrop. lib. i. p. 4. edit. Hutchinson, 4to. All these kingdoms he acknowledges, in his decree for the restoration of the Jews, to have been given to him by JEHOVAH, the God of heaven; Ezra i. 2.

Ibid. *That I may open before him the valves; and the gates shall not be shut.*] The gates of Babylon within the city, leading from the streets to the river, were providentially left open, when Cyrus's forces entered the city in the night through the channel of the river, in the general disorder occasioned by the great feast which was then celebrated; otherwise, says Herodotus, i. 191. the Persians would have been shut up in the bed of the river, and taken as in a net, and all destroyed: And the gates of the palace were opened imprudently by the king's orders, to inquire what was the cause of the tumult without; when the two parties under Gobrias and Gatas rushed in, got possession of the palace, and slew the king: Xenoph. Cyrop. vii. p. 528.

2. —*the mountains*—] For הָהָרִים, a word not easily accounted for in this place, the LXX read הָהָרִים, ἡ ὄρη. Two MSS have הָהָרִים, without the ו; which is hardly distinguishable from the reading of the LXX. The divine protection which attended Cyrus, and rendered his expedition against Babylon easy and prosperous, is finely expressed by God's going before him, and making the mountains level. The image is highly poetical:

“At vos, qua veniet, tumidi subsidite montes,

Et faciles curvis vallibus este viæ.” Ovid. Amor. ii. 16.

Ibid. *The valves of brass*—] Abydenus, apud Euseb. Præp. Evang. ix. 41. says, that the wall of Babylon had brazen gates. And Herodotus, i. 179. more particularly: “In the wall all round there are a hundred gates, all of brass; and so in like manner are the sides and the lintels.” The gates likewise within the city, opening to the river from the several streets, were of brass; as were those also of the temple of Belus: Id. i. 180, 181.

3. *I will give unto thee the treasures of darkness*] Sardes and Babylon, when taken by Cyrus, were the wealthiest cities in the world. Cræsus, celebrated beyond all the kings of that age for his riches, gave up his treasures to Cyrus, with an exact account in writing of the whole, containing the particulars with which each waggon was loaded when

they were carried away; and they were delivered to Cyrus at the palace of Babylon: Xenoph. Cyrop. lib. vii. p. 503. 515. 540.

Pliny gives the following account of the wealth taken by Cyrus in Asia. “Jam Cyrus, devicta Asia, pondo xxxiv millia [auri] invenerat; præter vasa aurea, aurumque factum, et in eo folia, ac platanum, vitemque. Qua victoria argenti quingenta millia talentorum reportavit; et craterem Semiramidis, cujus pondus quindecim talenta colligebat. Talentum autem Ægyptium pondo LXXX patere [l. capere] Varro tradit:” Nat. Hist. xxxiii. 15.

The gold and silver, estimated by weight in this account, being converted into pounds sterling, amount to £.126,224,000: Brerewood, De Ponderibus, cap. x.

7. *Forming light, and creating darkness*] It was the great principle of the Magian religion, which prevailed in Persia in the time of Cyrus, and in which probably he was educated, that there are two supreme, co-eternal, and independent Causes, always acting in opposition one to the other; one the author of all good, the other of all evil: the good Being they called Light; the evil Being, Darkness: that, when light had the ascendant, then good and happiness prevailed among men; when darkness had the superiority, then evil and misery abounded:—an opinion that contradicts the clearest evidence of our reason, which plainly leads us to the acknowledgment of one only Supreme Being, infinitely good as well as powerful. With reference to this absurd opinion held by the person to whom this prophecy is addressed, God by his Prophet, in the most significant terms, asserts his omnipotence and absolute supremacy:

“ I am JEHOVAH, and none else;  
Forming light, and creating darkness;  
Making peace, and creating evil:  
I JEHOVAH am the author of all these things.”

Declaring, that those Powers whom the Persians held to be the original authors of good and evil to mankind, representing them by light and darkness as their proper emblems, are no other than creatures of God, the instruments which he employs in his government of the world, ordained or permitted by him in order to execute his wise and just decrees; and that there is no Power, either of good or evil, independent of the One Supreme God, infinite in power and in goodness.

There were, however, some among the Persians whose sentiments were more moderate as to this matter; who held the evil principle to be in some measure subordinate to the good; and that the former would at length be wholly subdued by the latter: See Hyde, *De Relig. Vet. Pers.* cap. xxii.

That this opinion prevailed among the Persians as early as the time of Cyrus, we may, I think, infer, not only from this passage of Isaiah, which has a manifest reference to it, but likewise from a passage in Xenophon's *Cyropædia*, where the same doctrine is applied to the human mind. Araspes, a noble young Persian, had fallen in love with the fair captive Panthea, committed to his charge by Cyrus. After all his boasting that he was superior to the assaults of that passion, he yielded so far to it, as even to threaten violence if she would not comply with his desires. Awed by the reproof of Cyrus, fearing his displeasure, and having by cool reflection recovered his reason; in his discourse with him on this subject he says, "O Cyrus, I have certainly two souls; and this piece of philosophy I have learned from that wicked sophist Love. For if I had but one soul, it would not be at the same time good and evil; it would not at the same time approve of honourable and base actions; and at once desire to do, and refuse to do, the very same things. But it is plain that I am animated by two souls; and when the good soul prevails, I do what is virtuous; and when the evil one prevails, I attempt what is vicious. But now the good soul prevails, having gotten you for her assistant, and has clearly gained the superiority:" *Lib. vi. p. 424.*

8. *Drop down, O ye heavens—*] The eighty-fifth Psalm is a very elegant ode on the same subject with this part of Isaiah's prophecies—the restoration of Judah from captivity; and is, in the most beautiful part of it, a manifest imitation of this passage of the Prophet:—

“ Verily his salvation is nigh unto them that fear him,  
That glory may dwell in our land.  
Mercy and truth have met together ;  
Righteousness and peace have kissed each other.  
Truth shall spring from the earth,  
And righteousness shall look down from heaven.  
Even JEHOVAH will give that which is good,  
And our land shall yield her produce.

Righteousness shall go before him,  
And shall direct his footsteps in the way."

Psal. lxxxv. 10-14.

These images of the dew and the rain descending from heaven and making the earth fruitful, employed by the Prophet, and some of those nearly of the same kind which are used by the Psalmist, may perhaps be primarily understood as designed to set forth in a splendid manner the happy state of God's people restored to their country, and flourishing in peace and plenty, in piety and virtue: but justice and salvation, mercy and truth, righteousness and peace, and glory dwelling in the land, cannot with any sort of propriety, in the one or the other, be interpreted as the consequences of that event; they must mean the blessings of the great redemption by Messiah.

Ibid. —*let salvation produce her fruit*] For ויפרו, the LXX, Vulg. and Syr. read ויפירה; and a MS has a rasure close after the letter ו, which probably was ה at first.

9. *Wo unto him, that contendeth with the power that formed him*] The Prophet answers or prevents the objections and cavils of the unbelieving Jews, disposed to murmur against God, and to arraign the wisdom and justice of his dispensations in regard to them; in permitting them to be oppressed by their enemies, and in promising them deliverance instead of preventing their captivity. St Paul has borrowed the image, and has applied it to the like purpose with equal force and elegance: "Nay, but, O man! who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, out of the same lump to make one vessel to honour, and another to dishonour?" Rom. ix. 20, 21.

Ibid. —*and to the workman, Thou hast no hands*] The Syr. renders as if he had read וְלֹא הִיְתִי פַעַל יָדַי, "Neither am I the work of thy hands;" the LXX, as if they had read, וְלֹא פָעַלְתָּ וְאֵין יָדַי לָךְ, "Neither hast thou made me; and thou hast no hands." But the fault seems to be in the transposition of the two pronouns: for וּפַעַלְךָ read וּפַעַלִּי; and for לוֹ read לָךְ. So Houbigant corrects it, reading also וּלְפַעַלִּי; which last correction seems not altogether necessary. The LXX in MSS Pachom. and 1. D. 11. have it thus; αὐτὸς τὸ πνεῦμα αὐτὸς ἔργον αὐτοῦ; which favours the reading here proposed.

11. *And he that formeth the things which are to come*] I read ויוצר, without the ו suffixed, from the LXX, who join it in construction with the following word; ὁ ποιησας τα επερχομενα.

Ibid. *Do ye question me*—] “השאלוני, Chald. recte: præcedit ה; et sic forte legerunt reliqui Intt. :” SECKER.

14. *The wealth of Egypt*—] This seems to relate to the future admission of the Gentiles into the church of God. Compare Psal. lxxiii. 32. lxxii. 10. chap. lx. 6—9. And perhaps these particular nations may be named, by a metonymy common in all poetry, for powerful and wealthy nations in general. See note on chap. lx. 1.

Ibid. *The Sabeans tall of stature*—] That the Sabeans were of a more majestic appearance than common, is particularly remarked by Agatharchides, an ancient Greek historian quoted by Bochart, Phaleg. ii. 26. τα σωματα εστι των καλοικουντων αξιολογημενα. So also the LXX understand it, rendering it ανδρες υπηλοι. And the same phrase, אנשי מדה, is used for persons of extraordinary stature, Numb. xiii. 32. and 1 Chron. xx. 6.

Ibid. —*and in suppliant guise*—] The conjunction ו is supplied by the ancient versions, and confirmed by fifteen MSS (seven ancient), and six editions, ואליך. Three MSS (two ancient) omit the ו before אליך at the beginning of the line.

16. *They are ashamed*—] The reader cannot but observe the sudden transition from the solemn adoration of the secret and mysterious nature of God's counsels in regard to his people, to the spirited denunciation of the confusion of idolaters, and the final destruction of idolatry; contrasted with the salvation of Israel, not from temporal captivity, but the *eternal* salvation by Messiah, strongly marked by the repetition and augmentation of the phrase, *to the ages of eternity*. But there is not only a sudden change in the sentiment, the change is equally observable in the construction of the sentences; which from the usual short measure runs out at once into two distichs of the longer sort of verse: See Prelim. Dissert. p. xxxv. &c. There is another instance of the same kind, and very like to this, of a sudden transition in regard both to the sentiment and construction in chap. xlii. 17.

Ibid. —*his adversaries, all of them*.] This line, to the great diminution of the beauty of the distich, is imperfect in the present text; the subject of the proposition is not



particularly expressed, as it is in the line following. The version of the LXX happily supplies the word that is lost ; *οὐ ἀντιλαμβανόμενοι ἀντὶ φ* : the original word was צריו.

18. —[*for he formed it to be inhabited*] An ancient MS has כִּי before לִשְׁבֹּת ; and so the ancient versions.

19. *I have not spoken in secret, in a dark place of the earth*] In opposition to the manner in which the heathen oracles gave their answers ; which were generally delivered from some deep and obscure cavern. Such was the seat of the Cumean Sybil :

“Excisum Euboicæ latus ingens rupis in antrum.”

Virg. *Æn.* vi. 42.

Such was that of the famous oracle at Delphi : of which, says Strabo, lib. 9. *φασὶ δ' εἶναι τὸ μαντεῖον ἀντρὸν κοίλον μέγα βάθος, οὐ μάλα εὐρεσσομόνον* : “The oracle is said to be a hollow cavern of considerable depth, with an opening not very wide.” And Diodorus, giving an account of the origin of this oracle, says, “that there was in that place a great chasm, or cleft, in the earth ; in which very place is now situated what is called the Adytum of the temple.” *Ἀδύτῳ σπηλαιοῦ, ἣ τοῦ ἀποκρύφου μερὸς τοῦ ἱεροῦ* : Hesych. “Adytum means a cavern, or the hidden part of the temple.”

*Ibid.* *I am JEHOVAH, who speak truth, who give direct answers.*] This also is said in opposition to the false and ambiguous answers given by the heathen oracles ; of which there are many noted examples—none more so than that of the answer given to Cræsus, when he marched against Cyrus ; which piece of history has some connexion with this part of Isaiah’s prophecies. Let us hear Cicero’s account of the Delphic answers in general, and of this in particular.

“Sed jam ad te venio,

O Sancte Apollo, qui umbilicum certum terrarum obsides,

Unde superstitiosa primum sæva evasit vox fera.

Tuis enim oraculis Chrysippus totum volumen implevit, partim falsis, ut ego opinor ; partim casu veris, ut fit in omni oratione sæpissime ; partim flexiloquis et obscuris, ut interpretes egeat interprete, et sors ipsa ad sortes referenda sit ; partim ambiguïs, et quæ ad dialecticum deferenda sint. Nam cum sors illa edita est opulentissimo regi Asia,

Cræsus Halym penetrans magnam pervertet opum vim :

hostium vim sese perversurum putavit : pervertit autem suam. Utrum igitur eorum accidisset, verum oraculum fuisset :” De Divinat. ii. 56.

21. —*bring them near, and let them consult together*] For ייעצו, let them *consult*, the LXX read ידעו, let them *know*; but an ancient MS has ייעדו, “let them come together by appointment;” which may probably be the true reading.

23. —*truth is gone forth from my mouth : The word—*] So the LXX distinguish the members of the sentence; preserving the elegance of the construction, and the clearness of the sense.

24. *Saying, Only to JEHOVAH—*] A MS omits לי, *unto me*; and instead of לי אמר, *he said or shall say unto me*, the LXX read, in the copy which they used, לאמר, *saying*. For יבא, *he shall come*, in the singular, twelve MSS (three ancient) read יבאו, plural; and a letter is erased at the end of the word in two others: and so the Alexandrian copy of the LXX, Syr. and Vulg. read it. For צדקות, plural, two MSS read צדקת, singular; and so LXX, Syr. Chald.

## CHAPTER XLVI.

1. *Their burthens are heavy*] For נשאתיכם, *your burthens*, the LXX had in their copy נשאתיהם, *their burthens*.

2. *They could not deliver their own charge*] That is, their worshippers; who ought to have been borne by them. See the two next verses. The Chaldee and Syriac versions render it in effect to the same purpose, *portantes se—those that bear them*, meaning their worshippers; but how they can render משא in an active sense, I do not understand.

Ibid. *Even they themselves—*] For ונפשם, an ancient MS has כי נפשם, with more force.

3—7. *Ye that have been borne by me from the birth—*] The Prophet very ingeniously, and with great force, contrasts the power of God, and his tender goodness effectually exerted towards his people, with the inability of the false gods of the heathen: He like an indulgent father had carried his people in his arms, “as a man carrieth his son;” Deut. i. 31.; he had protected them, and delivered them from their distresses: whereas the idols of the heathen are forced to be carried about themselves, and removed from place to place, with great labour and fatigue, by their worshippers; nor can they answer, or deliver their votaries, when they cry unto them.

Moses, expostulating with God on the weight of the

charge laid upon him as leader of his people, expresses that charge, under the same image of a parent's carrying his children, in very strong terms: "Have I conceived all this people? have I begotten them? that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers;" Numb. xi. 12.

Pindar has treated with a just and very elegant ridicule the work of the statuary, even in comparison with his own poetry, from this circumstance of its being fixed to a certain station. "The friends of Pytheas, says the Scholiast, came to the poet, desiring him to write an ode on his victory. Pindar demanded three drachms (*minæ*, I suppose it should be) for the ode. No, say they, we can have a brazen statue for that money, which will be better than a poem. However, changing their minds afterwards, they came and offered him what he had demanded." This gave him the hint of the following ingenious exordium of his ode:

Οὐκ ἀνδριαντοποιος εἰμ'  
 'Ὡστ' ἐλινυσσονται μ' ἐργαζέσ-  
 θαι ἀγαλματ' ἐπ' αὐτας βαθυμῖδος  
 ἑσταοίτ'. Ἀλλ' ἐπὶ πᾶσας  
 Ὀλκαδὸς, ἐν τ' ἀκατῶ,  
 Σποιγ' ἀπ' Αἰγίνας διαγγέλ-  
 λουσ' ὅτι Λαμπωνὸς υἱὸς  
 Πυθέας εὐρυσθένης  
 Νικῇ Νεμείῳς παγκράτις στεφανῶν.

Nem. v.

Thus elegantly translated by Mr Francis in a note to Hor. Carin. iv. 2. 19.

"It is not mine with forming hand  
 To bid a lifeless image stand  
 For ever on its base:  
 But fly, my verses, and proclaim  
 To distant realms, with deathless fame,  
 That Pytheas conquer'd in the rapid race."

Jeremiah seems to be indebted to Isaiah for most of the following passage:

"The practices of the people are altogether vanity;  
 For they cut down a tree from the forest;  
 The work of the artificer's hand with the axe:  
 With silver and with gold it is adorned;  
 With nails and with hammers it is fastened, that it may  
 not totter.  
 Like the palm-tree they stand stiff, and cannot speak;

They are carried about, for they cannot go :  
 Fear them not, for they cannot do harm,  
 Neither is it in them to do good." Jer. x. 3—5.

8. —*shew yourselves men*] **התאששו**. This word is rather of doubtful derivation and signification. It occurs only in this place; and some of the ancient interpreters seem to have had something different in their copies. Vulg. read **התבששו**, *take shame to yourselves*; Syr. **התבוננו**, *consider with yourselves*; LXX, **στανάξετε**; perhaps **התאבלו**, *groan, or mourn, within yourselves*.

11. *Calling from the east the eagle*] A very proper emblem for Cyrus, as in other respects, so particularly because the ensign of Cyrus was a golden eagle, **ΑΕΤΟΣ χρυσεός**; the very word **עֵיט**, which the Prophet uses here, expressed as near as may be in Greek letters. Xenoph. Cyrop. lib. vii. sub init.

Ibid. *And from a land*] Two MSS add the conjunction **ו**, **ומארץ**; and so LXX, Syr. Vulg.

## CHAPTER XLVII.

1. *Descend, and sit on the dust—*] See note on chap. iii. 26. and on chap. lii. 2.

2. *Take the mill, and grind the corn*] It was the work of slaves to grind the corn. They used hand-mills; water-mills were not invented till a little before the time of Augustus; (see the Greek epigram of Antipater, which seems to celebrate it as a new invention: Anthol. Cephalæ, 653.); wind-mills, long after. It was not only the work of slaves, but the hardest work; and often inflicted on them as a severe punishment.

"Molendum in pistrino; vapulandum; habendæ compedes." Terent. Phormio, ii. l. 19.

"Hominem pistrino dignum!" Id. Heaut. iii. 2. 19.

But in the East it was the work of the female slaves. See Exod. xi. 5. xii. 29. (in the version of the LXX), Matt. xxiv. 41. Homer. Odys. xx. 105—108. And it is the same to this day: "Women alone are employed to grind their corn;" Shaw, Algiers and Tunis, p. 297. "They are the female slaves that are generally employed in the East at those hand-mills [for grinding corn]: it is extremely laborious, and esteemed the lowest employment in the house." Sir J. Chardin, Harmer's Observ. i. p. 153.

2. *I will not suffer man to intercede*] The verb should be pointed, or written, אִפְּנִיעַ, in Hiphil.

4. *Our avenger*—] Here a chorus breaks in upon the midst of the subject; with a change of construction, as well as sentiment, from the longer to the shorter kind of verse, for one distich only; after which the former subject and style is resumed. See note on xlv. 16.

6. *I was angry with my people*—] God, in the course of his providence, makes use of great conquerors and tyrants as his instruments to execute his judgments in the earth: he employs one wicked nation to scourge another. The inflictor of the punishment may perhaps be as culpable as the sufferer; and may add to his guilt by indulging his cruelty in executing God's justice. When he has fulfilled the work to which the divine vengeance has ordained him, he will become himself the object of it. See chap. x. 5—12. God charges the Babylonians, though employed by himself to chastise his people, with cruelty in regard to them. They exceeded the bounds of justice and humanity in oppressing and destroying them; and though they were really executing the righteous decree of God, yet, as far as it regarded themselves, they were only indulging their own ambition and violence. The Prophet Zechariah sets this matter in the same light: "I was but a little angry, and they helped forward the affliction;" chap. i. 15.

7. *Because thou didst not*—] For עַד read עַל; so two MSS, and one edition. And for אַחֲרֵיתָהּ, the latter end of it, read אַחֲרֵיתֶךָ, thy latter end: so thirteen MSS, and two editions, and Vulg.

9. *On a sudden*—] Instead of כְּתִמָּם, in their perfection, as our translation renders it, the LXX and Syr. read, in the copies from which they translated, פְּתָאֵם, suddenly; parallel to רִגַע, in a moment, in the preceding alternate member of the sentence. The concurrent testimony of LXX and Syr., favoured by the context, may be safely opposed to the authority of the present text.

Ibid. *Notwithstanding the multitude*—] בָּרַב; for this sense of the particle ב, see Numb. xiv. 11.

11. —*how to deprecate*] שַׁחֲרָה: so the Chaldee renders it; which is approved by Jarchi on the place, and Michaelis Epim. in Prælect. xix.: see Psal. lxxviii. 34.

Ibid. "Videtur in fine [hujus commatis] deesse verbum, ut hoc membrum prioribus respondeat:" SECKER.

In order to set in a proper light this judicious remark, it is necessary to give the reader an exact verbal translation of the whole verse:—

“And evil shall come upon thee, thou shalt not know how to deprecate it;  
And mischief shall fall upon thee, thou shalt not be able to expiate it;  
And destruction shall come suddenly upon thee, thou shalt not know”——

What? how to escape, to avoid it, to be delivered from it: (perhaps צאת ממנה, Jer. xi. 11.) I am persuaded that a phrase is here lost out of the text: but as the ancient versions retain no traces of it, and a wide field lies open to uncertain conjecture, I have not attempted to fill up the chasm; but have in the translation, as others have done before me, palliated and disguised the defect, which I cannot with any assurance pretend to supply.

13. *What are the events—*] For מאשר, read אשר; so the LXX.

15. —*to his own business*] לעברו. Expositors give no very good account of this word in this place. In a MS it was at first לעברו, which is probably the true reading. The sense however is pretty much the same with the common interpretation.

## CHAPTER XLVIII.

1. *Ye that flow from the fountain of Judah*] ממי, *from the waters.* “Perhaps ממעי, *from the bowels*, [so many others have conjectured], or מני [יהודה, *from Judah*.” SECKER. But see Michaelis in Prælect. not. 22. And we have עין יעקב, *the fountain of Jacob*, Deut. xxxiii. 28. and ממקור ישראל, *from the fountain of Israel*, Psal. lxxviii. 27. Twenty-seven MSS, and three editions, have מימי, *from the days*; which makes no good sense.

6.—*behold, the whole is accomplished*] For חזה, *see*, a MS has הזה, *this*; thou hast heard the whole of *this*: the Syriac has וחזית, *thou hast heard, and thou hast seen*, the whole. Perhaps it should be הנה, *behold*. In order to express the full sense, I have rendered it somewhat paraphrastically.

9. *And for the sake of my praise*] I read ולמען תהלתי. The word למען, though not absolutely necessary here, for

it may be understood as supplied from the preceding member, yet seems to have been removed from hence to ver. 11.; where it is redundant, and where it is not repeated in LXX, Syr. and a MS. I have therefore omitted it in the latter place, and added it here.

10. *I have tried thee*—] For בחרתיך, I have *chosen* thee, a MS has בחנתיך, I have *tried* thee. And so perhaps read the Syriac and Chaldee interpreters: they retain the same word בחרתך; but in those languages it signifies, I have *tried* thee. ככסף, *quasi argentum*, Vulg.

11. *for how would my name be blasphemed?*] The word שמי, *my name*, is dropt out of the text: it is supplied by a MS which has שמי; and by LXX, ὅτι το ἐμὸν ὄνομα βεβηλεῖται. The Syr. and Vulg. get over the difficulty by making the verb in the first person, that *I may not be blasphemed*.

12. —*O Jacob, my serrant*] After יעקב, a MS, and the two old editions of 1486 and 1488, add the word עבדי, which is lost out of the present text; and there is a rasure in its place in another ancient MS. The Jerusalem Talmud has the same word.

Ibid. For אף אני, *even I*, two ancient MSS, and the ancient versions, read ואני, *and I*; more properly.

14. *Who among you*—] For בהם, among *them*, twenty-one MSS (nine ancient), and two editions (one of them that of the year 1488), have בכם, among *you*; and so the Syriac.

Ibid. *He, whom JEHOVAH hath loved, will execute*] 'That is, Cyrus: so Symmachus has well rendered it: 'Ὁν ὁ Κυριος ηγαπησεν, ποιήσει το θελημα αυτου.

Ibid. —*on the Chaldeans*] The preposition is lost; it is supplied in the edition of 1486, which has בכשדים; and so Chald. and Vulg.

16. *Draw near unto me, and hear ye this*] After the word קרבו, *draw near*, a MS adds גוים, *O ye nations*; which, as this and the two preceding verses are plainly addressed to the idolatrous nations, reproaching their gods as unable to predict future events, is probably genuine.

Ibid. —*and hear*—] A MS adds the conjunction, ושמעו; and so LXX, Syr. Vulg.

Ibid. —*I have not spoken in secret*] The Alexandrian copy of LXX adds here, οὐδὲ ἐν τοσση γησ σκεπτεινω, *nor in a dark place of the earth*, as in xlv. 19. That it stands rightly, or at least stood very early, in this place of the version of the

LXX, is highly probable; because it is acknowledged by the Arabic version, and by the Coptic, MS St Germain de Prez, Paris, translated likewise from the LXX. But whether it should be inserted as of right belonging to the Hebrew text, may be doubted; for a transcriber of the Greek version might easily add it by memory from the parallel place; and it is not necessary to the sense.

Ibid. —*when it began to exist*] An ancient MS has היותם, *they began to exist*: and so another had it at first.

Ibid. *I had decreed it*] I take שם for a verb, not an adverb.

Ibid. *And now the Lord JEHOVAH hath sent me, and his Spirit*] Τις ἐστὶν ὁ ἐν τῷ Ησαϊα λεγών; καὶ νῦν Κυριὸς ἀπέστειλε με καὶ τὸ Πνεῦμα αὐτοῦ· ἐν ᾧ ἀμφιῶλου ὄντος τοῦ ἔχοντος, ποτερον ὁ Πατήρ καὶ τὸ Ἅγιον Πνεῦμα ἀπέστειλαν τὸν Ἰησοῦν, ἢ ὁ Πατήρ ἀπέστειλε τὸν τε Χριστὸν καὶ τὸ Ἅγιον Πνεῦμα· τὸ δευτερον ἐστὶν ἀληθές: “Who is it that saith in Isaiah, And now the Lord hath sent me and his Spirit? in which, as the expression is ambiguous, is it the Father and the Holy Spirit who hath sent Jesus; or the Father who hath sent both Christ and the Holy Spirit? The latter is the true interpretation:” Origen. cont. Cels. lib. i. I have kept to the order of the words of the original, on purpose that the ambiguity, which Origen remarks in the version of LXX, and which is the same in the Hebrew, might still remain, and the sense which he gives to it be offered to the reader’s judgment; which is wholly excluded in our vulgar translation.

18. *like the river*] That is, the Euphrates.

19. —*like that of the bowels thereof*] כצאצאי מעי הים ויהם הרגים: “As the issue of the bowels of the sea; that is, the fishes;” Salom. b. Melec. And so likewise Aben Ezra, Jarchi, Kimchi, &c.

Ibid. *Thy name*] For שמו, *his name*, the LXX had in the copy from which they translated שמך, *thy name*.

20. —*and make it heard*—] Twenty-seven MSS (ten ancient), and one edition, prefix to the verb the conjunction ו, והשמיעו.

21. *They thirsted not in the deserts*—] Kimchi has a surprising observation upon this place: “If the prophecy,” says he, “relates to the return from the Babylonish captivity, as it seems to do, it is to be wondered how it comes to pass, that in the book of Ezra, in which he gives an account of their return, no mention is made that such miracles were



wrought for them ; as, for instance, that God clave the rock for them in the desert.” It is really much to be wondered, that one of the most learned and judicious of the Jewish expositors of the Old Testament, having advanced so far in a large comment on Isaiah, should appear to be totally ignorant of the Prophet’s manner of writing ; of the parabolic style which prevails in the writings of all the Prophets ; and more particularly in the prophecy of Isaiah, which abounds throughout in parabolic images from the beginning to the end ; from “ Hear, O heavens, and give ear, O earth,” to “ the worm and the fire” in the last verse. And how came he to keep his wonderment to himself so long ? Why did he not expect that the historian should have related, how, as they passed through the desert, cedars, pines, and olive-trees, shot up at once on the side of the way to shade them ; and that, instead of briars and brambles, the acacia and the myrtle sprung up under their feet, according to God’s promises, chap. xli. 19. and lv. 13. ? These, and a multitude of the like parabolical or poetical images, were never intended to be understood literally : all that the Prophet designed in this place, and which he has executed in the most elegant manner, was an amplification and illustration of the gracious care and protection of God vouchsafed to his people in their return from Babylon, by an allusion to the miraculous Exodus from Egypt. See De S. Poesi Hebr. Præl. ix.

22. *There is no peace, saith JEHOVAH, to the wicked.*] See below, note on chap. lvii. 21.

## CHAPTER XLIX.

1. *Hearken unto me, O ye distant lands—*] Hitherto the subject of the prophecy has been chiefly confined to the redemption from the captivity of Babylon, with strong intimations of a more important deliverance sometimes thrown in ; to the refutation of idolatry ; and the demonstration of the infinite power, wisdom, and foreknowledge of God. The character and office of the Messiah was exhibited in general terms at the beginning of chap. xlii. but here he is introduced in person, declaring the full extent of his commission ; which is not only to restore the Israelites, and reconcile them to their Lord and Father, from whom they had so often

revolted ; but to be a light to lighten the Gentiles, to call them to the knowledge and obedience of the true God, and to bring them to be one church together with the Israelites, and to partake with them of the same common salvation procured for all by the great Redeemer and Reconciler of man to God.

2. *And he hath made my mouth a sharp sword—*] The servant of God, who speaks in the former part of this chapter, must be the Messiah. If any part of this character can, in any sense, belong to the Prophet, yet in some parts it must belong exclusively to Christ ; and, in all parts, to him in a much fuller and more proper sense. Isaiah's mission was to the Jews, not to the distant nations to whom the speaker in this place addresses himself. "He hath made my mouth a sharp sword," "to reprove the wicked, and to denounce unto them punishment," says Jarchi, understanding it of Isaiah : but how much better does it suit him, who is represented as having "a sharp two-edged sword going out of his mouth," Rev. i. 16. who is himself the Word of God ; which "Word is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and a discernor of the thoughts and intents of the heart ;" Heb. iv. 12. This mighty agent and instrument of God, "long laid up in store with him, and sealed up among his treasures," is at last revealed, and produced by his power, and under his protection, to execute his great and holy purposes : he is compared to a polished shaft stored in his quiver for use in his due time. The polished shaft denotes the same efficacious word, which is before represented by the sharp sword. The doctrine of the gospel pierced the hearts of its hearers, "bringing into captivity every thought to the obedience of Christ." The metaphor of the sword and the arrow, applied to powerful speech, is bold, yet just. It has been employed by the most ingenious heathen writers, if with equal elegance, not with equal force. It is said of Pericles by Aristophanes, (see Cicero, Epist. ad Atticum, xii. 6.)—

Ὅπως ἐκφέρει, καὶ μόνος τῶν ἑητορῶν

Τὸ κεντρὸν ἐγκατέλειπε τοῖς ἀκροαμένοις. Apud Diod. lib. xii.

His powerful speech

Pierced the hearer's soul, and left behind  
Deep in his bosom its keen point infixt.

Pindar is particularly fond of this metaphor, and frequently applies it to his own poetry :—

Ἐπεχε νυν σκοπῶ τοῦτον,  
 Ἀγέ, Μυμέ. τινα βαλλομένην  
 Ἐκ μαλθακάς αὐτὲ φρε-  
 νος εὐκλεάς οἷστος  
 Ἰέντες ;

Olymp. ii. 160.

“Come on! thy brightest shafts prepare,  
 And bend, O Muse, thy sounding bow;  
 Say, through what paths of liquid air  
 Our arrows shall we throw?”

West.

See also ver. 149. of the same ode, and Olymp. ix. 17.; on the former of which places the Scholiast says, τροπικὸς ὁ λόγος· βέλῃ δὲ τοὺς λόγους εἰρηκε, διὰ το ὄζυ καὶ καιρίον τῶν ἐγκωμίων: “He calls his verses shafts by a metaphor, signifying the acuteness and the apposite application of his panegyric.”

This person, who is, ver. 3. called Israel, cannot in any sense be Isaiah. That name, in its original design and full import, can only belong to him who contended powerfully with God in behalf of mankind, and prevailed: Gen. xxxii. 28.

5. *And now thus saith JEHOVAH*] The word כה, before אמר, is dropt out of the text: it is supplied by eight MSS (two ancient), and LXX, Syr. Vulg.

Ibid. *And that Israel unto him may be gathered*] Five MSS (two ancient), confirm the *Keri*, or marginal correction of the Masoretes, לו, *unto him*, instead of לא, *not*, in the text; and so read Aquila and Chald. LXX and Arab. omit the negative. But LXX, MSS Pachom. and i. D. ii. express also the *Keri* לו by πρὸς αὐτόν.

6. *And to restore the branches of Israel*] נצירי, or נצורי, as the Masoretes correct it in the marginal reading. This word has been matter of great doubt with interpreters: the Syriac renders it *the branch*, taking it for the same with נצר, chap. xi. 1.: see Michaelis, Epim. in Prælect. xix.

7. *The Redeemer of Israel, his Holy One*] “Forte, לקדשו;” SECKER: that is, to his Holy One. The preceding word ends with a ל, which might occasion that letter’s being lost here. The Talmud of Babylon has וקדושי.

Ibid. *To him, whose person is despised*] “Forte, נבזה;” SECKER: or בוזי, Le Clerc: that is, instead of the active, the passive form, which seems here to be required.

9. *And to those that are in darkness—*] Fifteen MSS

(five ancient), and the two old editions of 1486 and 1488, add the conjunction ו at the beginning of this member: another MS had it so at first; and two others have a rasure at the place: and it is expressed by LXX, Syr. Chald. Vulg.

12. *Lo! these shall come from afar*] “Babylon was far, and east, מְזוּרָה; (non sic Vett.); Sinim, Pelusians, to the south:” SECKER.

Ibid. —*the land of Sinim*] Prof. Doederlein thought of Syene, the southern limit of Egypt; but does not abide by it. Michaelis thinks it is right; and promises to give his reasons for so thinking in the second part of his Specilegium Geographiæ Hebræorum Exteræ. See Biblioth. Oriental. Part XI. p. 176.

13. *Ye mountains burst forth*] Three ancient MSS are without either the ו, or the conjunction ו, before the verb: and so LXX, Syr. Vulg.

16. *Behold, on the palms of my hands have I delineated thee*] This is certainly an allusion to some practice, common among the Jews at that time, of making marks on their hands or arms by punctures on the skin, with some sort of sign or representation of the city or temple, to shew their affection and zeal for it. They had a method of making such punctures indelible by fire, or by staining. See note on chap. xlv. 5. It is well known, that the pilgrims at the holy sepulchre get themselves marked in this manner with what are called the ensigns of Jerusalem; Maundrell, p. 75.; where he tells us how it is performed: and this art is practised by travelling Jews all over the world at this day.

17. *They that destroyed thee shall soon become thy builders—*] “Auctor Vulgatæ pro בְּנֵיךָ videtur legisse בְּנֵיךָ, unde vertit, *structores tui*; cui et LXX fere consentiunt, qui verterunt οικοδομηθης, *ædificata es*, prout in Plantiniana editione habetur; in Vaticana sive Romana legitur, οικοδομηθησθης, *ædificaberis*. Hisce etiam Targum Jonathanis aliquatenus consentit, ubi, *et ædificabunt*. Confer infra Esai, cap. liv. ver. 13. ad quem locum Rabbinii quoque notarunt ex tractatu Talmudico Berachot. cap. ix. quod non legendum sit בְּנֵיךָ, id est, *filii tui*; sed בְּנֵיךָ, *ædificatores tui*. Confer not. ad librum Prec. Jud. Part II. p. 226. ut et D. Wagen-seil Sot. p. 253. n. 9. :” Breithaupt, not. ad Jarchi in loc. See also note on this place in De Sac. Poes. Hebr. Prælect. xxxi.

Ibid. —*shall become thine offspring*] מִמֶּךָ יֵצְאוּ, shall proceed, spring, issue, from thee,—as thy children. The phrase is frequently used in this sense: see chap. xi. 1. Micah v. 2. Nahum i. 11. The accession of the Gentiles to the church of God is considered as an addition made to the number of the family and children of Sion: see ver. 21, 22. and chap. lx. 4. The common rendering, “shall go forth of thee, or depart from thee,” is very flat, after their zeal had been expressed by “shall become thy builders:” and as the opposition is kept up in one part of the sentence, one has reason to expect it in the other, which should have been parallel to it.

18. *And bind them about thee, as a bride—*] The end of the sentence is manifestly imperfect. Does a bride bind her children, or her new subjects, about her? Sion clothes herself with her children, as a bride clothes herself—with what? some other thing certainly. The LXX help us out in this difficulty, and supply the lost word: ὡς κακοσμου νυμφῆς כְּלִיהַ כְּלִיהַ, or כְּכִלְהַ כְּלִיהַ. The great similitude of the two words has occasioned the omission of one of them. See chap. lxi. 10.

21. —*these then, where were they?*] The conjunction is added before אֵלֶּה, that is, וְאֵלֶּה, in above thirty MSS (nine ancient); and so LXX, Chald. Vulg.

23. *With their faces to the earth—*] It is well known, that expressions of submission, homage, and reverence, always have been, and are still, carried to a great degree of extravagance in the eastern countries. When Joseph's brethren were introduced to him, “they bowed down themselves before him with their faces to the earth;” Gen. xlii. 6. The kings of Persia never admitted any one to their presence without exacting this act of adoration; for that was the proper term for it. “Necesse est,” says the Persian courtier to Conon, “si in conspectum veneris, venerari te regem; quod προσκυνεσθαι illi vocant:” Nepos in Conone. Alexander, intoxicated with success, affected this piece of oriental pride: “Itaque more Persarum Macedonas venerabundos ipsum salutare, prosternentes humi corpora:” Curtius, lib. viii. The insolence of eastern monarchs to conquered princes, and the submission of the latter, is astonishing. Mr Harmer, Obs. ii. 43. gives the following instance of it from D'Herbelot:—“This prince threw himself one day on the ground, and kissed the prints that his victorious enemy's

horse had made there; reciting some verses in Persian, which he had composed, to this effect:—

“The mark that the foot of your horse has left upon the dust, serves me now for a crown.

The ring, which I wear as the badge of my slavery, is become my richest ornament.

While I shall have the happiness to kiss the dust of your feet, I shall think that fortune favours me with its tenderest caresses, and its sweetest kisses.”

These expressions, therefore, of the Prophet, are only general poetical images, taken from the manners of the country, to denote great respect and reverence: and such splendid poetical images, which frequently occur in the prophetical writings, were intended only as general amplifications of the subject, not as predictions to be understood and fulfilled precisely according to the letter.

24. *Shall the prey seized by the terrible be rescued?*] For צִרִיךָ read עִרִיךָ. A palpable mistake, like that in chap. xlii. 19. The correction is self-evident from the very terms of the sentence; from the necessity of the strict correspondence in the expressions between the question and the answer made to it; and it is apparent to the blindest and most prejudiced eye. However, if authority is also necessary, there is that of Syr. and Vulg. for it; who plainly read עִרִיךָ in the 24th as well as in the 25th verse, rendering it in the former place by the same word as in the latter.

## CHAPTER L.

1. *WHERE is this bill—*] Husbands, through moroseness or levity of temper, often sent bills of divorcement to their wives on slight occasions, as they were permitted to do by the law of Moses, Deut. xxiv. 1. And fathers, being oppressed with debt, often sold their children; which they might do, for a time, till the year of release; Exod. xxi. 7. That this was frequently practised, appears from many passages of Scripture; and that the persons and the liberty of the children were answerable for the debts of the father. The widow, 2 Kings iv. 1. complains, “that the creditor is come to take unto him her two sons to be bondmen.” And in the parable, Matt. xviii. 25. “The lord, forasmuch as his servant had not to pay, commands him to be sold, and

his wife and children, and all that he had, and payment to be made." Sir John Chardin's MS note on this place of Isaiah is as follows: "En Orient, on paye ses dettes avec ses esclaves, car ils sont des principaux meubles; et en plusieurs lieux on les paye aussi de ses enfans." But this, saith God, cannot be my case: I am not governed by any such motives; neither am I urged by any such necessity: your captivity, therefore, and your afflictions, are to be imputed to yourselves, and to your own folly and wickedness.

2. *Their fish is dried up*] For תבאש, *stinketh*, read חיבש, *is dried up*: so it stands in the Bodleian MS, and it is confirmed by the LXX, ξηρανθησονται.

5. *Neither did I withdraw*—] Eleven MSS, and the oldest edition, prefix the conjunction ו; and so also LXX and Syr.

6. *And my cheeks to them that plucked off the hair*] The greatest indignity that could possibly be offered. See note on chap. vii. 20.

*Ibid. My face I hid not from shame and spitting*] Another instance of the utmost contempt and detestation. It was ordered by the law of Moses, as a severe punishment, carrying with it a lasting disgrace: Deut. xxv. 9. Among the Medes, it was highly offensive to spit in any one's presence, Herod. i. 99.; and so likewise among the Persians, Xenophon. Cyrop. lib. i. p. 18.

"They abhor me; they flee far from me;

They forbear not to spit in my face." Job xxx. 10.

And JEHOVAH said unto Moses, "If her father had but spit in her face, should she not be ashamed seven days?" Numb. xii. 14.; on which place Sir John Chardin remarks, "that spitting before any one, or spitting upon the ground in speaking of any one's actions, is through the East an expression of extreme detestation:" Harmer's Obs. ii. 509. See also, of the same notions of the Arabs in this respect, Niebuhr, Description de l'Arabie, p. 26. It so evidently appears, that in those countries spitting has ever been an expression of the utmost detestation, that the learned doubt whether in the passages of Scripture above quoted any thing more is meant than spitting (not in the face, which perhaps the words do not necessarily imply, but only) in the presence of the person affronted. But in this place it certainly means spitting in the face: so it is understood in St Luke, where our Lord plainly refers to this prophecy:—"All

things that are written by the Prophets concerning the Son of Man shall be accomplished ; for he shall be delivered to the Gentiles, and shall be mocked and spitefully entreated, and spitted on, *ἐμπύσθησεται*," xviii. 31, 32. ; which was in fact fulfilled ; *καὶ ἤρξαντο τινες ἐμπύσσειν αὐτὸν*, Mark xiv. 65. xv. 19. If spitting in a person's presence was such an indignity, how much more spitting in his face ?

7. *Therefore have I set my face as a flint—*] The Prophet Ezekiel has expressed this with great force, in his bold and vehement manner :

"Behold, I have made thy face strong against their faces,  
And thy forehead strong against their foreheads :  
As an adamant, harder than a rock, have I made thy forehead.

Fear them not, neither be dismayed at their looks,  
Though they be a rebellious house." Ezek. iii. 8, 9.

8. *Who is he that will contend—*] The Bodleian MS, and another, add the word *הוא יריב* ; *מי הוא יריב*, as in the like phrase in the next verse : and in the very same phrase, Job xiii. 19., and so likewise in many other places, Job xvii. 3. xli. 1. Sometimes, on the like occasions, it is *מי זה*, and *מי הוא זה*. The word has been probably lost out of the present text ; and the reading of the MSS above-mentioned seems to be genuine.

10. *Let him hearken to the voice of his servant.*] For *שמע*, pointed as the participle, the LXX and Syr. read *ישמע*, future or imperative : this gives a much more elegant turn and distribution to the sentence.

11. —*ye who kindle a fire—*] The fire of their own kindling, by the light of which they walk with security and satisfaction, is an image designed to express, in general, human devices, and mere worldly policy, exclusive of faith and trust in God ; which, though they flatter them for a while with pleasing expectations and some appearance of success, shall in the end turn to the confusion of the authors. Or, more particularly, as Vitranga explains it, it may mean the designs of the turbulent and factious Jews in the times succeeding those of Christ ; who, in pursuit of their own desperate schemes, stirred up the war against the Romans, and kindled a fire which consumed their city and nation.

Ibid. —*who heap the fuel round about*] "*מגוזי*, *accendentes*, Syr. *forte legerunt* [*מאזרי* *מאזרי* ; *nam sequitur אור* :"] SECKER. Lud. Capellus, in his critical notes on this place, thinks it should be *מערורי*, from the LXX, *καταδοχυσοντες*



## CHAPTER LI.

4. — *O ye peoples ;—O ye nations*] For עַמִּי, *my people*, the Bodley MS, and another, read עַמִּים, *ye peoples* ; and for לְאֹמִי, *my nation*, the Bodley MS, and eight others (two of them ancient), read לְאֻמִּים, *ye nations* : and so the Syriac in both words. The difference is very material : for in this case the address is made, not to the Jews, but to the Gentiles, as in all reason it ought to be ; for this and the two following verses express the call of the Gentiles, the islands, or the distant lands on the coasts of the Mediterranean and other seas. It is also to be observed, that God in no other place calls his people לְאֹמִי. It has been before remarked, that transcribers frequently omitted the final ם of nouns plural, and supplied it, for brevity sake, and sometimes for want of room at the end of a line, by a small stroke thus, עַמִּי ; which mark, being effaced or overlooked, has been the occasion of many mistakes of this kind.

5. *My righteousness is at hand—*] The word צֶדֶק, *righteousness*, is used in such a great latitude of signification, for justice, truth, faithfulness, goodness, mercy, deliverance, salvation, &c., that it is not easy sometimes to give the precise meaning of it without much circumlocution : it means here the faithful completion of God's promises to deliver his people.

11. —*shall they obtain, and sorrow and sighing shall flee away*] Nineteen MSS, and the two oldest editions, have יְשִׁיעִי ; and forty-six MSS, and the same two editions, and agreeably to them Chald. and Syr. have וְנִסִּי : and so both words are expressed chap. xxxv. 10., of which place this is a repetition. And from comparing both together it appears, that the ן in this place is become by mistake in the present text the final ן of the preceding word.

13. —*of the oppressor, as if he—*] “The כ in כָּאֲשֶׁר seems clearly to have changed its situation from the end of the preceding word to the beginning of this ; or rather, to have been omitted by mistake there, because it was here. That it was there, the LXX shew by rendering ὁ καταπιεστων σου, of him that oppressed thee : And so they render this word in both its places in this verse. The Vulgate also has the pronoun in the first instance : furoris ejus qui te tribulabat :” Dr JUBB. The correction seems well founded.

I have not conformed the translation to it, because it makes very little difference in the sense.

14. *He marcheth on with speed—*] Cyrus, if understood of the temporal redemption from the captivity of Babylon; in the spiritual sense, the Messiah.

16. *To stretch out the heavens*] In the present text it is לנטע, *to plant* the heavens. The phrase is certainly very obscure, and in all probability is a mistake for לנטות. This latter is the word used in ver. 13. just before, in the very same sentence; and this phrase occurs frequently in Isaiah, chap. xl. 22. xlii. 5. xlv. 24. xlv. 12.; the former in no other place. It is also very remarkable, that in the Samaritan text, Numb. xxiv. 6. these two words are twice changed, by mistake, one for the other, in the same verse.

19. *These two things—desolation and destruction, the famine and the sword*] That is, desolation by famine, and destruction by the sword; taking the terms alternately: of which form of construction see other examples, De S. Poesi Heb. Præl. xix. and Prelim. Dissert. p. xvii. The Chaldee paraphrast, not rightly understanding this, has had recourse to the following expedient: “Two afflictions are come upon thee,—and when *four* shall come upon thee, *depredation and destruction*, and the *famine and the sword*—” Five MSS have הרעב without the conjunction ו; and so LXX and Syr.

Ibid. —*Who shall comfort thee?*] A MS, LXX, Syr. Chald. and Vulg. have it in the third person, ינחמך; which is evidently right.

20. —*in the toils, drenched to the full—*] “Forte מכמרה מלאים:” SECKER. The demonstrative ה, prefixed to מלאים, seems improper in this place.

21. *And thou drunken, but not with wine.*] Æschylus has the same expression:

Δοινοῖς ἐμμεμῆναις θυγατρὸς.

Eumen. 863.

Intoxicate with passion, not with wine.

Schultens thinks, that this circumlocution, as he calls it, “gradum adfert incomparabiliter majorem;” and that it means not simply *without wine*, but *much more than with wine*: Gram. Hebr. p. 182. See his note on Job xxx. 28.

The bold image of the cup of God’s wrath, often employed by the sacred writers, (see note on chap. i. 22.), is nowhere handled with greater force and sublimity than in this passage of Isaiah, ver. 17—23. Jerusalem is represented in

person as staggering under the effects of it, destitute of that assistance which she might expect from her children; not one of them being able to support or to lead her. They, abject and amazed, lie at the head of every street, overwhelmed with the greatness of their distress; like the oryx entangled in a net, in vain struggling to rend it, and extricate himself. This is poetry of the first order, sublimity of the highest proof.

Plato had an idea something like this: "Suppose, says he, God had given to men a medicating potion inducing fear; so that the more any one should drink of it, so much the more miserable he should find himself at every draught, and become fearful of every thing both present and future; and at last, though the most courageous of men, should be totally possessed by fear: and afterward, having slept off the effects of it, should become himself again." *De Leg.* i. near the end. He pursues at large this hypothesis, applying it to his own purpose, which has no relation to the present subject. Homer places two vessels at the threshold of Jupiter, one of good, the other of evil: he gives to some a potion mixed of both, to others from the evil vessel only: these are completely miserable: *Iliad.* xxvi. 527.

23. —*who oppress thee*] "Videntur, LXX, Chald. Syr. Vulg. legisse מוֹנִיךְ, ut xl. 26.:" SECKER. And so it is in edit. Gersom.

*Ibid.* *That say to thee, Bow down thy body*] A very strong and most expressive description of the insolent pride of eastern conquerors; which, though it may seem greatly exaggerated, yet hardly exceeds the strict truth. An example has already been given of it in note to chap. xlix. 23. I will here add one or two more. "Joshua called for all the men of Israel; and said unto the captains of the men of war that went with him: Come near, put your feet upon the necks of these kings;" Josh. x. 24. "Adonibezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so hath God requited me;" Judg. i. 7. The Emperor Valerianus being through treachery taken prisoner by Sapor king of Persia, was treated by him as the basest and most abject slave: for the Persian monarch commanded the unhappy Roman to bow himself down, and offer him his back, on which he set his foot, in order to mount his chariot or his horse, whenever he had occasion: Lactan-

tius, De Mort. Persec. cap. v. ; Aurel. Victor. Epitome, cap. xxxii.

## CHAPTER LII.

2. —*ascend thy lofty seat*] The literal rendering here is, according to our English translation, “arise, sit:” on which a very learned person remarks, “So the old versions. But sitting is an expression of mourning in Scripture and the ancients; and doth not well agree with the rising just before.” It doth not indeed agree according to our ideas; but considered in an oriental light, it is perfectly consistent. The common manner of sitting in the eastern countries is upon the ground or floor, with the legs crossed. The people of better condition have the floors of their chambers or divans covered with carpets for this purpose; and round the chamber broad couches, raised a little above the floor, spread with mattresses handsomely covered, which are called sophas. When sitting is spoken of as a posture of more than ordinary state, it is quite of a different kind; and means sitting on high, on a chair of state or throne, for which a footstool was necessary, both in order that the person might raise himself up to it, and for supporting the legs when he was placed in it. “Chairs (saith Sir John Chardin) are never used in Persia but at the coronation of their kings. The king is seated in a chair of gold set with jewels, three feet high.—The chairs which are used by the people in the East are always so high as to make a footstool necessary. And this proves the propriety of the style of Scripture, which always joins the footstool to the throne:” (Isa. lxvi. 1. Psal. ex. 1.): Voyages, tom. ix. p. 85. 12<sup>mo</sup>. Beside the six steps to Solomon’s throne, there was a footstool of gold fastened to the seat, 2 Chron. ix. 18. which would otherwise have been too high for the king to reach, or to sit on conveniently.

When Thetis comes to wait on Vulcan to request armour for her son, she is received with great respect, and seated on a silver-studded throne, a chair of ceremony, with a footstool:—

Την μὲν ἐπειτα καθεῖσεν ἐπὶ θρόνου ἀργυροῆλης,

Καλὰ, δαιδαλεῖν ὑπο δὲ θρηγυὺς ποσσὶν ἦεν. Iliad. xviii. 389.

“High on a throne, with stars of silver graced,  
And various artifice, the queen she placed;  
A footstool at her feet.”

Pope.

Ο γὰρ θρόνος αὐτοῦ μόνον ἐλευθερίος ἐστὶ καθεδρὰ συν ὑποπόδιον: *Athenæus*, v. 4.: "A throne is nothing more than a handsome sort of chair, with a footstool."

5. *And they that are lords over them—*] For מְשֻׁלִּי, singular, in the text, more than a hundred and twenty MSS have מְשֻׁלִּי, plural, according to the Masoretical correction in the margin: which shews, that the Masoretes often superstitiously retained apparent mistakes in the text, even when they had sufficient evidence to authorize the introduction of the true reading.

*Ibid.* —*make their boast of it*] For יְהִלִּי, "make them to howl," five MSS (two ancient) have יְהִלִּי, "make their boast;" which is confirmed by the Chaldee paraphrast, who renders it מְשַׁבְּחִין.

6. *Therefore shall my people—*] The word לִכְן, occurring the second time in this verse, seems to be repeated by mistake. It has no force or emphasis as a repetition; it only embarrasses the construction and the sense. It was not in the copies from which the LXX, Syr. and Vulg. were translated; it was not in the copy of LXX from which the Arabic was translated: but in the Aldine and Complutensian editions δὲ τὰς is repeated; probably so corrected, in order to make it conformable with the Hebrew text.

*Ibid.* *For I am He that promised*] For הוּא, the Bodley MS, and another, have יְהוָה; "for I am JEHOVAH that promised:" and another ancient MS adds יְהוָה after הוּא. The addition of JEHOVAH seems to be right, in consequence of what was said in the preceding line, "My people shall know my name."

7. *How beautiful—*] The watchmen discover afar off, on the mountains, the messenger bringing the expected and much wished-for news of the deliverance from the Babylonish captivity. They immediately spread the joyful tidings, ver. 8. and with a loud voice proclaim that JEHOVAH is returning to Sion, to resume his residence on his holy mountain, which for some time he seemed to have deserted. This is the literal sense of the place.

"How beautiful on the mountains are the feet of the joyful messenger," is an expression highly poetical; for, how welcome is his arrival! how agreeable are the tidings which he brings!

Nahum, who is generally supposed to have lived after

Isaiah, has manifestly taken from him this very pleasing image; but the imitation does not equal the beauty of the original:—

“ Behold upon the mountains the feet of the joyful messenger,  
Of him that announceth peace :  
Celebrate, O Judah, thy festivals ; perform thy vows :  
For no more shall pass through thee the wicked one ;  
He is utterly cut off.” Nah. i. 15.

But it must at the same time be observed, that Isaiah's subject is infinitely more interesting, and more sublime, than that of Nahum : The latter denounces the destruction of the capital of the Assyrian empire, the most formidable enemy of Judah ; the ideas of the former are in their full extent evangelical : and accordingly St Paul has, with the utmost propriety, applied this passage to the preaching of the gospel, Rom. x. 15. The joyful tidings here to be proclaimed, “ Thy God, O Sion, reigneth,” are the same that John the Baptist, the messenger of Christ, and that Christ himself published, “ The kingdom of heaven is at hand.”

8. *All thy watchmen*—] There is a difficulty in the construction of this place, which, I think, none of the ancient versions, or modern interpreters, have cleared up to satisfaction. Rendered word for word it stands thus : “ The voice of thy watchmen : they lift up their voice.” The sense of the first member, considered as elliptical, is variously supplied by various expositors ; by none, as it seems to me, in any way that is easy and natural. I am persuaded there is a mistake in the present text, and that the true reading is *כל צפיק*, “ all thy watchmen ;” instead of *קול צפיק*. The mistake was easy from the similitude in sound of the two letters *כ* and *ק*. And in one MS the *ק* is upon a rasure. This correction perfectly rectifies the sense and the construction.

*Ibid.* —*when JEHOVAH returneth to Sion.*] So the Chaldee: *בד יתיב שכנתיה לציון*, “ when he shall bring back his presence to Sion.” God is considered as having deserted his people during the captivity ; and, at the restoration, as returning himself with them to Sion his former habitation : See Psal. lx. 1. chap. xl. 9. and note.

9. —*he hath redeemed Israel*] For the word *ירושלם*, which occurs the second time in this verse, MS Bodley, and another, read *ישראל*. It is upon a rasure in a third ; and left unpointed at first, as suspected, in a fourth. It was an easy mistake, by the transcriber's casting his eye on the line

above ; and the propriety of the correction, both in regard to sense and elegance, is evident.

11. *Depart, depart ye ; go ye out from thence*] The Prophet Jeremiah seems to have had his eye on this passage of Isaiah, and to have applied it to a subject directly opposite. It is here addressed by the Prophet in the way of encouragement and exhortation to the Jews coming out of Babylon : Jeremiah has given it a different turn, and has thrown it out as a reproach of the heathen upon the Jews, when they were driven from Jerusalem into captivity :

“Depart ; ye are polluted, depart ; depart ye, forbear to touch :  
Yea, they are fled, they are removed : they shall dwell here  
no more.” Lam. iv. 15.

Of the metrical distribution of these lines, see the Prelim. Dissertation, p. xxxi. note.

13. The subject of Isaiah's prophecy, from the fortieth chapter inclusive, has hitherto been in general the deliverance of the people of God. This includes in it three distinct parts ; which, however, have a close connexion with one another : that is, the deliverance of the Jews from the captivity of Babylon ; the deliverance of the Gentiles from their miserable state of ignorance and idolatry ; and the deliverance of mankind from the captivity of sin and death. These three subjects are subordinate to one another ; and the two latter are shadowed out under the image of the former. They are covered by it as by a veil ; which however is transparent, and suffers them to appear through it. Cyrus is expressly named as the immediate agent of God in effecting the first deliverance : A greater Person is spoken of as the agent who is to effect the two latter deliverances ; called the servant, the elect, of God, in whom his soul delighteth ; Israel, in whom God will be glorified. Now these three subjects have a very near relation to one another ; for, as the agent who was to effect the two latter deliverances, that is, the Messiah, was to be born a Jew, with particular limitations of time, family, and other circumstances ; the first deliverance was necessary in the order of Providence, and according to the determinate counsel of God, to the accomplishment of the two latter deliverances ; and the second deliverance was necessary to the third, or rather was involved in it, and made an essential part of it. This being the case, Isaiah has not treated the three subjects as quite distinct and separate in a methodical and orderly manner,

like a philosopher or a logician, but has taken them in their connective view: he has handled them as a prophet and a poet; he hath allegorized the former, and under the image of it has shadowed out the two latter; he has thrown them all together; has mixed one with another, has passed from this to that with rapid transitions, and has painted the whole with the strongest and boldest imagery. The restoration of the Jews from captivity, the call of the Gentiles, the redemption by Messiah, have hitherto been handled interchangeably and alternately: Babylon has hitherto been kept pretty much in sight; at the same time that strong intimations of something much greater have frequently been thrown in. But here Babylon is at once dropped; and I think hardly ever comes in sight again; unless perhaps in chap. lv. 12. and lvii. 14. The Prophet's views are almost wholly engrossed by the superior part of his subject. He introduces the Messiah as appearing at first in the lowest state of humiliation, which he had just touched upon before, chap. l. 5, 6. and obviates the offence which would be occasioned by it, by declaring the important and necessary cause of it, and foreshewing the glory which should follow it.

This seems to me to be the nature and the true design of this part of Isaiah's prophecies; and this view of them seems to afford the best method of resolving difficulties in which expositors are frequently engaged, being much divided between what is called the literal and the mystical sense—not very properly; for the mystical or spiritual sense is very often the most literal sense of all.

Abarbanel seems to have had an idea of this kind, as he is quoted by Vitringa on chap. xlix. 1. who thus represents his sentiments: “Censet Abarbanel Prophetam hic *transitum* facere a *liberatione ex exilio Babylonico* ad *liberationem ex exilio Romano*, (for this he takes to be the secondary sense); et, quod hic animadversu dignum est, observat liberationem ex exilio Babylonico esse *אִתּוֹ וְרֵאִיָּה*, signum et argumentum liberationis futuræ; atque adeo orationem Prophetæ de duabus hisce liberationibus in superioribus concionibus sæpe inter se permisceri. Verba ejus: ‘Et propterea verba, sive res, in prophetia superiore inter se permixtæ occurrunt; modo de liberatione Babylonica, modo de liberatione extrema accipiendæ, ut orationis necessitas exigit.’ Nullum hic vitium, nisi quod redemptionem veram et spirituales a Messia vero Jesu adductam non agnoscat.”



14. —*were astonished at him*] For עֲלִי read עֲלֵי : so Syr. Chald. and Vulg. in a MS ; and so likewise two ancient MSS.

15. *So shall he sprinkle many nations*] I retain the common rendering, though I am by no means satisfied with it. “יזה, frequent in the law, means only to sprinkle : but the water sprinkled is the accusative case ; the thing, on which, has עַל or אֵל. Θαυμασονται, ὃ, makes the best apodosis. הנהג would do. ינהרג is used ii. 2. Jer. xxxi. 12. li. 44. but is unlike. Kings shall shut, &c. is good ; but seems to want a first part :” SECKER. Munster translates it, “Faciēt loqui (de se);” and in his note thus explains it : “יזה proprie significat spargere et stillas disseminare : hic vero capitur pro loqui, et verbum disseminare.” This is pretty much as the Rabbins, Kimchi, and Salomo ben Melec, explain it, referring to the expression of “dropping the word.” But the same objection lies to this as to the common rendering ; it ought to be יזה (דבר) עַל גַּיִם. Bishop Chandler, Defence, p. 148. says, “that *to sprinkle* is used for *to surprise and astonish*, as people are that have much water thrown upon them. And this sense is followed by the LXX.” This is ingenious, but rather too refined. Dr DURELL conjectures that the true reading may be יחזו, they shall regard, which comes near to the θαυμασονται of the LXX ; who seem to give the best sense of any to the place.

“I find in my papers the same conjecture which Dr DURELL made from θαυμασονται in LXX. And it may be added, that יחזו is used to express “looking on any thing with admiration ;” Psal. xi. 7. and xvii. 15. and xxvii. 4. and lxiii. 2. Cant. vi. 13. It is particularly applied to “looking on God,” Exod. xxiv. 11. and Job xix. 26. Gisbert Cuper, in Observat. lib. ii. 1. though *aliud agens*, has some observations which shew how nearly ὀραω and θαυμαζω are allied, which (with the peculiar sense of the verb יחזו above noted) add to the probability of θαυμασονται being the version of יחזו in the text : οἱ δὲ νῦν λαοὶ Παντες ἐξ ἀνθρῶπων ὀρωσι. Hesiod. id est, cum veneratione quadam admirantur. Hinc ὀραω et θαυμαζω junxit Themistius Or. I. Εἰλα παυσσιναι οἱ ἀνθρώποι πρὸς σε μόνον ὀρωντες, καὶ σε μόνον θαυμαζόντες. Theophrastus in Charact. cap. iii. Εὐθυμῆ ὥς ἀποβλέψασιν εἰς σε οἱ ἀνθρώποι. Hence the rendering of this verse seems to be :—

So many nations shall look on him with admiration :

Kings shall stop their mouths—”

Dr JUBB.

## CHAPTER LIII.

2. *He hath no form, nor any beauty*—] Οὐκ εἶδος αὐτοῦ, ἔδε αἰσῶμα, ἡ αὐτὸς εἰς αὐτὸν ἔδε ὤψωρα, ἡ αὐτὸς ἐπιθετομένη αὐτὸν: Symmachus; the only one of the ancients that has translated it rightly.

3. —*and acquainted with grief*—] For וידיע, eight MSS and one edition have וידע; LXX, Syr. and Vulg. read it וידיע.

Ibid. —*as one that hideth his face*] For ובמסתור, four MSS (two ancient) have ובמסתרי, one MS ומסתרי. For פנים, two MSS have פניו; and so likewise LXX and Vulg. Mourners covered up the lower part of their faces, and their heads; 2 Sam. xv. 30. Ezek. xxiv. 17.; and lepers were commanded by the law, Lev. xiii. 45. to cover their upper lip. From which circumstance it seems, that Vulg. Aquila, Symmachus, and the Jewish commentators, have taken the word נגוע, *stricken*, in the next verse, as meaning stricken with the *leprosy*, ἐν ἀφῆλῳ, Sym.; ἀφῆλεσθαι, Aq.; leprosum, Vulg.

4. *Surely our infirmities*—] Seven MSS (two ancient), and three editions, have חלינו, in the plural number.

Ibid. —*he hath carried them*] Fifteen MSS (two ancient), and two editions, have the word הוא before סבלם in the text: four other MSS have it in the margin. This adds force to the sense, and elegance to the construction.

5. —*by which our peace is effected*] Twenty-one MSS and six editions have the word fully and regularly expressed, שלמינו; “*pacificationum nostrarum*.” Ar. Montan.

6. —*the iniquities of us all*] For עון, the ancient interpreters read עוונות, plural; and so Vulg. in MS Blanchini.

8. *And his manner of life who would declare?*] My learned friend Dr KENNICOTT has communicated to me the following passages from the Mishna, and the Gemara of Babylon, as leading to a satisfactory explication of this difficult place. It is said in the former, that, before any one was punished for a capital crime, proclamation was made before the prisoner by the public crier in these words: כל מי שיודע לו זכות יבא וילמד עליי, “*quicunque noverit aliquid de ejus innocentia, veniat et doceat de eo*.” Tract. Sanhedrim. Surenhus. Par. IV. p. 233. On which passage the Gemara of Babylon adds, that, “before the death of

Jesus, this proclamation was made for forty days; but no defence could be found." On which words Lardner observes, "It is truly surprising to see such falsities, contrary to well known facts:" Testimonies, vol. i. p. 198. The report is certainly false; but this false report is founded on the supposition that there was such a custom, and so far confirms the account above given from the Mishna. The Mishna was composed in the middle of the second century, according to Prideaux; Lardner ascribes it to the year of Christ 180.

Casaubon has a quotation from Maimonides, which further confirms this account: Exercitat. in Baronii Annales, Art. lxxxvi. Ann. 34. Num. 119. "Auctor est Maimonides in Perek xiii. ejus Libri ex opere Jad, solitum fieri, ut cum Reus, sententiam mortis passus, a loco judicii exibat ducendus ad supplicium, præcederet ipsum הכרוו, זקקטק, præco; et hæc verba diceret: *Ille* exit occidendus morte *illa*, quia transgressus est transgressionem *illa*, in loco *illo*, tempore *illo*, et sunt ejus rei testes *ille* et *ille*. Qui noverit aliquid ad ejus innocentiam probandam, veniat, et loquatur pro eo."

Now it is plain from the history of the four Evangelists, that in the trial and condemnation of Jesus no such rule was observed, (though, according to the account of the Mishna, it must have been in practice at that time): no proclamation was made for any person to bear witness to the innocence and character of Jesus; nor did any one voluntarily step forth to give his attestation to it. And our Saviour seems to refer to such a custom, and to claim the benefit of it, by his answer to the High Priest, when he asked him of his disciples and of his doctrine: "I spake openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said;" John xviii. 20, 21. This therefore was one remarkable instance of hardship and injustice, among others, predicted by the Prophet, which our Saviour underwent in his trial and sufferings.

St Paul likewise, in similar circumstances, standing before the judgment-seat of Festus, seems to complain of the same unjust treatment; that no one was called, or would appear to vindicate his character: "My manner of life (משעונו עקד, מוטט), from my youth, which was at the first among my

own nation at Jerusalem, know all the Jews ; which knew me from the beginning, if they would testify ; that after the straitest sect of our religion I lived a Pharisee ;" Acts xxvi. 4, 5.

דור signifies age, duration, the time which one man or many together pass in this world ; in this place, the course, tenor, or manner of life. The verb דור signifies, according to Castell. "ordinatam vitam sive ætatem egit, ordinavit, ordine constituit." In Arabic, "curavit, administravit."

Ibid. — *he was smitten to death*] The LXX read לימות, εις θανατον. And so the Coptic and Sahidic versions from LXX, MSS St Germain de Prez.

"Origen, (contra Celsum, lib. i. p. 370. edit. 1733), after having quoted at large this prophecy concerning the Messiah, tells us, that having once made use of this passage in a dispute against some that were accounted wise among the Jews ; one of them replied, that the words did not mean one man, but one people, the Jews ; who were smitten of God, and dispersed among the Gentiles for their conversion : that he then urged many parts of this prophecy, to shew the absurdity of this interpretation ; and that he seemed to press them the hardest by this sentence ; απο των ανομιων τω λαω μας ηχθη εις θανατον. Now as Origen, the author of the Hexapla, must have understood Hebrew, we cannot suppose that he would have urged this last quotation as so decisive, if the Greek version had not agreed here with the Hebrew text ; nor that these wise Jews would have been at all distressed by this quotation, unless their Hebrew text had read agreeably to εις θανατον, on which the argument principally depended : for, by quoting it immediately, they would have triumphed over him, and reprobated his Greek version. This, whenever they could do it, was their constant practice, in their disputes with the Christians. Jerom, in his preface to the Psalms, says, "Nuper cum Hebræo disputans, quædam pro Domino salvatore de Psalmis testimonia protulisti : volensque ille te illudere, per sermones fere singulos asserebat, non ita haberi in Hebræo, ut tu de LXX opponebas." And Origen himself, who laboriously compared the Hebrew text with the LXX, has recorded the necessity of arguing with the Jews from such passages only as were in the LXX agreeable to the Hebrew : ινα προς Ιουδαιοις διαλεγομενοι μη προφρωμεν αυτοις τα μη κειμενα εν τοις αντιγραφαις αυτων, και ινα συγχρησωμεθα τοις φερομενοις παρ' εκεινοις. See Epist. ad Afric. p. 15. 17.

Wherefore, as Origen had carefully compared the Greek version of LXX with the Hebrew text, and speaks of the contempt with which the Jews treated all appeals to the Greek version, where it differed from their Hebrew text; and as he puzzled and confounded the learned Jews by urging upon them the reading *εις θανατον* in this place; it seems almost impossible not to conclude, both from Origen's argument and the silence of his Jewish adversaries, that the Hebrew text at that time actually had *למרה*, agreeably to the version of the LXX:” Dr KENNICOTT.

9. *But with the rich man was his tomb*] Among the various opinions which have been given on this passage, I have no doubt in giving my assent to that which makes the *ב* in *במרתו* radical, and renders it *excelsa sua*. This is mentioned by Aben Ezra, as received by some in his time; and has been long since approved by Schindler, Drusius, and many other learned Christian interpreters.

The most simple tombs or monuments of old consisted of hillocks of earth heaped up over the grave: of which we have numerous examples in our own country, generally allowed to be of very high antiquity. The Romans called a monument of this sort very properly *tumulus*; and the Hebrews as properly *במרתו*, for that is the form of the noun in the singular number; and sixteen MSS, and the two oldest editions, express the word fully in this place, *במרתו*. “*Tumulus et collem et sepulchrum fuisse significat. Potest enim tumulus sine sepulchro interpretatione collis interdum accipi. Nam et terræ congestio super ossa tumulus dicitur:*” Servius, in *Æneid* iii. 22. And to make the tumulus still more elevated and conspicuous, a pillar or some other ornament was often erected upon it:—

*Τυμβὸν γένεσσαντες, καὶ ἐπὶ στήλην ἐρυσσάντες,  
Πηξάμεν ἀγροτάτῳ τυμβῷ εὐήρεξ ἐρετμον.* Odys. xii. 14.

“A rising tomb, the silent dead to grace,  
Fast by the roarings of the main we place;  
The rising tomb a lofty column bore,  
And high above it rose the tapering oar.” Pope.

The tomb therefore might with great propriety be called the high place. The Hebrews might also call such a tomb *במרתו*, from the situation; for they generally chose to erect them on eminences. The sepulchre of Joseph of Arimathea, in which the body of Christ was laid, was upon a hill, Mount Calvary. See chap. xxii. 16. and the note there.

“It should be observed, that the word **במותי** is not formed from **במות**, the plural of **במה**, the feminine noun, but from **במותים**, the plural of a masculine noun, **במות**. This is noted, because these two nouns have been negligently confounded with one another, and absurdly reduced to one, by very learned men. So Buxtorff, Lex. in v. **במה**, represents **במותי**, though plainly without any pronoun suffixed, as it governs the word **אריך** following it, as only another form of **במות**; whereas the truth is, that **במות** and **במותים** are different words, and have through the whole Bible very different significations: **במה**, whether occurring in the singular or plural number, always signifying “a place, or places, of worship;” and **במותים** always signifying “heights.” Thus in Deut. xxxii. 13. Isa. lviii. 14. Amos iv. 13. and Mic. i. 3. **תמותי ארץ** signifies “the heights of the earth;” Isa. xiv. 14. **במותי עב**, “the heights of the clouds;” and in Job ix. 8. **במותי ים**, “the heights of the sea,” *i. e.* the high waves of the sea, as Virgil calls a wave “*præruptus aquæ mons*.” These being all the places where this word occurs without a suffix, the sense of it seems clearly determined by them. It occurs in other instances with a pronoun suffixed, which confirm this signification. Unluckily our English Bible has not distinguished the feminine noun **במה** from the masculine singular noun **במות**; and has consequently always given the signification of the latter to the former, always rendering it “a high place:” whereas the true sense of the word appears plainly to be, in the very numerous passages in which it occurs, “a place of worship,” or “a sacred court,” or “a sacred inclosure,” whether appropriated to the worship of idols or to that of the true God; for it is used of both *passim*. Now, as the Jewish graves are shewn, from 2 Chron. xxxii. 33. and Isa. xxii. 16. to have been in high situations; to which may be added the custom of another eastern nation from Osbeck’s Travels, who says, vol. i. p. 339. “The Chinese graves are made on the side of hills; “his heights” becomes a very easy metaphor to express his sepulchre:” Dr JUBB.

The exact completion of this prophecy will be fully shewn by adding here the several circumstances of the burial of Jesus, collected from the accounts of the Evangelists:—

“There was a rich man of Arimathea, named Joseph, a member of the Sanhedrim, and of a respectable character, who had not consented to their counsel and act: he went

to Pilate, and begged the body of Jesus; and he laid it in his own new tomb, which had been hewn out of the rock, near to the place where Jesus was crucified; having first wound it in fine linen with spices, as the manner of the Jews was to bury the rich and great."

10. —*with grief*] For הָחֲלִי, the verb, the construction of which seems to be hard and inelegant in this place, Vulg. reads בְּחֲלִי, *in infirmitate*.

Ibid. *If his soul shall make*—] For תְּשִׁים, a MS has תָּשַׁם, which may be taken passively, "If his soul shall be made—," agreeably to some copies of LXX, which have δωσαι. So likewise Syr.

11. —*and be satisfied*—] LXX, Vulg. Syr. and a MS, add the conjunction to the verb; וַיִּשְׂבַּע.

Ibid. —*shall my servant justify*] Three MSS (two of them ancient), omit the word צַדִּיק; it seems to be only an imperfect repetition, by mistake, of the preceding word. It makes a solecism in this place; for, according to the constant usage of the Hebrew language, the adjective, in a phrase of this kind, ought to follow the substantive; and צַדִּיק עַבְדִּי in Hebrew would be as absurd as "shall my *servant righteous* justify," in English. Add to this, that it makes the hemistich too long.

12. *And made intercession*—] For יַפְגִּיעַ, in the future, a MS has הִפְגִּיעַ, preterite; rather better, as agreeable with the other verbs immediately preceding in the sentence.

## CHAPTER LIV.

1. *Shout for joy, O thou barren*—] The church of God under the Old Testament, confined within the narrow bounds of the Jewish nation, and still more so in respect of the very small number of true believers, and which sometimes seemed to be deserted of God her husband—is the barren woman that did not bear, and was desolate. She is exhorted to rejoice, and to express her joy in the strongest manner, on the reconciliation of her husband, see ver. 6. and on the accession of the Gentiles to her family. The converted Gentiles are all along considered by the Prophet as a new accession of adopted children, admitted into the original church of God, and united with it. See chap. xlix. 20, 21.

4. *For thou shalt forget*] “Shame of thy youth; *i. e.* the bondage of Egypt: widowhood, the captivity of Babylon:” SECKER.

7. *In a little anger—*] So the Chald. and Syr. either reading רגז for רגע, or understanding the latter word as meaning the same with the former, which they both make use of. See Psal. xxx. 5. xxxv. 20. in LXX, where they render רגע by ὀργή.

8. *I hid my face [for a moment] from thee*] The word רגע is omitted by LXX, Syr. and two MSS. It seems to embarrass rather than to help the sentence. “Forte reponi debet pro שצף, quod potest a קצף errore scribæ originem duxisse:” SECKER.

9. —*as in the days of Noah*] בימי, in one word, in a MS, and some editions; and so Syr. Chald. Vulg. Sym. Theod. Abarbanel, Salomo b. Melec, and Kimchi, acknowledge that their copies vary in this place.

11, 12. *Behold, I lay thy stones—*] These seem to be general images to express beauty, magnificence, purity, strength, and solidity, agreeably to the ideas of the eastern nations; and to have never been intended to be strictly scrutinized, or minutely and particularly explained, as if they had each of them some precise moral or spiritual meaning. Tobit, in his prophecy of the final restoration of Israel, describes the New Jerusalem in the same oriental manner: “For Jerusalem shall be built up with sapphires, and emeralds, and precious stones; thy walls, and towers, and battlements, with pure gold. And the streets of Jerusalem shall be paved with beryl, and carbuncle, and stones of Ophir:” Tob. xiii. 16, 17. Compare also Rev. xxi. 18—21.

15. —*shall come over to thy side*] For יפול, twenty-eight MSS (eight ancient) have יפל, in its more common form. For the meaning of the word in this place, see Jer. xxxvii. 13.

## CHAPTER LV.

9. *For as the heavens are higher—*] I am persuaded that כ, the particle of comparison, is lost in this place, from the likeness of the particle כי immediately preceding it. So Houbigant, and SECKER. And their remark is confirmed by all the ancient versions, which express it; and by the



following passage of Psalm ciii. 11. which is almost the same :—

כי כנבה שמים על הארץ  
גבר הסדו על יראיו.

“ For as the heavens are high above the earth,  
So high is his goodness over them that fear him.”

Where, by the nature of the sentence, the verb in the second line ought to be the same with that in the first : *גבה*, not *גבר* : so Archbishop Secker conjectured ; referring however to Psal. cxvii. 2.

12. *The mountains and the hills—*] These are highly poetical images, to express a happy state attended with joy and exultation.

“ Ipsi lætitia voces ad sidera jactant  
Intonsi montes : ipsæ jam carmina rupes,  
Ipsa sonant arbusta.” Virg. Ecl. v.

13. *Instead of the thorny bushes—*] These likewise (see note on the preceding verse, and on chap. liv. 11.) are general poetical images, expressing a great and happy change for the better. The wilderness turned into a paradise, Lebanon into Carmel : the desert of the Gentiles watered with the heavenly snow and rain, which fail not to have their due effect, and becoming fruitful in piety and righteousness ; or, as the Chaldee gives the moral sense of the emblem, “ instead of the wicked shall arise the just, and instead of sinners, such as fear to sin.” Compare ch. xxxv. 1, 2. xli. 19.

*Ibid. And instead of—*] The conjunction ו is added, ויחנה, in forty-five MSS, and five editions ; and it is acknowledged by all the ancient versions. The Masoretes therefore might have safely received it into the text, and not have referred us for it to the margin.

## CHAPTER LVI.

5. —*will I give them*] For לו in the singular, it is evident that we ought to read למי in the plural : so read LXX, Syr. Chald. and Vulg.

7. —*shall be accepted*] A word is here lost out of the text : it is supplied from the LXX, יהי, εσονται : Honbigant.

9. *O all ye beasts of the field—*] Here manifestly begins

a new section. The Prophet, in the foregoing chapters, having comforted the faithful Jews with many great promises of God's favour to be extended to them, in the restoration of their ruined state, and of the enlargement of his church by the admission of the Gentiles; here, on a sudden, makes a transition to the more disagreeable part of the prospect; and to a sharp reproof of the wicked and unbelievers, and especially of the negligent and faithless governors and teachers, of the idolaters and hypocrites, who would still draw down his judgments upon the nation—probably having in view the destruction of their city and polity by the Chaldeans, and perhaps by the Romans. The same subject is continued in the next chapter; in which the charge of corruption and apostasy becomes more general against the whole Jewish church. Some expositors have made great difficulties in the 9th verse of this chapter, where there seems to be none. It is perfectly well explained by Jeremiah; where, having introduced God declaring his purpose of punishing his people, by giving them up as a prey to their enemies the Chaldeans, a charge to these his agents is given in words very nearly the same with those of Isaiah in this place:—

“ I have forsaken my house ; I have deserted my heritage ;  
I have given up the beloved of my soul into the hands of her  
enemies.—

Come away, be ye gathered together, all ye beasts of the  
field ;

Come away to devour.”

Jer. xii. 7. 9.

Ibid. —*beasts of the forest*] Instead of ביער, three MSS have יער, without the preposition : which seems to be right ; and is confirmed by all the ancient versions.

10. —*dumb dogs, they cannot bark*] See below, note on chap. lxii. 6.

Ibid. *Dreamers*] חזים, εντυπνοαζομενοι, LXX. This seems to be the best authority for the meaning of this word, which occurs only in this place : but it is to be observed, that three MSS, and three editions, have חזים ; and so Vulg. seems to have read, *videntes vana*.

12. —*let us provide wine*] For אקחה, first person singular, an ancient MS has נקחה, first person plural ; and another ancient MS has אק upon a rasure. So Syr. Chald. and Vulg. render it.

## CHAPTER LVII.

2. *He shall go in peace*] יבוא שלום : the expression is elliptical, such as the Prophet frequently uses. The same sense is expressed at large and in full terms, Gen. xv. 15. ואתה תבוא אל אבותיך בשלום, “And thou shalt go to thy fathers in peace.”

Ibid. — *he shall rest in his bed ; even the perfect man*] This obscure sentence is reduced to a perfectly good sense, and easy construction, by an ingenious remark of Dr DURELL. He reads ינוח על משכבו תם. Two MSS (one of them ancient) have ינוח, singular ; and so Vulg. renders it, *requiescat*. The verb was probably altered to make it plural, and so consistent with what follows, after the mistake had been made in the following words, by uniting משכבו and תם into one word. See Merrick's Annotations on the Psalms, Addenda : where the reader will find, that J. S. Moerlius, by the same sort of correction, and by rescuing the adjective תם, which had been swallowed up in another word in the same manner, has restored to a clear sense a passage before absolutely unintelligible :—

כי אין חרצבות למו

תם ובריא אולם :

“For no distresses happen to them ;

Perfect and firm is their strength.” Psal. lxxiii. 4.

6. *Among the smooth stones of the valley*—] The Jews were extremely addicted to the practice of many superstitious and idolatrous rites, which the Prophet here inveighs against with great vehemence. Of the worship of rude stones consecrated, there are many testimonies of the ancients. They were called *Βαιτυλοι* and *Βαιτυλα* ; probably from the stone which Jacob erected at Bethel, pouring oil upon the top of it. The practice was very common in different ages and places. Arnobius, lib. i. gives an account of his own practice in this respect, before he became a Christian : “Si quando conspexeram lubricatum lapidem, et ex olivi unguine sordidatum ; tanquam inesset vis præsens, adulabar, affabar, et beneficia poscebam nihil sentiente de trunco.” Clemens Alex. Strom. lib. vii. speaks of a worshipper of every smooth stone in a proverbial way, to denote one given up to superstition. And accordingly Theophrastus has marked this as one strong feature in the

character of the superstitious man : Και των λιπαρων λιθων των εν ταις τριοδοις παριων, εκ της ληκυθου ελαιον καταχρειν, και επι γονατα πεσων και προσκυνησας απαλλατῆσθαι : " Passing by the anointed stones in the streets, he takes out his phial of oil, and pours it on them ; and having fallen on his knees, and made his adorations, he departs."

8. *Behind the door, and the door-posts, hast thou set thy memorial*] That is, the image of their tutelary gods, or something dedicated to them ; in direct opposition to the law of God, which commanded them to write upon the door-posts of their house, and upon their gates, the words of God's law ; Deut. vi. 9. xi. 20. If they chose for them such a situation as more private, it was in defiance of a particular curse denounced in the law against the man who should make a graven or a molten image, and put it in a secret place ; Deut. xxvii. 15. An ancient MS, with another, has אָדָר, without the conjunction ו.

9. *And thou hast visited the king with a present of oil*] That is, the king of Assyria, or Egypt. Hosea reproaches the Israelites for the same practice :—

" They make a covenant with Assyria,

And oil is carried to Egypt."

Hosea xii. 1.

It is well known, that in all parts of the East, whoever visits a great person must carry him a present. " It is counted uncivil," says Maundrell, p. 26. " to visit in this country without an offering in hand. All great men expect it as a tribute due to their character and authority ; and look upon themselves as affronted, and indeed defrauded, when the compliment is omitted." Hence שׂוּר, to *visit* a person, is equivalent to making him a present : and תְּשׁוּרָה signifies a *present* made on such occasions ; as our translators have rightly rendered it, 1 Sam. ix. 7. : on which Jarchi says, " Menachem exponit תְּשׁוּרָה quod significet oblationem sive munus, ut aliquis aspiat faciem regis, aut alicujus magnatis."

10. *Thou hast said, There is no hope*] In one of the MSS at Koningsberg, collated by Lilienthal, the words לא אִמְרָה are left in the text unpointed, as suspected ; and in the margin the corrector has written וְהִאֲמַרְי. Now, if we compare Jer. ii. 25. and xviii. 12. we shall find, that the subject is in both places quite the same with this of Isaiah ; and the sentiment expressed, that of a desperate resolution to continue at all hazard in their idolatrous practices, the very thing that in all reason we might expect here. Probably therefore the latter is the true reading in this place.

11. —*nor revolved it*—] Eight MSS (four ancient), and the two oldest editions, with another, add the conjunction ו, ולא : which is confirmed by all the ancient versions.

Ibid. —*and winked*] For וּמַעֲלוֹם, which makes no good sense or construction in this place, twenty-three MSS (seven ancient), and three editions, have מַעֲלָם, (to be thus pointed מַעֲלָם); μαζω, LXX; *quasi non videns*, Vulg.: see Psal. x. 1. The truth of this reading so confirmed admits of no doubt.

12. —*my righteousness*] For צְדָקָתְךָ, *thy* righteousness, Syr. LXX, MSS Alex. and Pachom. and I. D. II., and Marchal. and ἡ ἐ, and Arab. read צְדָקָתִי, *my* righteousness.

13. —*let thine associates deliver thee*] Thirty-nine MSS (ten ancient), and the two oldest editions, have יַצִּילוּךְ, plural.

14. *Then will I say*] וְאָמַר, to be pointed as the first person future: they are the words of God, as it is plain from the conclusion of the verse; *my* people, עַמִּי.

15. *For thus saith JEHOVAH*] A MS adds יְהוָה after אָמַר, and edition Prag. 1518. So LXX, Alex. and Arab. An ancient MS adds יְהוָה.

Ibid. *And with the contrite*—] Twelve MSS have אֵת, without the conjunction ו. “Pro וְאֵת, forte legendum וְאֵתֶּנָּה : confer Psal. cxiii. 5. et cxxxviii. 6. :” SECKER.

16. *For I will not alway*—] The learned have taken a great deal of pains to little purpose on the latter part of this verse, which they suppose to be very obscure. After all their labours upon it, I think the best and easiest explication of it is given in the two following elegant passages of the Psalms, which I presume are exactly parallel to it, and very clearly express the same sentiment.

“But He in his tender mercy will forgive their sin,  
And will not destroy them;  
Yea oftentimes will he turn away his wrath,  
And will not rouse up all his indignation:  
For he remembereth that they are but flesh,  
A breath that passeth, and returneth not.” lxxviii. 38, 39.

“He will not always contend,  
Neither will he for ever hold his wrath:  
As a father yearneth towards his children,  
So is JEHOVAH tenderly compassionate towards them that fear him:  
For he knoweth our frame;  
He remembereth that we are but dust.” ciii. 9, 13, 14.

In the former of these two passages, the second line seems to be defective both in measure and sense: I suppose the



stead of מרורים, מרורים. מר is upon a rasure in the Bodleian MS. The same MS reads ביהה, *in domum*.

8. *And thy wounds shall speedily be healed*] “Et cicatrix vulneris tui cito obducetur.” Aquila’s version, as reported by Jerom; with which agrees that of the Chaldee.

Ibid. *And the glory*—] Sixteen MSS (five ancient), and LXX, Syr. Vulg. add the conjunction ו, וכבוד.

10. *If thou bring forth thy bread*—] “To draw out thy soul to the hungry,” as our translators rightly enough express the present Hebrew text, is an obscure phrase, and without example in any other place. But instead of נפשך, *thy soul*, eight MSS (three ancient) read לחמך, *thy bread*; and so the Syriac renders it. The LXX express both words, σου αρεσων εσ ης ψυχης σου, *thy bread from thy soul*.

11. *And he shall renew thy strength*] “Chaldaeus forte legit יחליף עֲצֻמָּתְךָ. Confer cap. xl. 29. 31. et xli. 1.” SECKER. Chald. has וגופך יחיי בחי עלמא, “et corpus tuum vivificabit in vita æterna.” The rest of the ancients seem not to know what to make of יחליף; and the rendering of the Vulgate, which seems to be the only proper one, *ossa tua liberabit*, makes no sense. I follow this excellent emendation; to favour which, it is still further to be observed, that three MSS, instead of עֲצֻמָּתְךָ, have עֲצֻמָּתְךָ, singular.

12. —*to be frequented by inhabitants*] To this purpose it is rendered by Syr. Sym. and Theod.

13. *From doing thy pleasure*] The LXX, Syr. and Chald. for עֲשׂוֹת manifestly express מַעֲשׂוֹת. So likewise a MS has it; but with the omission of the words שבת ונליך.

Ibid. *And the holy feast*] Twenty-eight MSS (seven ancient) add the conjunction ו, ולקדוש; and so Syr. Chald. and Vulg.

Ibid. —*and from speaking vain words*] It is necessary to add some epithet to make out the sense: the LXX say *angry* words; Chald. words of *violence*. If any such epithet is lost here, the safest way is to supply it by the Prophet’s own expression, ver. 9. ודבר און, *vain* words; that is, profane, impious, injurious, &c.

“The additional epithet seems unnecessary. The Vulg. and Syr. have it not. And the sense is good without it; two ways, first by taking ודבר for a noun, and דבר for the participle *pahul*, and rendering,

“From pursuing thy pleasure, and the thing resolved on:”

Or, secondly, by supposing the force of the preposition מ to be continued from the verb ממצוא to the verb ודבר immediately following, and rendering,

“From executing thy pleasure, and from speaking words concerning it.”

But the first seems the easier rendering.” Dr JUBB.

## CHAPTER LIX.

THE foregoing elegant chapter contained a severe reproof of the Jews, in particular for their hypocrisy in pretending to make themselves accepted with God by fasting and outward humiliation without true repentance, while they still continued to oppress the poor, and to indulge their own passions and vices; with great promises, however, of God's favour on condition of their reformation. This chapter contains a more general reproof of their wickedness; bloodshed, violence, falsehood, injustice. At ver. 9. they are introduced as making themselves an ample confession of their sins, and deploring their wretched state in consequence of them. On this act of humiliation a promise is given, that God, in his mercy and zeal for his people, will rescue them from this miserable condition; that the Redeemer will come like a mighty hero to deliver them: he will destroy his enemies, convert both Jews and Gentiles to himself, and give them a new covenant, and a law which shall never be abolished.

As this chapter is remarkable for the beauty, strength, and variety of the images with which it abounds; so is it peculiarly distinguished by the elegance of the composition, and the exact construction of the sentences: from the first verse to the two last, it falls regularly into stanzas of four lines, (see Prel. Dissert. p. xi.), which I have endeavoured to express as nearly as possible in the form of the original.

2. *His face*—] For פנים, *faces*, I read פני, *his face*. So Syr. LXX, Alex. Arab. Vulg. פני, MS. “Forte legendum פני; nam נ sequitur, et loquitur Deus: confer lviii. 14.” SECKER. I rather think that the speech of God was closed with the last chapter; and that this chapter is delivered in the person of the Prophet.

3. *And your tongue*—] An ancient MS, and LXX and Vulg. add the conjunction.

8. *Whoever goeth in them*—] For בה singular, read במ plural, with LXX, Syr. Vulg. Chald. The ה is upon a rasure in MS. Or for נתיבתיהם plural, we must read נתיבתם singular, as it is in an ancient MS, to preserve the grammatical concord.



10. *And we wander*—] I adopt here an emendation of Houbigant, נשגה, instead of the second נגששה, the repetition of which has a poverty and inelegance extremely unworthy of the Prophet, and unlike his manner. The mistake is of long standing, being prior to all the ancient versions: it was a very easy and obvious mistake; and I have little doubt of our having recovered the true reading in this ingenious correction.

11. —*and it is far distant from us.*] The conjunction ו must necessarily be prefixed to the verb, as Syr. Chald. Vulg. found it in their copies, ורחקה.

15. *And JEHOVAH saw it, . . . . .*] This third line of the stanza appears manifestly to me to be imperfect by the loss of a phrase. The reader will perhaps more perfectly conceive my idea of the matter, if I endeavour to supply the supposed defect. I imagine it might have stood originally in this manner:

וירא יהוה [ויחר לו]  
וירע בעיניו כי אין משפט:

“And JEHOVAH saw it, [and he was wroth];  
And it displeased him, that there was no judgment.”

We have had already many examples of mistakes of omission: this, if it be such, is very ancient, being prior to all the versions.

17. —*for his clothing* תלבשה. “I cannot but think that תלבשה is an interpolation. 1. It is in no one ancient version. 2. It is redundant in the sense, as it is before expressed in בגדי. 3. It makes the hemistich just so much longer than it ought to be, if it is compared with the others adjoining. 4. It makes a form of construction in this clause less elegant than that in the others. 5. It might probably be in some margin a various reading for בגדי, and thence taken into the text. This is the more probable, as its form is such as it would be if it were *in regimine*, as it must be before נקם:” Dr JUBB.

18. *He is mighty*—] The former part of this verse, as it stands at present in the Hebrew text, seems to me to be very imperfect, and absolutely unintelligible. The learned Vitringa has taken a great deal of pains upon it, after Cocceius; who, he says, is the only one of all the interpreters, ancient or modern, who has at all understood it, and has opened the way for him. He thinks, that both of them together have clearly made out the sense: I do not expect



Chald. to the same sense, וְלֹהֵשִׁיב. Our translators have expressed the sense of the present reading of the Hebrew text: "And unto them that turn from transgression in Jacob."

21. —*which I make with them*] For אִוְתָם, *them*, twenty-four MSS (four ancient) and nine editions have אִתָּם, *with them*.

## CHAPTER LX.

THE subject of this chapter is the great increase and flourishing state of the church of God, by the conversion and accession of the heathen nations to it; which is set forth in such ample and exalted terms as plainly shew, that the full completion of this prophecy is reserved for future times. This subject is displayed in the most splendid colours, under a great variety of images highly poetical, designed to give a general idea of the glories of that perfect state of the church of God which we are taught to expect in the latter times—when the fulness of the Gentiles shall come in; and the Jews shall be converted and gathered from their dispersions; and the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ.

Of the use in prophecy of general or common poetical images, in setting forth the greatness and importance of a future event universally, without descending to particulars, or too minutely explaining circumstances, I have already pretty largely treated in the xxth Prelection on the Hebrew Poetry; and have more than once observed in these Notes, that such images are not always to be applied particularly to persons and things, and were never intended to be minutely explained. I shall add here the opinion of a very learned and judicious person upon this subject: "It is, I think, a mark of right understanding, in the language of prophecy, and in the design of prophecy too, to keep to what appears the design and meaning of the prophecy in general, and what the whole of it, laid together, points out to us; and not to suffer a warm imagination to mislead us from the real intention of the spirit of prophecy, by following uncertain applications of the parts of it:" Lowman on the Revelation, note on chap. xix. 21.

4. —*shall be carried at the side*] For תִּאֲמָנָה, *shall be nursed*, LXX and Chald. read תִּנְשָׂאנָה, *shall be carried*. A MS has עַל צֶדֶת תִּאֲמָנָה, instead of עַל כְּתֵף תִּנְשָׂאנָה; *shall*

*be carried on the shoulder*, instead of *shall be nursed on the side*. Another MS has both כֶּתֶף and צֶדֶד. Another MS has it thus: תִּנְשָׂאנָה : תִּצְמָנָה, with a line drawn over the first word. Sir John Chardin says, that it is the general custom in the East to carry their children astride upon the hip, with the arm round their body. His MS note on this place is as follows: “ Coutume en Orient de porter les enfans sur le coste à califourchon sur la hanche : cette façon est generale aux Indes ; les enfans se tiennent comme cela, et la personne qui les porte les embrasse et serre par le corps ; parceque sont [ni] emmaillottés, ni en robes qui les embrassent.”

“ Non brachiis occidentalium more, sed humeris, divaricatis tibiis, impositos circumferunt:” Cotovic. Iter Syr. cap. xiv. This last quotation seems to favour the reading על כֶּתֶף ; as the LXX likewise do: but upon the whole I think that על צֶדֶד תִּנְשָׂאנָה is the true reading, which the Chaldee favours; and I have accordingly followed it. See chap. lxvi. 12.

5. *Then shalt thou fear*—] For תִּירָא, *thou shalt see*, as ours, and much the greater number of the translators, ancient and modern, render it: forty MSS (ten ancient), and the old edition of 1488, have תִּירָא, *thou shalt fear*; the true reading, confirmed by the perfect parallelism of the sentences; the heart *ruffled* and *dilated* in the second line answering to the *fear* and *joy* expressed in the first. The Prophet Jeremiah (chap. xxxiii. 9.) has the same natural and elegant sentiment:—

“ And [this city] shall become to me a name of joy ;  
A praise and an honour for all the nations of the earth ;  
Which shall hear all the good that I do unto them :  
And they shall fear, and they shall tremble, at all the goodness,  
And at all the prosperity, that I procure unto her.”

And David, (Psal. cxxxix. 14.)

“ I will praise thee, for I am fearfully and wonderfully made.”

“ His tibi me rebus quædam divina voluptas  
Percipit atque horror.” Lucret. iii. 28.

“ Recenti mens trepidat metu,  
Plenoque Bacchi pectore turbidum  
Lætatur.”

Hor. Carm. ii. 19.

6. *And the praise of JEHOVAH*—] Thirty-three MSS and three editions have יְהוָה, in the singular number; and so read the ancient versions.

7. *Unto thee shall the rams of Nebaioth minister*] Vi-tringa (on the place) understands their ministering, and ascending, or going up on the altar, as offering themselves voluntarily: “Ipsi se, non expectato sacerdote alio, gloria et sanctificationi Divini nominis ultro ac libenter oblaturi.” This gives a very elegant and poetical turn to the image. It was a general notion that prevailed with sacrificers among the heathen, that the victim’s being brought without reluctance to the altar was a good omen; and the contrary a bad one. “Sabino petit aliquanto tristior; quod sacrificanti hostia aufugerat:” Sueton. Titus, cap. x. “Accessit dirum omen, profugus altaribus taurus:” Tacit. Hist. iii. 56.

8. *And like doves upon the wing*] Instead of אל, *to*, forty-two MSS have על, *upon*. For ארבתיהם, *their windows*, read אברתיהם, *their wings*, transposing a letter: Houbigant. The LXX render it εἰς τὸν νεύρον, *with their young*: they read אפרחיהם; nearer to the latter, than to the present reading.

9. —*among the first*—] For בראשנה, twenty-five MSS and Syr. read כבראשנה, *as at the first*.

13. —*the place whereon I rest my feet*] The temple of Jerusalem was called the house of God, and the place of his rest or residence: the visible symbolical appearance of God, called by the Jews the Shechinah, was in the most holy place, between the wings of the cherubim above the ark. This is considered as the throne of God, presiding as king over the Jewish state; and as a footstool is a necessary appendage of a throne, (see note on chap. lii. 2.), the ark is considered as the footstool of God; and is so called, Psal. xcix. 5. 1 Chron. xxviii. 2.

Ibid. *The glory of Lebanon*] That is, the cedar.

19. *Nor by night shall the brightness of the moon enlighten thee*] This line, as it stands in the present text, seems to be defective. The LXX and Chald. both express *the night*, which is almost necessary to answer to *day* in the preceding line, as well as to perfect the sense here. I therefore think that we ought, upon the authority of LXX and Chald. to read either ולילה, *and by night*, instead of ולנגה, *and for brightness*; or ולנגה בלילה, adding the word בלילה, *by night*.

21. —*of my planting*] מטעי, so with the Keri read forty-four MSS (seven ancient) and six editions; with which agree Syr. Chald. Vulg.

## CHAPTER LXI.

1. *The Spirit of JEHOVAH*—] The LXX, Vulg. and St Luke iv. 18. and MS, and two old editions, omit the word אֲדֹנָי, *the Lord*; which was probably added to the text through the superstition of the Jews, to prevent the pronunciation of the word יהוה following. See Kennicott on the State of the Printed Heb. Text, i. p. 510.

Ibid. —*perfect liberty*] Ten MSS and one edition have פְּקֻדָּה in one word; and so the LXX and Vulg. appear to have taken it.

The proclaiming of perfect liberty to the bounden, and the year of acceptance with JEHOVAH, is a manifest allusion to the proclaiming of the year of jubilee by sound of trumpet; see Lev. xxv. 9, &c. This was a year of general release—of debts and obligations; of bond men and women; of lands and possessions, which had been sold from the families and tribes to which they belonged. Our Saviour, by applying this text to himself, Luke iv. 18, 19. a text so manifestly relating to the institution above-mentioned, plainly declares the typical design of that institution.

3. *To impart [gladness] to the mourners*] A word necessary to the sense is certainly lost in this place; of which the ancient versions have preserved no traces. Houbigant, by conjecture, inserts the word שִׂשׂוֹן, *gladness*, taken from the line next but one below, where it stands opposed to אֲבֵל, *sorrow*, or *mourning*; as the word lost here was to אֲבֵלֵי, *mourners*: I follow him.

Ibid. —*a beautiful crown, instead of ashes*] In times of mourning the Jews put on sackcloth, or coarse and sordid raiment; and spread dust and ashes on their heads: on the contrary, splendid clothing, and ointment poured on the head, were the signs of joy. “Feign thyself to be a mourner,” says Joab to the woman of Tekoah, “and put on now mourning apparel, and anoint not thyself with oil;” 2 Sam. xiv. 2. These customs are at large expressed in the book of Judith: “She pulled off the sackcloth which she had on, and put off the garments of her widowhood, and washed her body all over with water, and anointed herself with precious ointment, and braided the hair of her head, and put on a tire [mitre, marg.] upon it; and put on her garments of gladness;” chap. x. 3.

*Phear*, instead of *apher*; a paronomasia, which the Pro-

phet often uses: a chaplet, crown, or other ornament of the head, (for so the Vulgate renders the word here, and in the 10th verse; in which last place the LXX agree in the same rendering), instead of dust and ashes, which before covered it; and the costly ointments used on occasion of festivity, instead of the ensigns of sorrow.

Ibid. —*trees approved*] Heb. *oaks of righteousness, or truth*; that is, such as by their flourishing condition should shew that they were indeed “the cion of God’s planting, and the work of his hands:” under which images, in the preceding chap. ver. 21. the true servants of God, in a highly improved state of the church, were represented: that is, says Vitringa on that place, “commendable for the strength of their faith, their durability, and firmness.”

4. *And they that spring from thee*] A word is lost here likewise. After *ובנו, they shall build*, add *ממך, they that spring from thee*. Four MSS have it so, (two of them ancient), and it is confirmed by chap. lviii. 12. where the sentence is the very same, this word being here added. Kimchi makes the same remark: “the word *ממך* is omitted here; but is found in chap. lviii. 12.”

7. *Instead of your shame—*] The translation of this verse, which is very confused, and probably corrupted in the Hebrew, is taken from the Syriac version; except that the latter has not expressed the word *משנה, double*, in the first place. Five MSS add the conjunction *ו* *שמחה* to *תרינו*. Syr. reads *תרינו* and *תירשו* in the second person, “*ye shall rejoice, ye shall inherit.*” And for *להם, to them*, two MSS (one of them ancient), and Syr. read *לבם, to you*, in the second person likewise.

The version of the LXX is imperfect in this place: the first half of the verse is entirely omitted in all the printed copies. It is supplied by MSS Pachom. and I. D. II. in the following manner:

Αντι της αισχυνης ὧμων της διπλης,

Και αντι της εντροπης αγαλλιασεται ἡ μερις αυτων·

Δια ταυτο την γην αυτων εκ δευτερα—

In which the two MSS agree, except that I. D. II. has by mistake *ἡμερας* for *ἡμερις*. And Cod. Marchal. in the margin, has pretty nearly the same supplement as from Theodotion.

8. —*and iniquity*] Syr. and Chald. prefix the conjunction *ו*, instead of the preposition *ב*, to *עולה*; which they render *iniquity* or *oppression*; and so the LXX, *αδικιας*.

10. *As the bridegroom decketh himself with a priestly*

*crown*] An allusion to the magnificent dress of the High Priest when performing his functions; and particularly to the mitre, and crown, or plate of gold, on the front of it; Exod. xxix. 6. The bonnet or mitre of the priests also was made, as Moses expresses it, “for glory and for beauty;” Exod. xxviii. 40. It is difficult to give its full force to the Prophet’s metaphor in another language; the version of Aquila and Symmachus comes nearest to it: ὡς νυμφιον ἱερατευομενον στεφανω.

11. *The Lord JEHOVAH*—] “אֲדֹנִי, *the Lord*, makes the line longer than the preceding and following: and LXX, Alex. [and MSS Pachom. and 1. D. 11.] and Arab. do not render it. Hence it seems to be interpolated:” Dr JUBB. Three MSS have it not: See note on ver. 1. of this chapter.

## CHAPTER LXII.

5. *For as a young man—so—*] The particles of comparison are not at present in the Hebrew text; but the LXX, Syr. and Chald. seem to have read in their copies כ prefixed to the verb כי יבעל, which seems to have been omitted by mistake of a transcriber, occasioned by the repetition of the same two letters. And before the verb in the second line a MS adds כן, *so*; which the LXX, Syr. and Chald. seem also to have had in their copies. In the third line of this verse the same MS has in like manner וכמשוש, and two MSS and the Babylonish Talmud כמשוש, adding the כ: and in the fourth line, the Babylonish Talmud likewise adds כן, *so*, before the verb.

Sir John Chardin, in his note on this place, tells us, “that it is the custom in the East for youths, that were never married, always to marry virgins; and widowers, however young, to marry widows:” Harmer, *Observ.* ii. p. 482.

Ibid —*thy restorer*—] בִּנְיָהּ; see note on chap. xlix. 17.

6. *O ye that proclaim—*] The faithful, and in particular the priests and Levites, are exhorted by the Prophet to beseech God, with unremitted importunity, (compare Luke xviii. 1. &c.), to hasten the redemption of Sion. The image in this place is taken from the temple service; in which there was appointed a constant watch, day and night, by the Levites: and among them this service seems to have belonged particularly to the singers; see 1 Chron. ix. 33. Now the watches in the East, even to this day, are performed by a loud cry from time to time of the watchmen, to mark the time, and



that very frequently, and in order to shew that they themselves are constantly attentive to their duty. Hence the watchmen are said by the Prophet, chap. lii. 8. *to lift up their voice*; and here they are commanded, *not to keep silence*: and the greatest reproach to them is, *that they are dumb dogs*; *they cannot bark*; *dreamers, sluggards, loving to slumber*: chap. lvi. 10. "The watchmen in the camp of the caravans go their rounds, crying one after another, 'God is One, He is merciful;' and often add, 'Take heed to yourselves:'" Tavernier, *Voyage de Perse*, liv. i. chap. 10. The cxxxivth Psalm gives us an example of the temple watch. The whole Psalm is nothing more than the alternate cry of two different divisions of the watch. The first watch addresses the second, reminding them of their duty; the second answers by a solemn blessing: the address and the answer seem both to be a set form, which each division proclaimed, or sung aloud, at stated intervals, to notify the time of the night:—

First Chorus.

"Come on now, bless ye JEHOVAH, all ye servants of JEHOVAH;  
Ye that stand in the house of JEHOVAH in the nights;  
Lift up your hands towards the sanctuary,  
And bless ye JEHOVAH."

Second Chorus.

"JEHOVAH bless thee out of Sion;  
He that made heaven and earth."

"Qui statis in loco custodiae domus sanctuarii JEHOVÆ, et laudatis per noctes;" says the Chaldee paraphrase on the second line. And this explains what is here particularly meant by proclaiming, or making remembrance of, the name of JEHOVAH. The form which the watch made use of on these occasions was always a short sentence, expressing some pious sentiment, of which JEHOVAH was the subject: and it is remarkable, that the custom in the East in this respect also still continues the very same; as it appears by the example above given from Tavernier.

And this observation leads to the explanation of an obscure passage in the Prophet Malachi, ii. 12.

"JEHOVAH will cut off the man that doeth this;  
The watchman and the answerer, from the tabernacles of Jacob;  
And him that presenteth an offering to JEHOVAH God of Hosts."

ער וענה, *the master and the scholar*, says our translation after Vulg.; *the son and the grandson*, says Syr. and Chald. as little to the purpose: Arias Montanus has given it, *vigilantem et respondentem—the watchman and the answerer*; that is, the Levite—and *him that presenteth an offering to Jehovah*; that is, the priest.

9. *But they that reap the harvest shall eat it, and praise JEHOVAH—*] This and the following line have reference to the law of Moses: “Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil;—but thou must eat them before the Lord thy God, in the place which the Lord thy God shall choose;” Deut. xii. 17, 18. “And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years it shall be as uncircumcised unto you; it shall not be eaten of. But in the fourth year all the fruit thereof shall be holy to praise the Lord withal. And in the fifth year ye shall eat the fruit thereof:” Lev. xix. 23—25. This clearly explains the force of the expressions, “shall praise JEHOVAH,” and “shall drink it in my sacred courts.”

Five MSS (one ancient) have יאכלוהו, fully expressed: and so likewise ישתוהו is found in nineteen MSS, three of them ancient.

10. —*for the people*] Before the word העם, *the people*, two MSS insert יהוה, *Jehovah*; one MS adds the same word after it; and eight MSS (three ancient), instead of העם have יהוה, and so likewise one edition. But though it makes a good sense either way, I believe it to be an interpolation, as the ancient versions do not favour it. The LXX indeed read עמי, *my people*.

11. —*Lo! thy Saviour—*] So all the ancient versions render the word ישוע.

Ibid. *Lo! his reward—*] See note on chap. xl. 10.

## CHAPTER LXIII.

THE very remarkable passage with which this chapter begins, seems to me to be in a manner detached from the rest, and to stand singly by itself; having no immediate connection with what goes before, or with what follows; otherwise than as it may pursue the general design, and stand in its proper place in the order of prophecy. It is by many learned

interpreters supposed, that Judas Maccabeus and his victories make the subject of it. What claim Judas can have to so great an honour, will, I think, be very difficult to make out; or how the attributes of the great person introduced can possibly suit him. Could Judas call himself the announcer of righteousness, mighty to save? Could he talk of the day of vengeance being in his heart, and the year of his redeemed being come? or that his own arm wrought salvation for him? Besides, what were the great exploits of Judas in regard to the Idumeans! He overcame them in battle, and slew twenty thousand of them: and John Hyrcanus, his brother Simon's son and successor, who is called in to help out the accomplishment of the prophecy, gave them another defeat some time afterward, and compelled them by force to become proselytes to the Jewish religion, and to submit to circumcision; after which they were incorporated with the Jews, and became one people with them. Are these events adequate to the Prophet's lofty prediction? Was it so great an action to win a battle with considerable slaughter of the enemy; or to force a whole nation by dint of the sword into Judaism? or was the conversion of the Idumeans, however effected, and their admission into the church of God, equivalent to a most grievous judgment and destruction threatened in the severest terms?—But here is another very material circumstance to be considered, which, I presume, entirely excludes Judas Maccabeus, and even the Idumeans properly so called: The Idumea of the Prophet's time was quite a different country from that which Judas conquered; for, during the Babylonish captivity, the Nabatheans had driven the Edomites out of their country, who upon that took possession of the southern parts of Judea, and settled themselves there; that is, in the country of the whole tribe of Simeon, and in half of that of Judah: See Prideaux, ad An. 740 et 165.: And the metropolis of the Edomites, and of the country thence called Idumea, which Judas took, was Hebron, 1 Macc. v. 65. not Botsra.

I conclude, therefore, that this prophecy has not the least relation to Judas Maccabeus. It may be asked, To whom, and to what event does it relate? I can only answer, that I know of no event in history to which, from its importance and circumstances, it can be applied; unless perhaps to the destruction of Jerusalem and the Jewish polity, which in the gospel is called the coming of Christ, and the days of

vengeance; Matt. xvi. 28. Luke xxi. 22. But, though this prophecy must have its accomplishment, there is no necessity of supposing that it has been already accomplished. There are prophecies which intimate a great slaughter of the enemies of God and his people, which remain to be fulfilled: Those in Ezekiel, chap. xxxviii. and in the Revelation of St John, chap. xx. are called Gog and Magog. This prophecy of Isaiah may possibly refer to the same or the like event. We need not be at a loss to determine the person who is here introduced as stained with treading the wine-press, if we consider how St John in the Revelation has applied this image of the Prophet; Rev. xix. 13. 15, 16.: compare chap. xxxiv.

1. *I who announce righteousness, and—*] A MS has דְּמוֹרֵי, with the demonstrative article added, with greater force and emphasis, *The announcer* of righteousness. A MS has צִדְקָה, without ב prefixed; and so LXX and Vulg. And thirty-eight MSS (seven ancient) add the conjunction ו to רב; which the LXX, Syr. and Vulg. confirm.

2. *Wherefore is thine apparel red—*] For לְלִבְיוֹשֶׁךְ, twenty-nine MSS (nine ancient), and one edition, have לְלִבְיוֹשִׁיךְ in the plural: so LXX and Syr. And all the ancient versions read it with מ instead of the first ל. But the true reading is probably מְלִבְיוֹשֶׁךְ in the singular, as in ver. 3.

3. *And I have stained—*] For אֶגְאֵלְתִּי, a verb of very irregular formation, compounded, as they say, of the two forms of the preterite and future, a MS has אֶגְאֵלְהוּ, the regular future with a pleonastic pronoun added to it, according to the Hebrew idiom: “And all my raiment, I have stained it.” The necessity of the verb’s being in the past time, seems to have given occasion to the alteration made in the end of the word. The conversive ו at the beginning of the sentence affects the verb, though not joined to it; of which there are many examples:

וּמִקְרָנֵי רִמִּים עֲנִיתֵנִי

“And thou wilt hear me, (or hear thou me), from among the horns of the unicorns. Psal. xxii. 22.

5. *And mine indignation—*] For וְדַחַמִּי, nineteen MSS (three ancient), and four editions, have וְצִדְקָתִי, *and my righteousness*; from chap. lix. 16. which, I suppose, the transcriber retained in his memory.

6. *And I crushed them*] For וְאַשְׁכַּרְם, “and I made them drunken,” twenty-seven MSS (three ancient), and

the old edition of 1488, have וַאֲשַׁבְּרֵם, “and I crushed them:” and so Syr. and Chald. The LXX have omitted this whole line.

7. The remaining part of this chapter, with the whole chapter following, contains a penitential confession and supplication of the Israelites in their present state of dispersion, in which they have so long marvellously subsisted, and still continue to subsist, as a people—cast out of their country; without any proper form of civil polity or religious worship; their temple destroyed, their city desolated and lost to them; and their whole nation scattered over the face of the earth; apparently deserted and cast off by the God of their fathers, as no longer his peculiar people.

They begin with acknowledging God's great mercies and favours to their nation, and the ungrateful returns made to them on their part; that by their disobedience they had forfeited the protection of God, and had caused him to become their adversary. And now the Prophet represents them, induced by the memory of the great things that God had done for them, as addressing their humble supplication for the renewal of his mercies: They beseech him to regard them in consideration of his former loving-kindness; they acknowledge him for their Father and Creator; they confess their wickedness and hardness of heart; they entreat his forgiveness; and deplore their present miserable condition under which they have so long suffered. It seems designed as a formulary of humiliation for the Israelites, in order to their conversion.

The whole passage is in the elegiac form, pathetic and elegant; but it has suffered much in our present copy by the mistakes of transcribers.

Ibid. —*the praise of JEHOVAH*] For תְּהִלֹּת, plural, twenty-nine MSS (three ancient), and two editions, have תְּהִלָּה, in the singular number: and so the Vulgate renders it; and one of the Greek versions, in the margin of Cod. Marchal. and in the text of MSS Pachom. and 1. D. II.

אֲנִי אֲנִי מִשְׁמַח עַמִּי.

8, 9. *And he became their saviour in all their distress—*] I have followed the translation of the LXX in the latter part of the 8th and the former part of the 9th verse; which agrees with the present text, a little differently divided, as to the members of the sentence. They read מְבַלֵּל, *out of all*, instead of בְּכָל, *in all*, which makes no difference in the sense; and צַר they understand as צָר. Καὶ ἐγένετο αὐτοῖς εἰς

σωτηριαν εκ πασης θλιψεως αυτων· & πρεσβυς, & δε αγγελος—An angel of his presence means an angel of superior order, in immediate attendance upon God. So the angel of the Lord says to Zacharias, “I am Gabriel, that stand in the presence of God;” Luke i. 19. The presence of JEHOVAH, Exod. xxxiii. 14, 15. and the angel, Exod. xxiii. 20, 21. is JEHOVAH himself: here, an angel of his presence is opposed to JEHOVAH himself; as an angel is in the following passages of the same book of Exodus. After their idolatrous worshipping of the golden calf, “when God had said to Moses, I will send an angel before thee—I will not go up in the midst of thee—the people mourned,” Exod. xxxiii. 2—4. God afterwards comforts Moses by saying, “My presence (that is, I myself in person, and not by an angel) will go with thee,” ver. 14. *αυτος προπορευσομαι σου*, as the LXX render it.

The MSS and editions are much divided between the two readings of the text and margin in the common copies, לא and לו. All the ancient versions express the chetib לא.

Ibid. *And he took them up, and he bare them*] See the note on chap. xlv. 3.

10. *And he fought against them*] Twenty-six MSS (ten ancient), and the first edition, with another, add the conjunction ו, והוא.

11. *How he brought them up from the sea with the shepherd of his flock; How—*] For *איה*, *how*, interrogative, twice, the Syriac version reads *איך*, *how*, without interrogation; as that particle is used in the Syriac language, and sometimes in the Hebrew. See Ruth iii. 18. Eccles. ii. 16.

Ibid. *Moses his servant—*] For *עמי*, *his people*, two MSS (one of them ancient), and the old edition of 1488, and Syr. read *עבדו*, *his servant*. These two words have been mistaken one for the other in other places: Psal. lxxviii. 71. and lxxx. 5. for *עמי* and *עמך*, the LXX read *עבדו* and *עבדך*.

Ibid. —*the shepherd of his flock*] That is, Moses. The MSS and editions vary in this word: some have it *רעה* in the singular number; so LXX, Syr. Chald.; others *רעי*, plural.

14. *The spirit of Jehovah conducted them*] For *תניחנו*, *caused him to rest*, the LXX have *ωδηγησεν αυτον*, *conducted them*. They read *תנהם*: Syr. Chald. Vulg. read *תניחנו*, *conducted him*. Two MSS have the word without the י in the middle.

15. —*and thy mighty power*] For *גבורתך*, plural, thirty-

two MSS (seven ancient), and seven editions, have גבורתך, singular.

Ibid. —*are they restrained from us*] For אלי, from (or in regard to) me, LXX and Syr. read אלינו, from us.

16. *O deliver us for the sake of thy name*] The present text reads, as our translation has rendered it, “Our Redeemer, thy name is from everlasting.” But instead of מעולם, from everlasting, an ancient MS has למען, for the sake of, which gives a much better sense. To shew the impropriety of the present reading, it is sufficient to observe, that the LXX and Syriac translators thought it necessary to add עלינו, upon us, to make out the sense; that is, “Thy name is upon us, or we are called by thy name, from of old.” And the LXX have rendered גאלנו in the imperative mood, ἕσθαι ἡμᾶς.

18. *It is little that they have taken possession of thy holy mountain*] The difficulty of the construction in this place is acknowledged on all hands. Vitringa prefers that sense as the least exceptionable, which our translation has expressed: in which however there seems to me to be a great defect; that is, the want of what in the speaker’s view must have been the principal part of the proposition, the object of the verb, *the land*, or *it*, as our translators supply it; which surely ought to have been expressed, and not to have been left to be supplied by the reader. In a word, I believe there is some mistake in the text. And here the LXX help us out: they had in their copy הר, *mountain*, instead of עם, *people*; Του οργου του αγιου σου. “Not only our enemies have taken possession of Mount Sion, and trodden down thy sanctuary; even far worse than this has befallen us: Thou hast long since utterly cast us off; and dost not consider us as thy peculiar people.”

## CHAPTER LXIV.

2. —*the dry fuel*—] המסים. “It means *dry stubble*, and the root is המס,” says Rabbi Jonah, apud Sal. ben Melec in loc. Which is approved by Schultens, Orig. Hebr. p. 30.

“The fire kindling the stubble does not seem like enough to the melting of the mountains to be brought as a simile to it. Quid si sic?

That the mountains might flow down at thy presence!  
As the fire of things smelted burneth,  
As the fire causeth the waters to boil—

There is no doubt of the Hebrew words of the second line bearing that version :” DR JUBB.

I submit these different interpretations to the reader’s judgment. For my own part, I am inclined to think that the text is much corrupted in this place. The ancient versions have not the least traces of either of the above interpretations. The LXX and Syr. agree exactly together in rendering this line by, “As the wax melteth before the fire,” which can by no means be reconciled with the present text. Vulg. for המסים reads ימסו.

Ibid. *That the nations*—] For גוים, *the nations*, four MSS (one of them ancient) have הרים, *the mountains*.

4. *For never have men heard*—] St Paul is generally supposed to have quoted this passage of Isaiah, 1 Cor. ii. 9.; and Clemens Romanus, in his first epistle, has made the same quotation, very nearly in the same words with the apostle. But the citation is so very different both from the Hebrew text and the version of LXX, that it seems very difficult, if not impossible, to reconcile them by any literal emendation, without going beyond the bounds of temperate criticism. One clause, “neither hath it entered into the heart of man,” (which, by the way, is a phrase purely Hebrew, עלה על לב, and should seem to belong to the Prophet), is wholly left out; and another is repeated without force or propriety, viz. “nor perceived by the ear,” after “never have heard:” and the sense and expression of the apostle is far preferable to that of the Hebrew text. Under these difficulties, I am at a loss what to do better than to offer to the reader this, perhaps disagreeable, alternative: Either to consider the Hebrew text and LXX in this place as wilfully disguised and corrupted by the Jews; of which practice, in regard to other quotations in the New Testament from the Old, they lie under strong suspicions; (see Dr Owen on the Version of the Seventy, sect. vi.—ix.); or to look upon St Paul’s quotation as not made from Isaiah, but from one or other of the two apocryphal books entitled, *The Ascension of Esaiiah*, and *The Apocalyp of Elias*, in both of which this passage was found; and the apostle is by some supposed in other places to have quoted such apocryphal writings. As the first of these conclusions will perhaps not easily be admitted by many; so I must fairly warn my readers, that the second is treated by Jerom as little better than heresy. See his comment on this place of Isaiah.



The variations on this place are as follows; for שמעו, *they* have heard, a MSS and LXX read שמענו, *we* have heard: for the second לא, sixty-nine MSS and four editions have ולא; and Syr. Chald. Vulg.; and so וען, LXX, Syr. את is added before אלהים in MS Bodl. למחכי, plural, two MSS, and all the ancient versions.

5. *Thou meetest with joy those—*] Syr. reads פוגע אתה שש בעשי.

Ibid. *Because of our deeds, for we have been rebellious.*] בהם עולם ונושע. I am fully persuaded, that these words, as they stand in the present Hebrew text, are utterly unintelligible: there is no doubt of the meaning of each word separately, but put together they make no sense at all. I conclude, therefore, that the copy has suffered by mistakes of transcribers in this place. The corruption is of long standing; for the ancient interpreters were as much at a loss for the meaning as the moderns, and give nothing satisfactory. The LXX render these words by δια τῶν ἐπλανηθῆμεν: they seem to have read עליהם נפשע, without helping the sense. In this difficulty, what remains but to have recourse to conjecture? Archbishop SECKER was dissatisfied with the present reading: he proposes, הבט עלינו ונושע; “look upon us, and we shall, or that we may, be saved;” which gives a very good sense, but seems to have no sufficient foundation. Besides, the word ונושע, which is attended with great difficulties, seems to be corrupted, as well as the two preceding; and the true reading of it is, I think, given by the LXX, ונפשע, ἐπλανηθῆμεν, (so they render the verb פשע, chap. xlvi. 8. and Ezek. xxxiii. 12.), parallel to ונחטא, ἡμαρτομεν. For בהם עולם, which mean nothing, I would propose המעללינו; which I presume was first altered to במעלליהם, an easy and common mistake of the third person plural of the pronoun for the first, (see note on chap. xxxiii. 2.), and then with some further alteration to בהם עולם. The עליהם, which the LXX probably found in their copy, seems to be a remnant of במעלליהם.

This, it may be said, is imposing your sense upon the Prophet. It may be so; for perhaps these may not be the very words of the Prophet: but however it is better than to impose upon him what makes no sense at all; as they generally do who pretend to render such corrupted passages. For instance, our own translators: “In *those* is continuance, and we shall be saved:” In *those*—in whom, or what? There is no antecedent to the relative. *In the ways of God,*

say some : *with our fathers*, says Vitringa, joining it in construction with the verb קצפת, *thou hast been angry with them, our fathers* ; and putting ונחטא, *for we have sinned*, in a parenthesis. But there has not been any mention of *our fathers* ; and the whole sentence, thus disposed, is utterly discordant from the Hebrew idiom and construction. In those is *continuance* : עולם means a destined, but hidden and unknown, portion of time ; but cannot mean continuation of time, or *continuance*, as it is here rendered. Such forced interpretations are equally conjectural with the boldest critical emendation ; and generally have this further disadvantage, that they are altogether unworthy of the sacred writers.

6. *There is no one—*] Twelve MSS have אין, without the conjunction ו prefixed : and so read Chald. and Vulg.

Ibid. *And hast delivered us up—*] For ותמוננו, *hast dissolved us*, LXX, Syr. Chald. had in their copies תמננו, *hast delivered us up* : Houbigant ; SECKER.

7. *But Thou, O JEHOVAH, Thou—*] For ועתה, *and now*, five MSS (one of them ancient), and the two oldest editions of 1486 and 1488, have ואתה, *and thou* ; and so Chald. seems to have read. The repetition has great force. The other word may be well spared.

Ibid. *We are all of us the work of thy hands.*] Three MSS (two of them ancient), and LXX, read מעשה, without the conjunction ו prefixed. And for ירך, the Bodl. and two other MSS, LXX, Syr. Vulg. read יריך, in the plural number.

## CHAPTER LXV.

THIS chapter contains a defence of God's proceedings in regard to the Jews, with reference to their complaint in the chapter preceding. God is introduced declaring, that he had called the Gentiles, though they had not sought him ; and had rejected his own people, for their refusal to attend to his repeated call ; for their obstinate disobedience, their idolatrous practices, and detestable hypocrisy. That nevertheless he would not destroy them all ; but would preserve a remnant, to whom he would make good his ancient promises. Severe punishments are threatened to the apostates ; and great rewards are promised to the obedient in a future flourishing state of the church.

1. *I am made known to those that asked not for me*] נודרשתי,

ἐμψαυχῆς ἐγγενομένου, LXX, Alex. and St Paul, Rom. x. 20.; who has however inverted the order of the phrases, ἐμψαυχῆς ἐγγενομένη, and ἐπεσθῆναι, from that which they have in LXX. נדרשתי means, “quaesitus sum cum effectu—I am sought, so as to be found:” Vitring. If this be the true meaning of the word, then שאלו, *that asked*, which follows, should seem to be defective, the verb wanting its object: but two MSS (one of them ancient) have שאלוני, *asked me*; and another MS לי שאלו, *asked for me*; one or other of which seems to be right. But Cocceius in Lex. and Vitringa in his translation, render נדרשתי by “I have answered;” and so the word is rendered by all the ancient versions in Ezek. xx. 3. 31. If this be right, the translation will be, “I have answered those that asked not.” I leave this to the reader’s judgment; but have followed in my translation the LXX, and St Paul, and the MSS above mentioned. בקשני is written regularly and fully in above a hundred MSS, and in the oldest edition בקשוני.

3, 4. *Sacrificing in the gardens, and—*] These are instances of heathenish superstition, and idolatrous practices, to which the Jews were immoderately addicted before the Babylonish captivity. The heathen worshipped their idols in groves; whereas God, in opposition to this species of idolatry, commanded his people, when they should come into the promised land, to destroy all the places wherein the Canaanites had served their gods, and in particular to burn their groves with fire; Deut. xii. 2, 3. These apostate Jews sacrificed upon altars built of bricks, in opposition to the command of God in regard to his altar, which was to be of unhewn stone; Exod. xx. 25. “—et pro uno altari, quod impolitis lapidibus Dei erat lege constructum, coctos lateres et agrorum cespites hostiarum sanguine cruentabant:” Hieron. in loc. Or it means, perhaps, that they sacrificed upon the roofs of their houses, which were always flat, and paved with brick, or tile, or plaster of terrace. An instance of this idolatrous practice we find in 2 Kings xxiii. 12. where it is said that Josiah “beat down the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made.” See also Zeph. i. 5. Sir John Chardin’s MS note on this place of Isaiah is as follows: “Ainsi font tous les Gentiles, sur les lieux élevés, et sur les terrasses, appelez *lateres*, parceque sont faits de briq.”—“*Who dwell in the sepulchres, and lodge in the caverns,*” for the purposes of necromancy and divination; to obtain dreams and

revelations. Another instance of heathenish superstition :—

“ Huc dona sacerdos

Cum tulit, et cæsarum ovium sub nocte silenti  
Pellibus incubuit stratis, somnosque petivit ;  
Multa modis simulacra videt volitantia miris,  
Et varias audit voces, fruiturque deorum  
Colloquio, atque imis Acheronta affatur Avernis.”

Virg. Æn. vii. 86.

“ Here in distress the Italian nations come,  
Anxious to clear their doubts, and learn their doom :  
First, on the fleeces of the slaughter'd sheep,  
By night the sacred priest dissolves in sleep ;  
When, in a train, before his slumbering eye,  
Thin airy forms and wondrous visions fly :  
He calls the Powers who guard the infernal floods,  
And talks, inspired, familiar with the gods.” Pitt.

—“ *Who eat swine's flesh,*” which was expressly forbidden by the law, Lev. xi. 7. ; but among the heathen was in principal request in their sacrifices and feasts. Antiochus Epiphanes compelled the Jews to eat swine's flesh, as a full proof of their renouncing their religion, 2 Macc. vi. 18. and vii. 1.—“ *And the broth of abominable meats,*” for lustrations, magical arts, and other superstitious and abominable practices.

Ibid. —*in the caverns.*] בנצורים, a word of doubtful signification. An ancient MS has בצורים, another בצרים, *in the rocks* ; and Le Clerc thinks the LXX had it so in their copy. They render it by *עץ תולדות*.

Ibid. —*in their vessels.*] For בליהם, a MS had at first בבליהם : so Vulg. and Chald. ; and the preposition seems necessary to the sense.

5. —*for I am holier than thou*] So the Chaldee renders it. קדשתיך is the same with קדשתי ממך. In the same manner חזקתני, Jer. xx. 7. is used for חזקת ממני, *thou art stronger than I.*

7. —*into their bosom*] For על, ten MSS and five editions have אל. So again, at the end of this verse, seventeen MSS and four editions have אל.

6, 7. —*their iniquities, and the iniquities of their fathers*] For the pronoun affixed of the second person כם, *your*, twice, read הם, *their*, in the third person ; with LXX, and Houbigant.

8. —*for the sake of my servants*] It is to be observed, that one of the Königsberg MSS collated by Lilienthal points the word שֶׁבְּדָוִי, singular : that is, *my servant*, meaning

the Messiah; and so read the LXX; which gives a very good sense.

9. —*inheritor of my mountain*] הרי, in the singular number; so LXX and Syr.; that is, of Mount Sion. See ver. 11. and chap. lvi. 7.; to which Sion, the pronoun feminine singular, added to the verb in the next line, refers; ירשנה, *shall inherit her*.

10. —*Sharon, and the valley of Achor*—] Two of the most fertile parts of Judea, famous for their rich pastures: the former to the west, not far from Joppa; the latter north of Jericho, near Gilgal.

11. *Who set in order a table for Gad*—] The disquisitions and conjectures of the learned concerning Gad and Meni are infinite and uncertain: perhaps the most probable may be, that Gad means good fortune, and Meni the moon. “But why should we be solicitous about it?” says Schmidius. “It appears sufficiently, from the circumstances, that they were false gods, either stars or some other natural object, or a mere fiction. The Holy Scriptures did not deign to explain more clearly what these objects of idolatrous worship were; but chose rather that the memory of the knowledge of them should be utterly abolished. And God be praised that they are so totally abolished, that we are now quite at a loss to know what and what sort of things they were:” Schmidius on the place, and on Judg. ii. 13. Bibl. Hallensia.

Jerom, on the place, gives an account of this idolatrous practice of the apostate Jews, of making a feast, or a lectisternium, as the Romans called it, for these pretended deities. “Est in cunctis urbibus, et maxime in Ægypto, et in Alexandria, idololatriæ vetus consuetudo, ut ultimo die anni, et mensis ejus qui extremus est, ponant mensam refertam varii generis epulis, et poculum mulso mixtum; vel præteriti anni vel futuri fertilitatem auspicantes. Hoc autem faciebant et Israelitæ, omnium simulacrorum portenta venerantes; et nequaquam altari victimas, sed hujusmodi mensæ liba fundebant.” See also Le Clerc on the place; and on lxvi. 17. and Dav. Millii Dissert. v.

The allusion to Meni, which signifies *number*, is obvious. If there had been the like allusion to Gad, which might have been expected, it might perhaps have helped to let us into the meaning of that word. It appears from Jeron's version of this place, that the words τῶ δαίμονι, (or δαίμονι, as some copies have it), and τῇ τυχῇ, stood in his time in the

Greek version in an inverted order from that which they have in the present copies; the latter then answering to גר, the former to מני: by which some difficulty would be avoided; for it is commonly supposed that גר signifies τυχῆ. See Gen. xxx. 11. apud LXX. This matter is so far well cleared up by MSS Pachom. and 1. D. 11.; which agree in placing these two words in that order which Jerom's version supposes.

15. —*shall slay you.*] For ויהמיתך, *shall slay thee*, LXX and Chald. read ויהמיתכם, *shall slay you*, plural.

17. —*I create new heavens, and a new earth*] Concerning this image and the application of it, see De S. Poes. Hebr. Præl. ix.

18. —*in the age to come, which I create*] So in chap. ix. 5. ער, ἀβι, πατὴρ του μελλόντος αἰῶνος, LXX. See Bishop Chandler, Defence of Christianity, p. 136.

20. For משם, *thence*, LXX, Syr. Vulg. read שם, *there*.

21. *They shall not build, and another inhabit*] The reverse of the curse denounced on the disobedient, Deut. xxviii. 30. “Thou shalt build a house, and thou shalt not dwell therein; thou shalt plant a vineyard, and shalt not gather the grapes thereof.”

22. *For as the days of a tree—*] It is commonly supposed that the oak, one of the most long-lived of the trees, lasts about a thousand years; being five hundred years growing to full perfection, and as many decaying; which seems to be a moderate and probable computation: See Evelyn, Sylva, B. iii. ch. 3. The present Emperor of China, in his very ingenious and sensible poem, entituled, Eloge de Moukden, a translation of which in French was published at Paris, 1770, speaks of a tree in his country which lives more than a hundred ages; and of another, which after fourscore ages is only in its prime, p. 37, 38. But his imperial majesty's commentators, in their note on the place, carry the matter much further; and quote authority which affirms, that the tree last mentioned by the Emperor, the immortal tree, after having lived ten thousand years, is still only in its prime. I suspect that the Chinese enlarge somewhat in their national chronology, as well as in that of their trees: See Chou King, Preface, by Mons. De Guignes. The Prophet's idea seems to be, that they shall live to the age of the antediluvians; which seems to be very justly expressed by the days of a tree, according to our notions.

23. *My chosen shall not labour in vain*] I remove בַּחִירִי from the end of the 22d to the beginning of the 23d verse, on the authority of LXX, Syr. Vulg. and a MS; contrary to the division in the Masoretic text.

Ibid. *Neither shall they generate a short-lived race*] לִבְהִלָּה, in *festinationem*, what shall soon hasten away. Εἰς καταράαν, for a curse, LXX. They seem to have read לְאֵלָה: Grotius. But Psal. lxxviii. 33. both justifies and explains the word here.

וְיָכַל בְּהַבֵּל יְמֵיהֶם  
וְשָׁנוֹתָם בְּבִהְלָה:

“And he consumed their days in vanity;  
And their years in haste.”

Μετα σπουδης, say the LXX. Jerom on this place of Isaiah explains it to the same purpose: “εἰς ἀνταρξῆσθαι, hoc est, ut esse desistant.”

25. —*shall feed together*] בְּאַחַד, as *one*, an ancient MS has יַחַד, *together*; the usual word, to the same sense, but very different in the letters. LXX, Syr. and Vulg. seem to agree with the MS.

## CHAPTER LXVI.

THIS chapter is a continuation of the subject of the foregoing. The Jews valued themselves much upon their temple, and the pompous system of services performed in it, which they supposed were to be of perpetual duration; and they assumed great confidence and merit to themselves for their strict observance of all the externals of their religion. And at the very time when the judgments denounced in verses 6th and 12th of the preceding chapter were hanging over their heads, they were rebuilding, by Herod's munificence, the temple in a most magnificent manner. God admonishes them, that the Most High dwelleth not in temples made with hands; and that a mere external worship, how diligently soever attended, when accompanied with wicked and idolatrous practices in the worshippers, would never be accepted by him. This their hypocrisy is set forth in strong colours; which brings the Prophet again to the subject of the former chapter; and he pursues it in a different manner, with more express declaration of the new economy, and of the flourishing state of the church under it. The increase of the church is to be sudden and astonishing. They that

escape of the Jews, that is, that become converts to the Christian faith, are to be employed in the divine mission to the Gentiles, and are to act as priests in presenting the Gentiles as an offering to God : see Rom. xv. 16. : And both, now collected into one body, shall be witnesses of the final perdition of the obstinate and irreclaimable.

These two chapters manifestly relate to the calling of the Gentiles, the establishment of the Christian dispensation, and the reprobation of the apostate Jews, and their destruction executed by the Romans.

2. —*all these things are mine*] A word, absolutely necessary to the sense, is here lost out of the text ; לִי, *mine* : it is preserved by LXX, and Syr.

3. *He that slayeth an ox, killeth a man*—] These are instances of extreme wickedness joined with hypocrisy ; of the most flagitious crimes committed by those who at the same time affected great strictness in the performance of all the external services of religion. God, by the Prophet Ezekiel, upbraids the Jews with the same practices : “ When they had slain their children to their idols, then they came the same day into my sanctuary to profane it ;” chap. xxiii. 39. Of the same kind was the hypocrisy of the Pharisees in our Saviour’s time ; “ who devoured widows’ houses, and for a pretence made long prayers ;” Matt. xxiii. 14.

The generality of interpreters, by departing from the literal rendering of the text, have totally lost the true sense of it, and have substituted in its place what makes no good sense at all ; for it is not easy to shew, how in any circumstances sacrifice and murder, the presenting of legal offerings and idolatrous worship, can possibly be of the same account in the sight of God.

Ibid. —*that maketh an oblation, [offereth] swine’s blood*] A word here likewise, necessary to complete the sense, is perhaps irrecoverably lost out of the text. The Vulg. and Chald. add the word *offereth*, to make out the sense ; not, as I imagine, from any different reading, (for the word wanted seems to have been lost before the time of the oldest of them, as the LXX had it not in their copy), but from mere necessity.

Le Clerc thinks, that מַעֲלָה is to be repeated from the beginning of this member ; but that is not the case in the parallel members, which have another and a different verb in the second place. “ דָּם, sic versiones : putarem tamen legendum participium aliquod, et quidem זָבַח, cum sequatur



ח, nisi jam præcesserat." SECKER. Houbigant supplies אכל, *eateth*. After all, I think the most probable word is that which Chald. and Vulg. seem to have designed to represent; that is, מקריב.

5. *Say ye to your brethren*—] The Syr. reads אמרו לאחיכם; and so the LXX, edit. Comp. *εἰπατε ἀδελφοῖς ὑμῶν*: and MS Marchal. has *ἀδελφοῖς*; and so Cyril and Procopius read and explain it. It is not easy to make sense of the reading of LXX in the other editions: *εἰπατε ἀδελφοὶ ἡμῶν τοῖς μισοῦσιν ὑμᾶς*—but for ἡμῶν, MS 1. D. 11. also has ὑμῶν.

8. —*and who hath seen*] Twenty MSS (four ancient), and the two oldest editions, with two others, have ומי, adding the conjunction ו: and so read all the ancient versions.

11. —*from her abundant stores*] For מזון, two MSS, and the old edition of 1488, have מזי; and the latter ז is upon a rasure in three other MSS. It is remarkable, that Kimchi and Sal. ben Melec, not being able to make any thing of the word as it stands in the text, say it means the same with מזון: that is, in effect, they admit of a various reading, or an error, in the text. But, as Vitranga observes, what sense is there in sucking nourishment from the *splendour* of her glory? He therefore endeavours to deduce another sense from the word מזי; but, as far as it appears to me, without any authority. I am more inclined to accede to the opinion of those learned Rabbins, and to think that there is some mistake in the word; for that in truth is their opinion, though they disguise it by saying, that the corrupted word means the very same with that which they believe to be genuine. So in chap. xli. 24. they say, that אפע, *a viper*, means the same with אפס, *nothing*; instead of acknowledging that one is written by mistake instead of the other. I would propose to read in this place מזין, or מזן, (instead of מזי), *from the stores*; from זון, *to nourish, to feed*: see Gen. xlv. 23. 2 Chron. xi. 23. Psal. cxliv. 13. And this perhaps may be meant by Aquila, who renders the word by *απο παντοδαπιας*: with which that of the Vulgate, “*ab omnimoda gloria*,” and of Symmachus and Theodotion, nearly agree. The Chaldee follows a different reading, without improving the sense; מיין, *from the wine*.

12. —*like the great river, and like the overflowing stream*—] That is, the Euphrates, (it ought to have been pointed כנדר, *ut fluvius ille*, as The River), and the Nile.

Ibid. *And ye shall suck at the breast*] These two words שדל, *at the breast*, seem to have been omitted in the pre-

sent text, from their likeness to the two words following; על צד, *at the side*. A very probable conjecture of Houbigant. Chald. and Vulg. have omitted the two latter words instead of the two former. See note on chap. lx. 4.

15. —*shall come as a fire*] For באש, *in fire*, the LXX had in their copy באש, *as a fire*; ὡς πυρ.

Ibid. *To breathe forth his anger*] Instead of לְהַשִּׁיב, as pointed by the Masoretes, *to render*, I understand it as לְהַשִּׁיב, *to breathe*, from נשׁב.

17. —*after the rites of Achad*—] The Syrians worshipped a god called Adad: Plin. Nat. Hist. xxxvii. 11. Macr. Sat. i. 23. They held him to be the highest and greatest of the gods, and to be the same with Jupiter and the Sun: and the name Adad, says Macrobius, signifies *One*; as likewise does the word Achad in Isaiah. Many learned men therefore have supposed, and with some probability, that the Prophet means the same pretended deity. אַחַד, in the Syrian and Chaldean dialects is חד; and perhaps by reduplication of the last letter, to express perfect unity, it may have become חַדַּח, not improperly expressed in Latin by Macrobius *Adad*, without the aspirate. It was also pronounced by the Syrians themselves, with a weaker aspirate, הַחַד; as in Benhadad, Hadadezer, names of their kings, which were certainly taken from their chief object of worship. This seems to me to be a probable account of this name.

But the Masoretes correct the text in this place: their marginal reading is אַחַת, which is the same word, only in the feminine form; and so read thirty MSS (six ancient) and the two oldest editions. This Le Clerc approves, and supposes it to mean Hecate, or the Moon; and he supports his hypothesis by arguments not at all improbable. See his note on the place.

Whatever the particular mode of idolatry which the Prophet refers to might be, the general sense of the place is perfectly clear. But Chald. and Syr. and after them Symmachus and Theodotion, cut off at once all these difficulties, by taking the word אַחַד in its common meaning, not as a proper name; the two latter rendering the sentence thus: οἰκιστὴν ἀλλήλων ἐν μέσῳ ἐσθιοντῶν τοῦ κρέατος τοῦ χοίρειου, *one after another, in the midst of those that eat swine's flesh*. I suppose they all read in their copies אַחַד אַחַד, *one by one*, or perhaps אַחַד אַחַד אַחַד, *one after another*. See a large Dissertation on this subject in Davidis Millii Dissertationes Selectæ, Dissert. vi.

18. *For I know their deeds—*] A word is here lost out of the present text, leaving the sense quite imperfect. The word is יודע, *knowing*, supplied from the Syriac. The Chald. had the same word in the copy before him, which he paraphrases by קדמי גלן, *their deeds are manifest before me*: and the Aldine and Complutensian editions of LXX acknowledge the same word, γνωστοι; which is verified by MS Pachom. and the Arabic version. I think there can be little doubt of its being genuine.

Ibid. *And I come—*] For באה, which will not accord with any thing in the sentence, I read בא, with a MS; the participle answering to יודע; with which agree LXX, Syr. Vulg. Perhaps it ought to be ובא, Syr. *quando veniam*: and so LXX, according to edit. Ald. and Complut. and Cod. Marchal.

19. —*who draw the bow*] I much suspect, that the words משכי קשה, *who draw the bow*, are a corruption of the word משך, Moschi, the name of a nation situated between the Euxine and Caspian Seas; and properly joined with תבלי, the Tibareni: see Bochart, Phaleg. iii. 12. The LXX have μωσχοι, without any thing of the *drawers of the bow*: the word being once taken for a participle, *the bow* was added to make sense of it. קשה, *the bow*, is omitted in a MS.

Ibid. —*who never heard my name*] For שמעי, *my fame*, I read with LXX and Syr. שמי, *my name*.

20. —*and in counes*] There is a sort of vehicle, much used in the East, consisting of a pair of hampers, or cradles, thrown across a camel's back, one on each side; in each of which a person is carried. They have a covering to defend them from the rain and the sun. Thevenot calls them Counies, i. p. 356. Maillet describes them as covered cages hanging on both sides of a camel. "At Aleppo," says Dr Russell, "women of inferior condition, in longer journies, are commonly stowed, one on each side of a mule, in a sort of covered cradles:" Nat. Hist. of Aleppo, p. 89. These seem to be what the Prophet means by the word צבים: See Harmer, Observ. i. p. 445.

21. —*and for Levites*] For ללויים, fifty-nine MSS (eight ancient) have וללויים, adding the conjunction ו, as the sense seems necessarily to require; and so read all the ancient versions. See Josh. iii. 3. and the various readings on that place in Kennicott's Bible.

24. *For their worm shall not die—*] These words of the Prophet are applied by our blessed Saviour, Mark ix. 44.

to express the everlasting punishment of the wicked in Gehenna, or in Hell. Gehenna, or the Valley of Hinnom, was very near to Jerusalem, to the south-east: it was the place where the idolatrous Jews celebrated that horrible rite of making their children pass through the fire—that is, of burning them in sacrifice—to Moloch. To put a stop to this abominable practice, Josiah defiled, or desecrated, the place, by filling it with human bones; 2 Kings xxiii. 10. 14.: and probably it was the custom afterwards to throw out the carcasses of animals there; and it became the common burying-place for the poorer people of Jerusalem. Our Saviour expressed the state of the blessed by sensible images; such as Paradise, Abraham's bosom, or, which is the same thing, a place to recline next to Abraham at table in the kingdom of heaven; see Matt. viii. 11.: ("Cænabat Nerva cum paucis. Veiento *proximus*, atque etiam *in sinu* recumbebat;" Plin. Epist. iv. 22.: compare John xiii. 23.); for we could not possibly have any conception of it, but by analogy from worldly objects. In like manner, he expressed the place of torment under the image of Gehenna; and the punishment of the wicked, by the worm which there preyed on the carcasses, and the fire which consumed the wretched victims:—marking however, in the strongest manner, the difference between Gehenna and the invisible place of torment; namely, that in the former the suffering is transient—the worm itself, that preys on the body, dies; and the fire, which totally consumes it, is soon extinguished;—whereas in the figurative Gehenna the instruments of punishment shall be everlasting, and the suffering without end; for there "the worm dieth not, and the fire is not quenched."

These emblematical images, expressing heaven and hell, were in use among the Jews before our Saviour's time; and in using them he complied with their notions. "Blessed is he that shall eat bread in the kingdom of God," says the Jew to our Saviour, Luke xiv. 15. And in regard to Gehenna, the Chaldee paraphrast, as I observed before on chap. xxx. 33. renders everlasting, or continual, burnings, by "the Gehenna of everlasting fire." And before his time the Son of Sirach, vii. 17. had said, "the vengeance of the ungodly is fire and worms." So likewise the author of the book of Judith: "Wo to the nations rising up against my kindred: the Lord Almighty will take vengeance of them in the day of judgment, in putting fire and worms in their flesh," chap. xvi. 17.; manifestly referring to the same emblem.

# INDEX OF TEXTS

## OCCASIONALLY ILLUSTRATED.

*The small Numeral Letters refer to the Pages of the DISSERTATION ;  
the Figures, to the Pages of the NOTES.*

GENESIS.			
ii. 10.	Page 145	xxviii. 40.	Page 386
xiii. 10.	145	xxix. 6.	386
xxiv. 47.	163	— 42, 43.	224
xxvi. 20.	307	xxxiii. 2—4, 14.	392
xxx. 11.	400	— 14, 15.	392
xxxi. 34.	152	xxxviii. 8.	195
— 42, 53.	198	xl. 34—38.	158
xxxiii. 13.	318	— 38.	169
xl. 11.	172		
xlii. 6.	351		
xlix. 11.	172		
LEVITICUS.			
		iv.	138
		vi. 12, 13.	184
		ix. 24.	184
		xi. 7.	398
		xiii. 45.	364
		xiv. 42.	184
		xix. 23—25.	388
		xxi. 18.	177
		xxii. 23.	177
		xxiii. 36.	139
		xxv. 9, &c.	384
		xxvi. 8.	285
NUMBERS.			
		vi. 4.	174
		xi. 5.	137, 240
		— 12.	341
		xii. 14.	353
		xiii. 22, 23.	171
		xiv. 34.	244
		xvi. 41, 42.	158
		xxi. 17, 18.	xxx
		xxii. 4.	178
		xxiii. 7—10.	224
		— 21, 22.	310
		xxiv. 6.	356
		xxix. 35.	139
DEUTERONOMY.			
		i. 31.	340
		— 44.	179
		iii. 25.	171
		vii. 25.	285
		viii. 15.	283
		xii. 2, 3.	397
		— 17, 18.	388
		xvi. 8.	139
		xvii. 16.	284
		— 16, 17.	151
		xxi. 23.	225
		xxii. 15.	282
		— 8.	250
		xxiii. 4.	249
		xxiv. 1.	352
		xxv. 4.	279
		— 7.	282
		— 9.	353
		xxvii. 15.	374
		xxviii. 30.	400
		xxx. 19.	133
		xxxi. 21.	132
		xxxii.	xxx, xxxiv
		— 1.	132
		— 13.	368
		— 15.	329
		— 16.	xxxiv
		— 21.	259
		— 30.	285
		— 32, 33.	175
		xxxiii. 5, 26.	329
EXODUS.			
iv. 10.	184		
v.	204		
vi. 12.	184		
x. 21.	201		
xi. 5.	342		
xii. 22.	271		
— 23.	289		
— 29.	342		
xiii. 21.	169		
xiv. 13, 14.	271		
— 21.	213		
— 27.	190		
xv. 17.	169, 170		
— 20, 21, xxxv, 183.	317		
xvi. 9, 10.	158		
xx. 25.	397		
xxi. 7.	352		
— 10.	167		
xxiii. 20, 21.	392		
— 28.	179		
xxiv. 6.	257		
xxv. 22.	224		

xxxiii. 6.	Page 258	xx. 11.	Page 179	viii. 17, 18.	Page 154
— 28.	344	xxii. 48.	154	ix. 18.	358
		— 49.	154	— 21.	154
JOSHUA.				xx. 20.	189
ii .	405	2 KINGS.		— 36.	154
v. 6.	190	iv. 1.	352	xxvi. 6, 7.	226
x. 24.	357	— 39—41.	174	— 22.	181
xi. 6.	202	v. 23.	196	xxix. 19.	240
xv. 2. 5.	214	ix. 30.	160	xxxii. 2—5.	250
xviii. 19.	214	xv. 3, 4. 34, 35.	152	— 2, 3. 5. 30.	252
xix. 29.	258	— 29.	196, 201	— 10.	135
xxii. 14.	157	— 37.	136, 186	— 23.	226, 239
		xvi. 9.	196, 232, 251	— 25, 26. 30, 31.	309
JUDGES.		xvii. 6.	251	— 27.	296
i. 7.	357	— 6. 24.	260	— 30.	252
vi. 2.	156	xviii, xix, xx.	302	— 32.	131
xi. 31.	325	xviii. 8.	226, 243	— 33.	253, 368
— 34.	317	— 14—16.	293	xxxiii. 11.	188
xvi. 3, 4.	171	— 17.	244	— 17.	152
xx. 38. 40.	285	— 18.	302	xxxiv. 6, 7. 33.	187
		— 20.	302	xxxv. 18.	187
		— 22.	302		
RUTH.		— 32.	302	EZRA.	
ii. 14.	190	— 34.	302	i. 2.	334
iii. 18.	392	xix. 9.	303	iii. 11.	xxxv, 183
		— 15.	303	iv. 2.	188
1 SAMUEL.		— 17.	303	ix. 8.	256
ii. 27.	252	— 19.	303		
iii. 21.	252	— 20.	304	NEHEMIAH.	
ix. 7.	374	— 23.	304	v. 17, 18.	158
— 15.	176	— 25.	304	xii. 24.	xxxv
— 25.	250	— 35.	305		
xiii. 6.	156	xx. 4, 5.	306	ESTHER.	
xiv. 4, 5.	210	— 6.	306	ii. 12.	165
xv. 27.	157	— 7, 8.	306	vi. 12. and vii. 8.	254
xvii. 52.	275	— 9. 11.	306		
xviii. 6, 7.	xxxv, 317	— 12.	308	JOB.	
xix. 13.	152	— 17.	309	i. 1.	246
xxiv.	155	— 20.	252	— 17.	257
		— 21.	275	— 19.	246
2 SAMUEL.		xxi. 13.	406	iii. 4. 6. 9.	xi
vi. 14. 16.	xxxv	xxiii. 10. 14.	397	— 24.	307
x. 4, 5.	193	— 12.	187	v. 23.	276
xi. 23.	275	— 19, 20.	157	viii. 5, 6.	xii
xiv. 2.	384	xxiv. 14.	250	ix. 8.	368
xv. 30.	364	xxv. 4, 5.	185	xii. 13—16.	xv
xxii. 41.	xi	— 12. 22.		xiii. 19.	354
xxiv. 7.	258			xvii. 3.	354
		1 CHRONICLES.		xx. 24.	220
1 KINGS.		v. 26.	196, 201	xxi. 18.	320
iv. 22, 23.	158	ix. 33.	386	xxvi. 2, 3.	207
vii. 2, 3.	251	xiii. 5.	258	— 5.	xi
x. 16, 17. 21.	257	xxviii. 2.	383	xxvii—xxx.	224
— 26—29.	151			xxvii. 18.	137
— 27.	204	2 CHRONICLES.		xxx. 7.	151
xviii. 26.	288	i. 15.	152	— 10.	353
— 38.	178	vii. 1.	184		

xxx. 30.	Page 199	lxxviii. 34.	Page 343	xi. 24.	Page xiv
xxxiii. 18.	308	— 38, 39.	375	xvi. 33.	xiv
xxxvii. 9.	246	— 47.	172	xviii. 10.	295
— 11.	238	— 71.	392	xxi. 1.	147
xxxviii. 6.	135	lxxx. 5.	392	xxiii. 30.	141
xli. 1.	354	— 7.	210, 331	xxv. 26.	135
xliv. 10.	313	lxxxv. 10—14.	337	xxix. 26.	xiv
		lxxxvi. 14.	267	xxx.	xvi
		lxxxvii. 6.	168	— 3.	258
		xcix. 5.	383	xxxi. 10—31.	iv
i. 3.	146	ci.	xxii		
— 4.	145, 320	cii. 6.	265		
ii. 7.	308	ciii. 3.	295	ii. 5. 6.	147
x. 1.	375	— 5.	319	— 8.	157
xviii. 35.	220	— 9. 13, 14.	375	— 16.	392
xix. 7—10.	xx	— 11.	371	xi. 2.	xvii
— 14.	267	— 11, 12.	xiii		
xx. 1.	295	ciii. 16.	316		
— 7, 8.	xiv	cv. 33.	172	i. 5.	xvii
xxi. 1, 2.	viii	cviii. 4, 5.	xxxviii	ii. 15.	137
xxii. 2.	307	cx. 1.	358	iv. 4.	257
— 22.	390	cx. 1.	iv, v	— 10, 11.	165
— 29.	149	cx. 1.	iv, v	viii. 2.	141
xxv.	iv	— 4.	xxv		
xxx. 5.	xiv, 370	cxii.	iv, v		
xxxi. 19, 20.	xxi	— 1.	ix	i. 3.	xii
xxxii. 3.	307	— 10.	xi	— 8.	173
xxxiv.	iv	cxiv. 1—4.	xxviii	iii. 1.	157
— 1—3.	xxxiv	— 1, 2.	310	iv. 1.	157
xxxv. 5.	320	cxvi. 1. 9. 12. 14.	xviii	v. 2.	175
— 20.	370	cxvii. 2.	371	— 4.	175
xxxvii.	iv	cxviii. 12.	179, 205	— 22.	141
— 1, 2.	xii	cxix.	iv	vi. 13.	264
— 10, 11.	xiv	— 57.	333	viii. 10.	xxvii
xxxviii. 9.	307	cx. 1. 6.	xviii	— 22.	181
— 19.	xxxii	cxvii. 4.	xxv	ix. 10.	xv, 204
— 20.	xviii	cxixiv.	387	— 20.	xi
xlii, xliii.	xxii	cx. 6, 7.	xvi	x. 5—12.	343
xliv. 1.	170	cx. 6, 7.	167	— 32.	287
xlvi. 9.	202	cx. 2.	229	xiii. 4, 5.	xxi
l. 3, 4.	132	cx. 14.	382	— 6.	175
lviii. 9.	205	cx. 5, 6.	x	— 10.	xix
lx. 1.	360	— 12—14.	xxi	xiv. 4—27.	xxiii
lxii. 4.	284	cxlv.	iv	— 14.	368
lxiv. 6.	210, 331	cxlvi. 2, 3. 10.	xxv	— 28.	181
lxviii. 4. 7.	310	cxlviii. 7—13.	xv	xv. 3.	xvii
— 11, 12.	317			xvi. 10.	173
— 27.	344			xvii. 9.	xix
— 31.	331			— 13.	320
— 32.	338			xx.	327
lxix. 5.	xxvii			xxii. 6.	220
— 28.	168			— 14.	175
lxxii. 10.	338			— 16.	367, 368
lxxiii. 4.	373			xxiv. 17.	175
lxxv. 9.	142			xxvi. 5, 6.	x
lxxvi. title.	237			xxvii. 7.	175
lxxviii. 33.	401			xxviii. 14, 15. 18.	xxvi
				xxix. 5.	320

xxix. 21.	Page 282	lvii. 13, 14.	Page 311	LAMENTATIONS.	
xxx. 16.	xiii	lviii. 5—8.	xvi i.	Page iv, v	
— 26.	218	— 14.	368 — 1, 2.	xx	
— 30—33.	281	lx. 4.	351 ii.	iv, v	
xxxi. 8.	207	— 6—9.	338 — 4.	xxii	
— 9.	279	— 11.	331 — 10.	166, 258	
xxxii. 11.	247	lxi. 3.	175 — 15.	xxxi	
xxxiii. 1.	175	— 7.	313 iii.	iv, v	
— 12.	205	lxv. 11, 12.	175 — 1—6.	xx	
— 21.	xix	— 21, 22.	x — 14.	169	
xxxiv.	390	lxvi. 1.	358 — 31.	xxii	
xxxv. 1, 2.	371		— 39.	313	
xxxvi, xxxvii, xxxviii,		JEREMIAH.	— 66.	169	
xxxix.	302	i. 6.	184 iv.	iv, v	
xxxvi. 17.	260	— 10.	184 — 2.	257	
xxxvii. 9.	327	ii. 18.	258 — 8.	199	
— 22, &c.	xxiii	ii. 21.	174 — 15.	xxxi, 361	
— 25.	244	— 25.	374 — 17.	307	
— 26.	252	— 27.	135 — 21.	246	
— 29.	286	iv. 30.	160		
xxxviii. 19.	xxvii	vi. 1.	285	EZEKIEL.	
xl. 2.	xix	vii. 22, 23.	329 i. 14.	247	
xli. 19.	347, 371	— 24.	135 iii. 8, 9.	354	
— 24.	403	— 29.	228 iv. 6.	244	
— 28.	xi	viii. 7.	133 v. 13.	142	
xlii. 17.	xxi, 338	x. 3—5.	342 xiii. 9.	168	
xliii. 18, 19.	311	— 9.	154 — 16.	223	
xliv. 7.	210	xii. 7, 9.	372 xv. 3.	255	
— 18.	184	xvii. 8.	145, 146 — 3, 4.	273	
— 26.	xiii	— 12.	182 xvi. 11, 12.	163	
xlv. 1.	179	xviii. 12.	374 xvii. 22—24.	150	
— 8.	168	xix. 9.	206 xx. 3, 31.	397	
— 16, 17.	xxi	xx. 7.	398 — 28.	144	
xlvi. 3.	ix	xxiii. 31.	250 — 47.	205, 208	
— 7.	xii	xxv. 11.	261 xxii. 18—22.	168	
xlvi. 5.	257	xxxiii. 9.	382 xxxiii. 30.	402	
xlvi. 20, 21.	311	xxxvii. 13.	370 — 40.	160	
xlvi. 4.	xii	xl. 12.	185 xxiv. 17.	364	
— 20, 21.	369	xli. 9.	156 xxvi. 14.	262	
l. 5, 6.	xvi	xlvi. 5.	227 — 15—18.	261	
— 10.	xiii	— 11.	228 xxvii. 12.	154	
li. 7, 8.	ix	— 12.	268 xxix. 3.	325	
— 17.	142	— 29.	257 — 18—20.	193	
— 19.	xvii	— 31.	230 xxxii. 27.	217	
— 20.	xxxvii	— 32.	230 xxxvii. 11—13.	271	
lii. 7, 8, 12.	311	— 33.	231 xxxviii.	390	
— 8.	317	— 34.	232 xxxix. 4.	226	
liii. 4.	149, 296	— 36.	228 — 8—10.	203	
liv. 4.	ix	— 37.	228, 230 — 16, 17.	299	
— 4, 5.	167	— 43, 44.	227, 228 xlii. 3.	184	
— 10.	xv	xliv. 35.	265 — 5, 6.	182	
lv. 2.	207	— 35.	220 — 7.	182	
— 3.	ix	l. 9.	218		
— 6, 7.	ix	— 38.	332	DANIEL.	
— 13.	347	li. 27, 28.	218 vii. 17.	261	
lvii. 6.	175	— 36.	332 viii. 20.	261	



HOSEA.		NAHUM.		Page 256	
i. 7.	Page 305	i. 11.	Page 351	xiv. 24.	147
ii. 6.	272	— 15.	360	xxiv. 30, 31.	252
— 18.	276	ii. 13.	202	xlvi. 17.	314
iv. 13.	144	iii. 5, 6.	162	BARUCH.	321
v. 7.	151	— 14.	322	v. 7.	332
vi. 4.	x			— 8.	332
— 6.	329	HABAKKUK.		vi.	389
ix. 10.	274	ii. 5.	177	1 MACCABEES.	
x. 8.	156			v. 65.	389
xi. 4.	133	ZEPHANIAH.		2 MACCABEES.	
— 9.	207	i. 5.	397	vi. 18.	398
xii. 1.	332, 374	ii. 8—11.	230	vii. 1.	398
xiii. 4.	206	iii. 17.	320		
xiv. 9.	xii.				
		HAGGAI.			
		ii. 17.	173	MATTHEW.	
JOEL.				iii. 3.	314
i. 14.	139	ZECCHARIAH.		vi. 28—30.	273
ii. 2.	199			viii. 11.	267, 406
— 7.	ix	i. 15.	343	— 17.	296
— 10.	219	ii. 5.	169	x. 27.	251
— 15.	139	viii. 23.	157	xi. 4, 5.	297
— 20, 22.	294	ix. 12.	313	xii. 18.	323
— 25.	179	— 14.	246	xiii. 14.	182, 185
iii. 10.	150	x. 4.	256	xv. 9.	282
— 13.	xi, 173	xiii. 4.	243	xvi. 19.	255
— 15, 16.	219	xiv. 5.	178	— 28.	390
— 16.	xii	— 10.	173	xviii. 25.	352
		— 19.	313	xxi. 33.	173
AMOS.				— 43.	282
i. 1.	178	MALACHI.		xxiii. 14.	402
— 2.	xii	i. 1.	223	xxiv. 28.	264
iv. 11.	208	ii. 11.	223	— 29.	219
— 13.	368	— 12.	387	— 41.	342
v. 10.	282	iii. 2, 3.	168		
— 19.	264	— 15.	267	MARK.	
— 21—24.	139	iv. 1.	267	i. 3.	214
— 25, 26.	329			ii. 9.	296
vi. 3—6.	176	TOBIT.		vii. 7.	282
— 12.	180	xiii. 16, 17.	370	ix. 44.	405
— 13.	207			xii. 1.	173
viii. 9.	219	JUDITH.		xiv. 65.	354
		iv. 7.	210	xv. 19.	354
		x. 3.	384		
MICAH.		xvi. 16.	318	LUKE.	
i. 3.	368	— 17.	406	i. 19.	392
iii. 1—3.	159			ii. 1.	219
iv. 1—4.	149			iii. 4.	219
— 8.	292	WISDOM.		iv. 18, 19.	384
v. 2.	351	ii. 7, 8.	274	x. 34.	136, 214
— 3.	192	xiii. 11—19.	332	xiv. 15.	406
vi. 1, 2.	132	xv. 7.	332	— 16.	267
— 15.	xvi			xv. 22.	202
— 16.	169	ECCLES.		xviii. 1.	386
vii. 4.	272	vii. 15.	278		
		— 17.	406		

xviii. 31, 32.	Page 354	ROMANS.	HEBREWS.
xxi. 22.	390	i. 20.	iv. 12.
xxii. 29, 30.	267	vi. 17.	Page 348
		ix. 20, 21.	xiii. 15.
		— 28.	376
JOHN.		x. 15.	I PETER.
i. 23.	214	— 20.	i. 24.
vii. 37, 39.	215	xi. 8.	315
xii. 40.	182, 185	— 26.	— 24, 25.
— 41.	182	— 30, 31.	316
xiii. 23.	406	xv. 4, 5.	REVELATION.
xv. 6.	273	— 12.	i. 16.
xviii. 20, 21.	365	— 12, 13.	318
			iii. 7.
			iv. 73.
			v. 5.
ACTS.		I CORINTHIANS.	vi. 15, 16.
ii. 3.	178	ii. 9.	156
— 39.	376	iii. 15.	xiv. 10.
x. 9.	250		142
xi. 28.	219	GALATIANS.	xix. 13, 15, 16.
xii. 8.	202	iii. 3.	390
xxi. 4.	262	— 13.	— 17, 18.
xxvi. 4, 5.	366		299
xxviii. 26.	182	EPHESIANS.	xx.
— 27.	185	ii. 13, 17.	— 4.
			330
			xxi. 18—21.
			370
			xxii. 16.
			213

## INDEX OF PERSONS.

- Abarbanel, 362, 370.  
 Abendana, 135, 137.  
 Aben-Ezra, 129, 137, 163, 209, 346, 367.  
 Aben Tybbon, xxx.  
 Abraham, 320.  
 Abydenus, 246, 334.  
 Addison, 167, 202, 235.  
 Æschylus, 254, 356.  
 Ætius, 330.  
 Agatharchides, 338.  
 Ahaz, 130, 136.  
 Alexander, 240, 262.  
 Ambrose, 319.  
 Ammianus, 328.  
 Antiochus Epiphanes, xlv.  
 Antipater, 342.  
 Aquila, xxxvii, xlviii, 134, 144, 177, 377.  
 Aratus, 254, 278.  
 Arbuthnot, 292.  
 Arias Montanus, 364, 388.  
 Aristophanes, 161, 348.  
 Aristotle, his treatise on Poetry, xlii.  
 ——— Hist. Animal. 228.  
 Arnobius, 373.  
 Arrian, 221, 328, 333.  
 Athenæus, 359.  
 Aurelius Victor, 358.  
 Azarias, Rab. xxviii, &c.  
 Bagot, 208.  
 Balkis, Queen of Sheba, 148.  
 Barry, 268.  
 Baumgarten, 255.  
 Benjamin of Tudela, 222.  
 Berosus, 222, 312.  
 Beryte, l'Evêque de, 292.  
 Blanchini, 364.  
 Bochart, 140, 154, 171, 228, 235, 280, 294, 319, 338, 405.  
 Breithaupt, 350.  
 Brentius, 151.  
 Brerewood, 335.  
 Bruns, l.  
 Bryant, 243.  
 Buxtorff, 325, 368.  
 Buxtorff, junior, xxviii.  
 Cælius Antipater, 154.  
 Callimachus, 191, 254.  
 Calmet, 227.  
 Cambyses, 240.  
 Camden, 170.  
 Capellus, 267, 323, 354.  
 Casaubon, 365.  
 Castell, 331, 366.  
 Castellio, xxiv.  
 Cellarius, 229.  
 Celsius, 144.  
 Celsus, 308.  
 Chandler, Bp. 199, 363, 400.  
 Chappelow, 142, 157, 308.  
 Chardin, 136, 158, 172, 173, 183, 204, 217, 251, 253, 255, 261, 268, 284, 292, 318, 330, 342, 353, 358, 382, 386, 397.  
 Chrysostom, 176.  
 Cicero, ii, 339, 348.  
 Claudian, 304.  
 Clemens Alexand. 161, 254, 373.  
 ——— Rom. 394.  
 Cocceius, 246, 288, 379, 397.  
 Columella, 171.  
 Cotovicus, 382.  
 Cræsus, 334, 339.  
 Cuper, 363.  
 Curtius, 300, 351.  
 Cyril, 178, 403.  
 Cyrus, 214, 220, 246, 247, 320, 332, 333, 334, 335, 336, 361.  
 Darius Hystaspis, 221.  
 D'Arvieux, 193, 273.  
 De Guignes, 400.  
 De Lisle, 171.  
 Demosthenes, ii, 332.  
 Deschamps, 200.  
 D'Herbelot, 205, 294, 351.  
 Dicæarchus, 260.  
 Diodorus, 236, 240, 253, 314, 339.  
 Doederlein, 284, 350.  
 Donatus, 261.  
 Drusius, 367.  
 Durell, xlix, 143, 153, 166, 177, 189, 363, 373.

- Egmont and Heyman, 171, 236, 240.  
 Ephraem Syr. 145, 247, 292.  
 Esarhaddon, 187.  
 Eudoxus, 154.  
 Evelyn, 400.  
 Eugene Roger, 162, 171.  
 Euripides, 135, 290, 295.  
 Eusebius, 210, 334.  
 Eustathius, 254.  
  
 Festus, 365.  
 Furer, 274.  
  
 Gibson, 170.  
 Glassius, 135.  
 Grabe, ii, xlvii.  
 Gratius, 231.  
 Gregory Naz. 183.  
 Grotius, 241, 295, 312, 401.  
  
 Hadrian, 185.  
 Hammond, 286.  
 Hanno, 154.  
 Hare, vii, xxviii.  
 Harmer, 136, 137, 156, 158, 173, 174,  
     184, 190, 205, 255, 273, 279, 292,  
     304, 305, 318, 330, 342, 351, 353,  
     386, 405.  
 Hasselquist, 137, 172, 175.  
 Herman von der Hardt, ii.  
 Herodotus, 154, 172, 214, 220, 221,  
     226, 228, 236, 244, 247, 260, 328,  
     330, 333, 334, 353.  
 Hesiod, 290, 363.  
 Hesychius, 339.  
 Hezekiah, 130, 230, 251, 252, 293,  
     296, 302, 309.  
 Homer, 141, 180, 191, 223, 228, 238,  
     254, 280, 281, 287, 289, 342, 343,  
     357, 358, 367.  
 Horace, 212, 261, 280, 332, 382.  
 Houbigant, xxvii, 139, 151, 157, 175,  
     177, 192, 204, 211, 215, 233, 251,  
     263, 269, 274, 277, 284, 285, 286,  
     295, 300, 302, 306, 308, 309, 321,  
     325, 326, 329, 337, 370, 371, 379,  
     383, 384, 396, 398, 403, 404.  
 Huet, 151, 179, 254, 328.  
 Hunt, 162.  
 Hyde, 300, 336.  
  
 Jarchi, xxx, 159, 181, 191, 229, 257,  
     276, 305, 307, 325, 343, 346, 348,  
     371.  
 Jephthah, his vow, 325.  
 Jerom, ii, xlviii, 173, 182, 201, 210,  
     221, 229, 244, 257, 269, 276, 278,  
     287, 305, 307, 320, 366, 377, 394,  
     397, 399, 400.  
 Ikenius, 242.  
 John the Baptist, 313—315.  
 John Hyrcanus, 389.  
 Jonathan ben Uziel, xlviii.  
 Jones, 213.  
 Josephus, 155, 210, 222.  
 Jotham, 129.  
 Isaiah, 129.  
 Jubb, 140, 151, 154, 159, 166, 187,  
     188, 355, 363, 368, 378, 379, 386,  
     394.  
 Judas Maccabeus, 389.  
 Julius Pollux, 161.  
 Justin, 258.  
 Juvenal, 160, 165, 197.  
  
 Kalinski, 225.  
 Kempfer, 141, 146, 173, 183, 253,  
     278.  
 Kennicott, xliii, xlix, 203, 215, 300,  
     301, 364, 367, 384, 405.  
 Kimchi, 135, 137, 143, 149, 170,  
     177, 180, 188, 197, 206, 207, 209,  
     212, 233, 238, 241, 246, 248, 286,  
     306, 320, 325, 346, 364, 370, 380,  
     385, 403.  
 Labid, 200.  
 Lactantius, 357.  
 Lardner, 365.  
 La Roque, 273.  
 Le Clerc, 143, 229, 233, 286, 290,  
     322, 326, 349, 398, 399, 402, 404.  
 Lillenthal, 374, 380, 398.  
 Livy, 249.  
 Locke, 138.  
 Longinus, 135, 332.  
 Lowman, 381.  
 Lowth, 140, 213, 226, 233, 242, 306.  
 Lucan, 167, 170, 214, 236, 276.  
 Lucretius, 278, 282, 382.  
 Ludolphus, 315.  
  
 Macrobius, 404.  
 Maillet, 405.  
 Maimonides, 225, 365.  
 Martial, 150.  
 Maundrell, 145, 146, 147, 155, 171,  
     204, 217, 222, 274, 350, 374.  
 Megasthenes, 246.  
 Meir, Rabbi, 248, 323.  
 Mela, 333.  
 Merrick, 373.

- Michaelis, 148, 151, 168, 170, 171,  
 175, 200, 229, 243, 270, 343, 344,  
 349, 350.  
 Miller, 140, 292.  
 Millius, Dav. 399, 404.  
 Milton, 223.  
 Moerlius, 208, 373.  
 Mohammed, 148, 155, 200, 256.  
 Montagu, L. Mary, 305.  
 Mosheim, 313.  
 Montfaucon, xlviii.  
 Muller, 200, 242.  
 Munster, 363.  
  
 Nau, 171.  
 Nebuchadnezzar, 227, 240, 246, 257,  
 261, 262, 297, 333.  
 Nepos, 351.  
 Newton, Sir I. 187, 266.  
 ——— Bp. 240, 262.  
 Niebuhr, 148, 193, 278, 353.  
 Ninus, 259.  
 Nonnus, 174.  
  
 Onkelos, xxx.  
 Origen, vii, 346, 366, 367.  
 Osbeck, 368.  
 Ovid, 135, 150, 219, 331.  
 Owen, 243, 394.  
  
 Pachomius, xlvii.  
 Palladius, 171.  
 Paul Lucas, 156, 164.  
 Pausanias, 179.  
 Pekah, 130.  
 Perizonius, 259.  
 Persius, 171.  
 Philo, 319.  
 Philo, xxxv, 240.  
 Pietro della Valle, 160, 164, 222, 253,  
 324.  
 Pindar, 341, 349.  
 Plato, 357.  
 Pliny, 140, 146, 151, 160, 176, 236,  
 308, 335, 404, 406.  
 Pococke, 236, 240, 305.  
 Prideaux, 229, 243, 365, 389.  
 Procopius, xxxvii, 199, 280, 403.  
 Prodicus, 165.  
 Psammitichus, 239, 241.  
 Psellus, 280.  
 Ptolemy Philometer, 212.  
 ——— Soter, 240.  
 Publius Syr. 165.  
  
 Randolph, 325.  
  
 Rauwolf, 272.  
 Reland, 171, 233.  
 Retsin, 130, 185, 194.  
 Russell, 161, 405.  
  
 Sal. ben Melec, 134, 137, 169, 178,  
 184, 207, 209, 250, 307, 322, 325,  
 346, 363, 370, 393, 403.  
 Sale, 148, 256, 300.  
 Salmasius, 140, 161.  
 Salvian, 219.  
 Sanctius, 161, 166.  
 Sandys, 160, 172, 262.  
 Sardanapalus, 215.  
 Scaliger, ii.  
 Schindler, 137, 201, 270, 367.  
 Schmidius, 399.  
 Schroeder, 161, 195, 289.  
 Schultens, 137, 157, 200, 231, 237,  
 238, 356, 393.  
 Secker, xxvii, xlviii, 143, 159, 169, 177,  
 189, 192, 197, 198, 204, 206, 207,  
 209, 213, 232, 241, 242, 263, 265,  
 277, 283, 286, 291, 292, 294, 298,  
 303, 322, 324, 326, 327, 331, 338,  
 343, 344, 349, 354, 356, 357, 363,  
 370, 371, 375, 377, 378, 395, 396,  
 403.  
 Semiramis, 246, 313, 328.  
 Senacherib, 131, 206, 209, 210, 234,  
 237, 244, 279, 293, 294, 301, 327.  
 Seneca, 237, 264.  
 Servius, 258, 367.  
 Shalmaneser, 131, 187, 206, 227, 232,  
 262, 275, 327.  
 Shaw, 160, 204, 256, 274, 282, 300,  
 319, 342.  
 Shebna, 252, 253.  
 Sherlock, 152.  
 Simonis, 205, 211, 237, 240, 331.  
 Solinus, 170.  
 Solomon, 147, 148, 151, 158, 204,  
 251, 256.  
 Spencer, 330.  
 Strabo, 146, 155, 170, 221, 226, 236,  
 328, 339.  
 Suetonius, 383.  
 Surenhusius, 364.  
 Symmachus, xxxvii, xlviii, 144, 177,  
 246, 326, 330, 345, 364.  
  
 Tacitus, 383.  
 Tavernier, 136, 138, 155, 222, 387.  
 Taylor, Concord. 137, 256.  
 Terence, 262, 312.  
 Tharthan, 243.

- |   |  |
|---|--|
| Themistius, 363.                        | Vitringa, ii, xxvii, 130, 213, 215, 218, |
| Theocritus, 212.                        | 227, 250, 252, 259, 262, 288, 312,       |
| Theodoret, xxxvii, 176, 178, 225.       | 321, 327, 354, 362, 379, 383, 385,       |
| Theodotion, xxxvii, xlviii, 134, 144,   | 393, 396, 397, 403.                      |
| 177, 385.                               | Ulloa, 140.                              |
| Theophrastus, 363, 373.                 | Vossius, 145.                            |
| Thevenot, 141, 171, 193, 253, 255,      | Usher, 187.                              |
| 268, 284, 405.                          | Uzziah, 129, 226.                        |
| Tiglath Pileser, 130, 187, 196, 201,    |  |
| 204, 232.                               | Wetstein, xlii, 296.                     |
| Tirhakah, 244, 327.                     | Woide, xlvii, 269.                       |
| Trallian, 171.                          | Wolfius, ii, xxviii, 215.                |
|   |  |
| Valesius, 221.                          | Xenophon, 160, 165, 180, 214, 218,       |
| Vasco de Gama, 155.                     | 220, 225, 333, 334, 335, 336, 342,       |
| Vegetius, 330.                          | 353.                                     |
| Virgil, xliii, 147, 150, 170, 178, 180, | Xerxes, 221.                             |
| 197, 202, 212, 220, 226, 258, 280,      |  |
| 281, 290, 339, 368, 371, 398.           |  |

## INDEX OF THINGS.

Acrostic; see *Alphabetical*.

Abraham, 320.

—— his bosom, 406.

Additions, Hebrew text, xxx, 192,  
218, 286, 306, 344, 345, 369, 379,  
384.

Æneid, xli.

Africa, 154.

Agriculture, 277.

Alcæhol, 160.

Alexandria, Jewish church there, xlv.

—— many Jews there, 240,  
263.

Allegory, mystical, 313.

Alphabetical, twelve Hebrew poems,  
iv.

—— their cause and  
use, iv.

Alternate members, xvii.

—— singing; see *Responsive*.

Anomalies, probably corruptions, 145,  
170, 355, 390.

Anthropopathia, 142, 287.

Ancient versions, xlv, 343.

—— confirmed by He-  
brew MSS, xlv.

—— some examples of it,  
145, 153, 157, 223, 239, 280, 282,  
283, 291, 320, 321, 325, 326, 331,  
343, 345, 349, 353, 355, 356, 364,  
370, 372, 375, 377, 382, 386, 390,  
396, 405.

Apocalyps of Elias, 394.

Arabic version, xlvii, 230.

Arabs, different sorts of them, 324.

Armour, burning of, emblem of peace,  
202.

Ascension of Esaiah, 394.

Assyrians and Babylonians the same,  
226.

Azotus, 244.

Babylon, 245, 259.

—— its naval power, 327.

—— greatness and ruin, 220,  
221.

Babylon, the total annihilation of its  
walls accounted for, 221.

—— how taken, 245, 332, 334.

—— Prophecy on it, beautiful,  
215.

—— deliverance from it, a sha-  
dow of deliverance by Christ, 315,  
316.

Balaam's prophecies, xix.

Beard, highly honoured in the East,  
193.

Botsra, 297, 389.

Buildings, eastern, 204, 221, 284.

Cape of Good Hope passed, 154.

Cassiterides, 154.

Caverns, large, for refuge, 155.

Chaldee Paraphrase, xxvii, xxx, xlviii,  
140, 204, 207, 231, 282, 298, 320,  
321, 325, 345, 350.

Chambers, eastern, 305.

Chapters, not in order of time, 181.

—— not rightly divided, 167,  
203, 215, 227, 272.

Chasdim, Chaldeans, 259.

Chinese chronology, 400.

Chittim, 257.

Chorus, 216, 293, 343, 387.

Collation of MSS necessary, xliii.

—— Heb. MSS, how far useful,  
xlv, xlv, xlix.

—— requires long  
examination, xlix.

—— MSS of LXX very  
desirable, xlv.

Comparison, particles of, omitted, 386.

Conjectures, concurrent, 284.

—— in correcting, xxvii.

—— in translating, xlv.

—— the latter as hazardous as  
the former, xlv, 396.

Construct state for absolute, probably  
a mistake, 169, 307.

Construction of sentences, suddenly  
changed, 388, 343.

—— alternate, xvii.

- Coptic version, xlviii, 181, 269, 346, 366.  
 Copyists, Jewish, fallible, xli, xlv.  
 ————— their customs in writing, xl, 170.  
 Corner, the place of honour in the East, 305.  
 Corruptions, perhaps wilful, xlv, 395.  
 Coune, an eastern vehicle, 405.  
 Cymbal, 235.  
 Cup of God's wrath, 142, 356.
- Damascus, 145, 232.  
 Delphi, oracle there, 339.  
 Dream, similitude from, 281.
- Eagle, 319.  
 ——— Cyrus's ensign, 342.  
 Edomites, 297.  
 ——— settled in Judea, 389.  
 Egypt, 234—236, 239, 243.  
 Elath, port, 129.  
 Elegiac verses, in Hebrew, xxii.  
 Ellipsis, 138, 209, 253, 320, 325, 373.  
 English version, vulgar, xxv, xxxvi, l.  
 ————— revision of it expedient, xlix, li.  
 ————— versions, old, sometimes better, 302.  
 Eschol, 171.  
 Euphrates, 328, 333.  
 Eziongeber, 154.  
 Expedition of eastern monarchs, the manner of it, 313.
- Fathers, Christian, generally bad commentators on the prophecies, xxxvii.  
 Figs, 274.  
 Flocks, great care in driving them necessary, 318.  
 Footstool, 357, 383.  
 Fuel, 273.
- Gardens in the East, 145.  
 Garments, transparent, 165.  
 Gate, the place of judicature, 282.  
 Gehenna, 286, 406.  
 Gemara of Babylon, 364.  
 Gentiles called by Christ, 355, 369, 381, 396, 402.  
 Girdle, 179, 212.  
 Glosses, from margin into text, 192, 285.  
 Gog and Magog, 390.
- Golden age, 212.  
 Gourd-kind, fruits of the, much in request in the East, 137.  
 Greek New Test. its non-integrity, xxxix, xl.  
 ————— version of the Old Testament, its importance, xlv, 139, 185, 192, 213, 233, 282, 284, 291, 300, 304, 308, 315, 330, 392.  
 ————— interpolated, 181.  
 ————— altered, perhaps wilfully, xlv, 243.  
 ————— MSS of LXX very useful, 166, 230, 232, 244, 264, 284, 289, 329, 330, 380, 385, 392.  
 ————— collation of them now necessary, xliii.  
 ————— MS Pachom. and MS I. D. II. Br. Mus. xlvii, 166, 181, 209, 219, 231, 232, 248, 284, 289, 324, 329, 337, 349, 380, 385.  
 Groves, sacred, 143.
- Hades, image of, 177, 216.  
 Halle Bible, xlix.  
 Half-pause, in long verses, xxi, xxiii.  
 Hands, marks on, 330, 350.  
 Harbinger of eastern monarchs, 313.  
 Harean metre confuted, vii.  
 Hebraisms, 274, 316.  
 Heb. alphabet, only consonants, vi.  
 ——— Bible, left complete by Ezra, xxxviii, l.  
 ——— mistakes in it early, xxviii, 315, 395.  
 ——— now incorrect, xli.  
 ——— its integrity strangely believed, xxxix.  
 ——— its true readings how recoverable, xlv.  
 ——— letters similar, the sources of error, xl, xli.  
 ——— MSS, now extant, how old, xlv. l.  
 ——— the present collation of them, xlv, xlvii.  
 ——— poetry, its characteristic, xxxv.  
 ——— verses not in rhyme, vi, vii.  
 ——— longer and shorter, xix.  
 ——— words, single, require many English, xxxi.  
 Homage, eastern modes of, 351, 357.  
 Horites, 155.  
 Hosts, for God of Hosts, 138.  
 Houses in the East, 250.  
 Hunting, ancient, 264.



- Jackal, 137.  
 Idolatry exposed, 331.  
 Idolatrous practices among the Jews, 397, 399.  
 Idumea, 389.  
 Jerusalem, the Valley of Vision, 250.  
 Jeshurun, 329.  
 Jewels of the feet, nostrils, &c. 162.  
 Jews, great destructions of them, 185.  
 — present dispersion, with a confession for them, 391.  
 Iliad, xli.  
 Images poetical, from nature, &c. 153, 337.  
 — emblematical of heaven and hell, 406.  
 Infinitives absolute, for tenses past, 247.  
 — signify imperatively, 291.  
 Intercalary stanza, xxii.  
 Interpolations; see *Additions*.  
 Job, book, already allowed poetical, i, xix.  
 Isaiah, book, xlv.  
 — history of its time, 129.  
 — Notes here, their design, lii.  
 Israel sometimes means the Messiah, 349.  
 — people, carried away, in 6th Hezekiah, 131.  
 — finally, 22d Manasseh, 187.  
 Judea called the Mountain, 170.  
 — wilderness of, 314.  
 Keys, ancient, 254.  
 — mark of office, 254.  
 Kingdom of Christ under the image of a feast, 267, 406.  
 Koran, 155, 200, 256, 300.  
 Lake, below the wine-press, 173.  
 Latter days, 149.  
 Lebanon, House of the Forest of, 257.  
 — and Carmel, 282.  
 Leviathan, the crocodile and the serpent, 272.  
 Libation, 283.  
 Literal sense, the necessary foundation of all interpretations, xxxvi, li.  
 — may be the mystical, or spiritual, 362.  
 — is so; see *Messiah*.  
 London Polyglott, xlv.  
 Magian religion, 335.  
 Marks on the hands, 330, 350.  
 Mashal, its nature, xxvi, 184, 223, 277, 282.  
 Masoretes, their pauses and punctuation, vii, xvii, xxxviii.  
 — wretched critics, 326.  
 Medicean MS of Virgil, xliii.  
 Medicine and surgery, 136.  
 Messiah himself, 168, 182, 186, 192, 195, 211, 291, 310, 323, 337, 347, 348, 349, 353, 361, 365, 368, 369, 378, 389.  
 — his kingdom, 148, 182, 186, 195, 201, 211, 214, 266, 267, 291, 310, 312, 316, 338, 355, 369, 378, 381, 389, 396, 401.  
 Metre of things; see *Rhythmus*.  
 Mills, grinding at, the work of females, 342.  
 Mirrors of metal, 195.  
 Mishna, 364.  
 Moukden, present Emperor of China's poem, 400.  
 Mizmor, its nature, xxxv.  
 Naharaga, 333.  
 Nabarmalca, 328, 333.  
 Nails, ancient, 255.  
 Necromancy, 280.  
 Negative, understood as if repeated, 258, 320.  
 Nile, 237, 240, 258.  
 — Shichor, 258.  
 Nose-jewels, 163.  
 Ode on K. Babylon, most excellent, 216—218.  
 Old Testament, defective method of studying it, xxxvii.  
 Omissions, Heb. Text, xxii, xlv, 134, 151, 153, 157, 166, 175, 180, 181, 198, 213, 219, 223, 228, 241, 252, 253, 282, 283, 285, 291, 299, 301, 303, 308, 321, 322, 325, 330, 333, 344, 345, 349, 351, 354, 364, 370, 371, 374, 376, 377, 379, 384, 385, 402, 403, 405.  
 Onias's temple, 242.  
 Ophel, 291.  
 Ophir, 154.  
 Pallacopas, 333.  
 Palm-wine, 176, 263.  
 Parabolic style, 153, 218, 265, 272, 320, 323, 347, 352, 370, 371, 381.  
 Parallelism of verses or lines, viii, xxvii.

- Parallelism, attention to, useful in interpreting poetical parts of Scripture, xxvi.
- Parallel lines, synonymous, viii.
- antithetic, viii, xiii.
- synthetic, viii, xv.
- places, useful in correcting, 227, 228, 230—232, 302, 306, 309, 315.
- Paronomasia, 175, 265, 290, 308, 384.
- Participle, for future tense, 331.
- Passover, the manner of that deliverance, 288.
- Perfumes, eastern, 165.
- Port, the, whence the name, 283.
- Presents to the great in the East necessary, 374.
- Prophecies of Isaiah, not prose, ii.
- not now in order of time, 136, 181.
- Prosopopœia, 217.
- Proverbs of Solomon, xiv, xix.
- allowed poetical, i.
- Psalms, already allowed poetical, i, xix.
- ill-divided, xxii.
- Rabbinical evasion, 403.
- Responsive song, xxxv, 183, 272, 316, 317.
- Resurrection, a common doctrine, 271.
- Rhythmus of things, xxix—xxxv.
- Rice, how planted, 292.
- Romans, destruction of Jerusalem by, 262.
- Saba, reservoir of, 148.
- Sahidic version, 366.
- Samaria, 273.
- Scoffers, 275.
- Seder Olam, 187.
- Separation of Psalms, xxii.
- words, 284, 373.
- Sepulchres, 253, 367, 368.
- Sickness and sin considered as equivalent, 295.
- Sidon, mother-city of Tyre, 258.
- Siloah, 196, 252.
- Singulars sometimes for plurals, 331.
- Sitting in the East, common manner of, 358.
- in state, 358.
- Sistrum, 235.
- Sorek, in Judah, vines of, 171.
- Spanish version, 139, 161.
- Speech of ghosts supposed feeble, 280.
- Spitting, an expression of detestation, 353.
- Standard copy, none infallible, xlv.
- Strong drink, 176, 263.
- Supreme Beings, two, Persian, 335.
- Syriac version, xlviii, 213, 247, 355, 392.
- Tabor, Mount, 171.
- Talmud, Babylonish, 158, 349.
- Tarshish, where, 154, 257.
- ships, 154, 257.
- Teraphim consulted, 152.
- Threshing, 247, 269, 278.
- Tophet, 286.
- Transcribers; see *Copyists*.
- Translations, modern, whether in Latin, or for the use of the Protestant Churches, all from the pointed Hebrew text, xxxviii.
- Translator's duty, xxiv, xxv, xxxvi.
- Transpositions, Hebrew text, 186, 198, 307.
- Treasures of Cyrus, 335.
- Trees, long-lived, 400.
- Troglodytes, 155.
- Tyre, 257—262.
- Van, ancient, 285.
- Various readings, Hebrew, publication of commended, xliii.
- Veil, to shade the court, 318.
- Ventriloquist, 280.
- Verse, its characteristics, iii—vii, xvii, xxxv.
- Verses, ill-divided, 139, 218, 299, 401.
- long or short, xix.
- Versions of versions useful, xlviii, 180, 230.
- Vineyard-tower, 173.
- Vines, large trunks of, 172.
- poisonous fruit of, 174.
- Vowel points, not original, nor by Ezra, xxxviii.
- Vulgate, xxiv, xlviii, 135, 175, 185, 198, 218, 252, 285, 301, 321, 322, 325.
- authentic, by Council of Trent, xxxix.
- Wardrobes, eastern, 158.
- Watchmen in the Temple, 387.
- Water, in gardens, 145.

Wine mixed, 141.  
 Wine-press, 173.  
 Wines, 267.  
 Women celebrate great events, 317.  
 Words, many now lost in the text of  
     Isaiah, xlv.  
 ——— wrongly divided, 153, 273.  
 World, sometimes for land or country,  
     219, 263.  
 אדני for יהודה, 183, 203, 205, 207,  
     213, 285, 307.  
 איה and איך, 392.  
 איים and ציים, 259, 263, 325.  
 ב and כ mistaken, 177, 189, 209,  
     228, 380, 404.  
 Βασιλεις, 373.  
 במות, 368.  
 ד and ר mistaken, 197, 198, 204,  
     228, 251, 267, 281, 285, 326.  
 גליון, 195.  
 ו omitted at the half-pause, xxi.

ו for וילא, 258.  
 זדים and זרים changed, 266, 267.  
 חטאה, punishment for sin, 313.  
 י necessary, 1st person preterite, 270,  
     325.  
 לא and לו changed, 285, 290.  
 לנו and לנו changed, 210, 270,  
     330.  
 ס, plural termination, frequently omit-  
     ted, 170, 355.  
 מזמור, xxxv.  
 מוקול, as מו, 265.  
 מושל, xxvi. 223, 277, 282.  
 משפט, 323.  
 נאם, solemn delivery of prophecy,  
     250.  
 עונ, punishment of iniquity, 364.  
 פסח, 288.  
 צדקה, 323, 355.  
 שרב, the glowing sand in the East,  
     300.

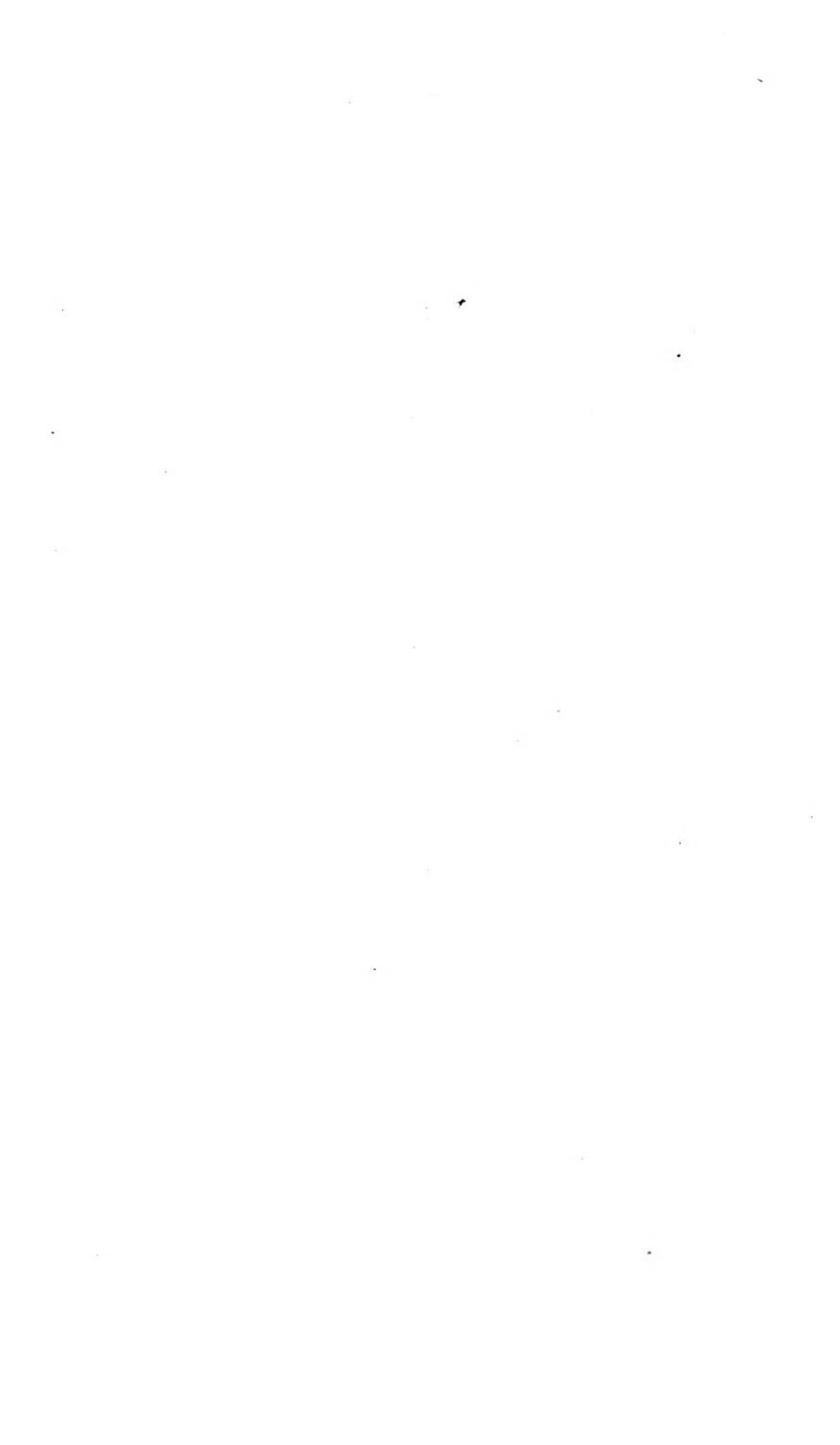
*Remarkable Variations in the Text of Isaiah, where there is little  
 Similitude between the Words.*

Text.	Variations.	Chapter.
וידעו	ויגבהו	ix. 8. Chald.
מפני	מקול	xxiv. 18. MS, Chald. Vulg.
וישמע	וישב	xxxvii. 9. LXX and parallel place.
הארצות	גוים	xxxvii. 18. ten MSS.
עבדיך	מלאכיך	xxxvii. 24. LXX, Syr.
ועור	וחרש	xl. 19. MS, Sym.
כתמם	פתאם	xlvi. 9. LXX, Syr.
צדיק	עריץ	xl. 24. Syr. Vulg.
ירושלם, 2 <sup>do</sup> .	ישראל	li. 9. two MSS.
נפשך	לחמך	lviii. 10. eight MSS, Syr.
צד תאמנה	כתף תנשאנה	lx. 4. MS.
עמו	עבדו	lxiii. 11. two MSS, vet. edit. Syr.
מעולם	למען	lxiii. 16. MS.
עם	הר	lxiii. 18. LXX.
גוים	הרים	lxiv. 2. four MSS.
יחדי	כאחד	lxv. 25. MS, LXX, Syr. Vulg.

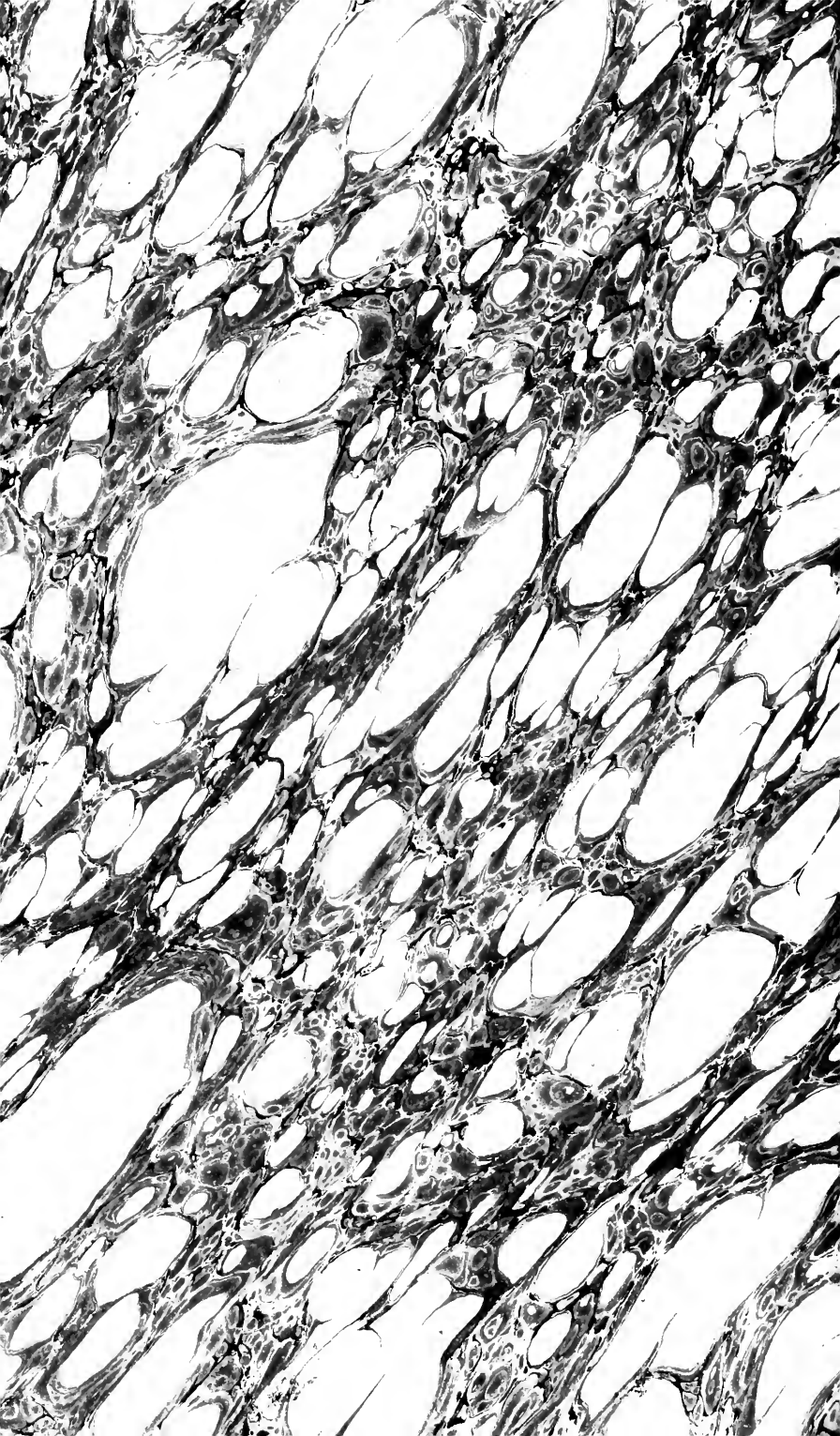
THE END.



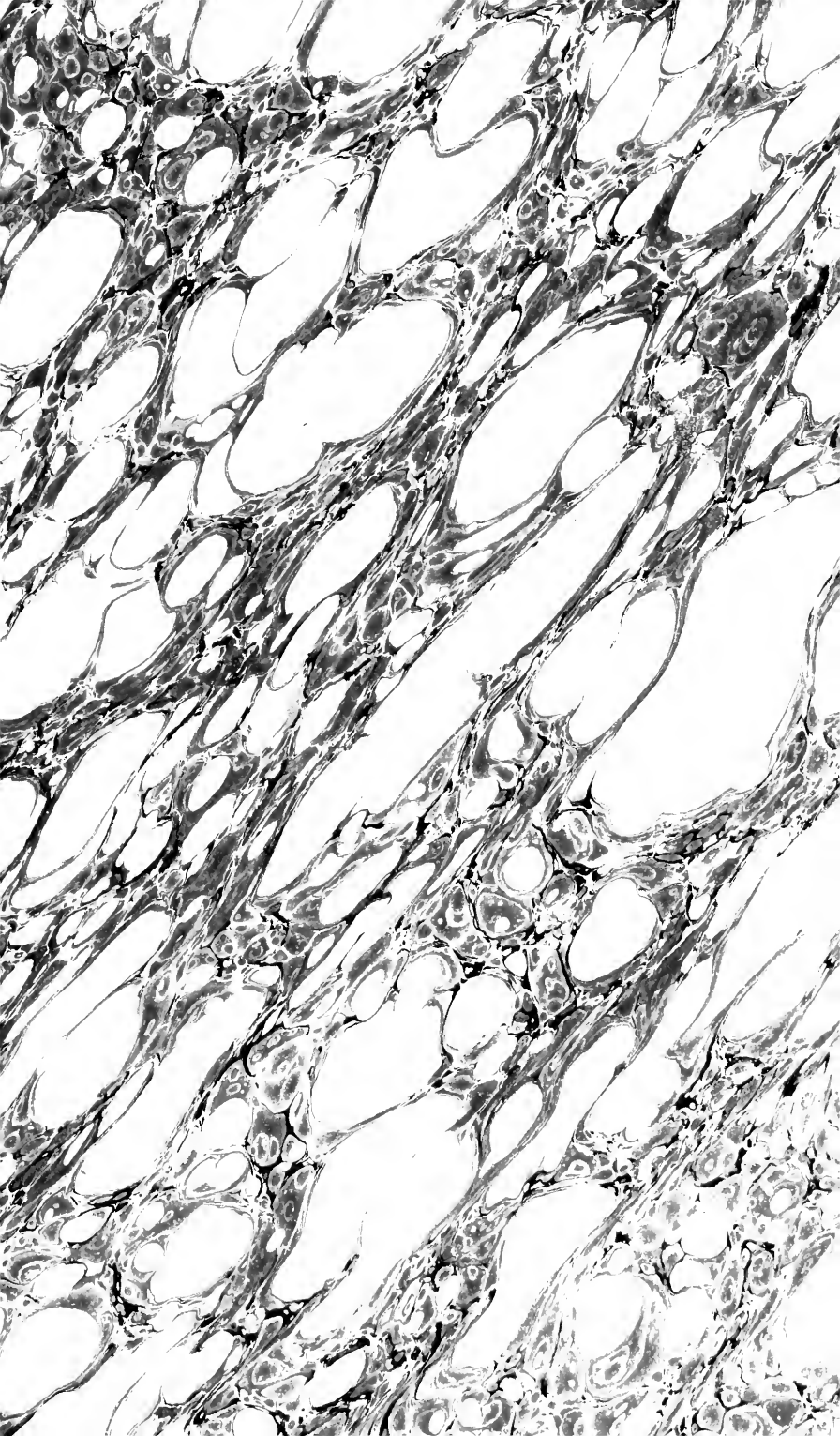


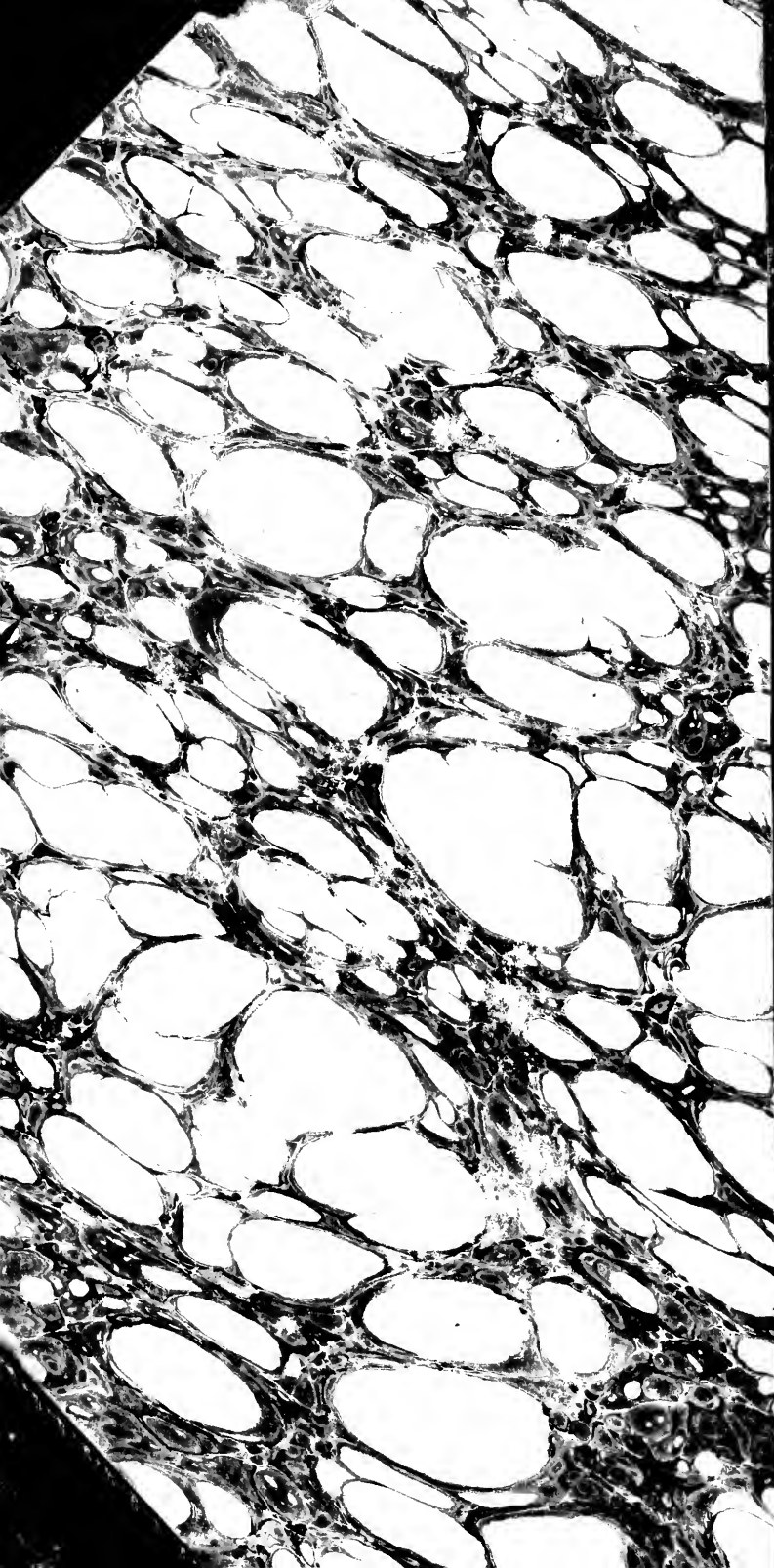












A LITERAL TRANSLATION  
OF  
THE PROPHETS,  
FROM  
ISAIAH TO MALACHI.  
WITH NOTES,  
CRITICAL, PHILOLOGICAL, AND EXPLANATORY.  
BY LOWTH, BLAYNEY, NEWCOME, WINTLE, HORSLEY, ETC.

---

IN FIVE VOLUMES.

VOL. II.—JEREMIAH AND LAMENTATIONS.

BY BENJAMIN BLAYNEY, D.D., PROFESSOR OF HEBREW, OXFORD.

*A New Edition.*

LONDON:  
PRINTED FOR THOMAS TEGG & SON, CHEAPSIDE;  
R. GRIFFIN & CO., GLASGOW; AND  
TEGG, WISE, & CO., LOWER ABBEY STREET, DUBLIN.

---

MDCCCXXXVI.



JEREMIAH,  
AND  
LAMENTATIONS.

A NEW TRANSLATION,  
WITH NOTES.

BY BENJAMIN BLAYNEY, B. D.



JEREMIAH,  
AND  
LAMENTATIONS.

A NEW TRANSLATION :

WITH NOTES CRITICAL, PHILOLOGICAL, AND  
EXPLANATORY.

BY BENJAMIN BLAYNEY, B.D.

RECTOR OF POLSHOTT, IN WILTS, AND FORMERLY FELLOW  
OF HERTFORD COLLEGE, OXFORD.

THIRD EDITION.

LONDON :

PRINTED FOR THOMAS TEGG & SON, 73, CHEAPSIDE ;  
R. GRIFFIN & Co., GLASGOW ;  
AND TEGG, WISE, & Co., DUBLIN.

---

MDCCCXXXVI.

LONDON :  
PRINTED BY JAMES NICHOLS,  
46, Hoxton-square.



## ADVERTISEMENT.

---

WHEN a standard critical work, like the present, is offered to the public in a new shape, it is not an unwarrantable expectation on the part of the purchasers to be informed of the reasons of the change, and of the principles on which it has been effected. The only edition which had the benefit of the author's immediate superintendence issued from the Clarendon press, as a thick quarto volume, in the year 1784; and, in common with almost every book proceeding from an establishment celebrated for the erudition and accuracy of the correctors attached to it, that volume was a model of correctness. Having adopted it as the only safe copy to be followed, and having personally verified every Hebrew quotation which it contains, and the greater portion of those in other languages, I have scarcely discovered a single fault in the whole production. In that edition, and in one or two subsequently published in octavo, not only were the text and the notes completely separated from each other, but a large Appendix \* was also subjoined, the contents of which seem to have been amassed solely for the purpose of displaying the coincidence of judgment, on many difficult points, between Dr. Blayney and Archbishop Secker;—a favourite object with every ingenuous scholar, when he is enabled to confirm his own previous reasonings or conjectures by those of some eminent man whom he may regard as his superior. Beside these disjointed materials, a copious Index was added, under the three-fold division of TEXTS, PERSONS, and THINGS or subjects generally. A second index of the same kind was framed for the Appendix.—Such was the unwieldy form

\* The Appendix was introduced under this title: "OBSERVATIONS AND NOTES of the late learned THOMAS SECKER, D.D., Archbishop of Canterbury, written by him in two Bibles, now deposited in the Archiepiscopal Library at Lambeth: One of which is a folio English Bible, interleaved, containing observations in English, chiefly respecting the English translation: The other is a quarto Hebrew Bible, of the edition of MICHAELIS, Halle, 1720, the margin of which abounds with critical remarks in Latin on the Hebrew text, and other curious annotations."

In the first edition, "the parts enclosed between [erectets,] and distinguished by the initials of his name, B. B.," were the author's additional remarks on some of the Archbishop's proposed emendations. But as they all now stand under their proper texts, Dr. Blayney's observations have no distinctive mark, while those of the Archbishop are inserted as regular quotations, and have his name appended.

which this work at first assumed, and which has been retained in each of the succeeding impressions. But though this was matter of necessity, and not of choice, in the first edition; (as will be evident on a perusal of the **PRELIMINARY DISCOURSE**;) yet the same plea cannot be claimed in justification of subsequent editors, who neglected to simplify the arrangement, and to dismiss the perplexing part of the paraphernalia.

When, therefore, the publishers of this edition intrusted the execution of it to my care, as one of a series of volumes, consisting of original translations of all the Hebrew prophets, from Isaiah to Malachi, it was a part of their instructions that I should print the notes under that portion of the text in each page to which they severally referred, in accordance with the plan adopted in the rest of the series; inserting in their proper places the dislocated contents of the Appendix, and incorporating, under the three distinct heads of index, the matter which had originally been distributed under six. In adopting these judicious suggestions, I consider it a duty which I owe the reader, to apprise him that, in the **TEXT**, I have most scrupulously followed Dr. Blayney's punctuation, division of the several paragraphs, and even his peculiar mode of writing certain words, such as *wo*, *desart*, *cowr*, *inclosure*, *incirclings*, &c. The only exception of which I am conscious, is the word *bemone*,—a style of spelling which I do not remember to have seen in any old English writer. In the **NOTES**, while still adhering to the Doctor's exact phraseology, I have evinced less scrupulosity in amending the punctuation, and in approximating some words more closely to the usage of our modern orthography. In his mode of pointing, as well as in some of his divisions, he seems somewhat capriciously to have been at variance with himself: For instance, the word "behold," which rather frequently occurs in the text, is sometimes followed by a comma, and, in other cases of precisely similar import, is destitute of that necessary appendage: Thus, also, in his translation of the **LAMENTATIONS OF JEREMIAH**, every paragraph at its commencement exhibits the usual indentation, till we arrive at chap. iii. 38, when this mark of distinction entirely ceases. In these, and in others of his peculiarities, I have copied my author, under the impression, whether erroneous or otherwise, that he may have had some good, though very recondite, reasons for such variations in his practice. Perhaps I should have erred less in the breach, than in the

observance, of the rule which I thus prescribed to myself, had I uniformly printed *Hexapla*, instead of *Hexaplar*, though the latter is his own word in all the early notes.

Dr. Blayney was accustomed, whenever he conceived the sense of the original required the aid of a slight circumlocution, to insert the supplementary words between crotchets; but I have preferred the plan, pursued in the copies of our authorized version of the Holy Scriptures, of distinguishing all such words by exhibiting them in *Italic* characters.

Should the reader discover passages of this New Translation quoted in the notes, in phraseology different from that which is employed in the text, he must not impute such variations to the carelessness of the printer. Whether they may be deemed oversights or intentional alterations on the part of the learned author, I have in every instance respected his judgment; and have refrained from producing strict uniformity by bringing the expressions in the text, and those in the notes, into an unsanctioned correspondency.

In the note on Jeremiah xlix. 20, in page 333, a clause occurs about which at first I felt some misgivings: "It would be unnatural to speak of sheep or lambs dragging any other creatures about *without* violence." But though, in one of the octavo impressions, the editor has chosen to substitute the word "with," I have retained "without;" because, on reflection, I perceived a tolerable sense of the passage might be elicited, though it is not enunciated in a manner the most felicitous: For the act of *tearing and rending*, as the phrase is varied in the preceding sentence, "unnatural" as it would undoubtedly be to "sheep or lambs," could not be performed even by animals of the mildest and most pacific habits "without violence." It must be allowed, however, that the train of the author's argument in that note appears to favour the substitution of "with." A few similar unauthorized alterations, by preceding editors, I have studiously avoided, such as "opposition" for *apposition*, in page 77, &c. One of their additions I have adopted, which I have been careful distinctly to mark, by enclosing it within crotchets. In page 379, Dr. Blayney had written, "But I am inclined that it is not," &c.; where the sense of the passage evidently requires the insertion of the supplementary words, "to think."

The quotations from Greek and Roman authors, with which

Dr. Blayney illustrated and enriched the notes to his New Translation, I have faithfully preserved as printed in the first edition, with the exception of two passages. One will be found in page 88, from the *Phanissæ* of EURIPIDES, in which I have given the improved text and arrangement of BURTON's edition by BURGESS. The other is a passage from HOMER, which occurs in page 356, where all the copies that I had the opportunity to consult read  $\theta\epsilon\omicron\epsilon\iota\delta\eta\varsigma$ , instead of  $\theta\epsilon\omicron\epsilon\iota\delta\epsilon\varsigma$ .

I conclude this needful though prolix account of the present edition by expressing a hope, that the learned reader will not discover in it any glaring inaccuracy. I have used much diligence to insure correctness; knowing by painful experience, that if works of this description be faulty, they are worse than useless,—they are actually misleading.

JAMES NICHOLS.

Hoxton-Square,  
May 7th, 1836.

---

A NEW arrangement of the chapters in Jeremiah having been adopted from chapter xx. to chapter xlvi., they are here to be found in the following order:—

XX.	XLV.	XXI.	XXXIX. 1—14
XXII.	XXIV.	XXXIV.	XL.
XXIII.	XXIX.	XXXVII.	XLI.
XXV.	XXX.	XXXII.	XLII.
XXVI.	XXXI.	XXXIII.	XLIII.
XXXV.	XXVII.	XXXVIII.	XLIV.
XXXVI.	XXVIII.	XXXIX. 15—18	XLVI., &c.

TO  
THE RIGHT REVEREND AND HONOURABLE  
SHUTE,  
LORD BISHOP OF SARUM,  
AND CHANCELLOR OF THE MOST NOBLE ORDER OF  
THE GARTER.

---

MY LORD,

HONOURED long ago by your friendship, and distinguished of late, among the first, by your voluntary and unsolicited patronage, it would ill become me to appear in public without paying you my tribute of gratitude, and expressing my warmest acknowledgments for favours, rendered doubly obligatory by the mode of conferring them. But there will appear a peculiar propriety in the introduction of your Lordship's name at the head of this work, when it is known that it was you who first prompted the author to undertake, and afterwards encouraged him, perhaps too justly diffident of his own abilities, to persevere in it. If, therefore, there should be found any thing useful or valuable in these sheets, it must all be placed to the account of your unwearied zeal in recommending and enforcing, upon principle, the cultivation of sacred literature. It would be arrogance

in me to imagine, that my weak voice could have any influence in guiding the public applause. But the world will daily receive the most substantial proofs, that your Lordship comes not behind the most illustrious of your predecessors in any of the qualifications which constitute or adorn the character of a truly Christian Bishop. That you may long live to signalize those virtues, which must necessarily tend to advance the credit of our most holy religion, confirm the happiness of your diocese, and greatly endear you both to God and man, is the unfeigned and ardent prayer of,

My Lord,

Your Lordship's most dutiful

and most devoted servant,

BENJAMIN BLAYNEY.

## PRELIMINARY DISCOURSE.

---

WHEN it was first proposed to me to revise the text of Jeremiah, and to attempt a new translation of it, with notes and illustrations, after the manner of the Bishop of London's Isaiah, it appeared to me a matter of so much difficulty and importance, as justly to merit the most mature deliberation. Though sincerely disposed to pay all due deference to the authority of my friends, and earnestly desirous, at a time when I had no immediate call in the line of my profession, to find myself engaged in some worthy occupation, whereby I might have a chance of promoting the glory of God, and the spiritual good of mankind; it could not but occur to me, that, in following the plan of an author of such distinguished eminence, from a disparity of talents a most mortifying disparity might reasonably be apprehended in the execution. On the other hand, it seemed much to be regretted, that a design of such singular utility, and for which such ample materials had been lately provided, should at once be relinquished and laid aside. The learned and venerable Prelate, with whom it began, it was but too well known, had neither leisure nor health to prosecute it farther. And were it necessary to wait till another of equal qualifications should take it up, it were possible that many generations might elapse before the world might enjoy the wished-for satisfaction. But from inferior abilities some, at least, though not equal, benefit might arise; and this in particular, that, whilst the thoughts and attention of mankind were turned upon the subject, the discussion of such errors and mistakes as would be committed might gradually tend to an elucidation and discovery of the truth. And, therefore, upon these principles, when I found no other person likely to stand forth, I determined, at

length, to comply with what had been recommended to me ; trusting to the candour of the public, which I had heretofore experienced ; and claiming no other indulgence, than, out of regard to my good intentions, to have my faults animadverted on with that gentleness and benignity which every liberal-minded person will be inclined to exercise towards others, because he must naturally wish to be so treated himself.

In regard, then, to the general design of this work, and the mode of its execution, I shall easily be dispensed with from entering into any minute detail, considering how fully it has been set forth and explained at large in the Bishop of London's Preliminary Dissertation. I have not had the vanity to think I could improve upon his plan ; my aim has been to keep it constantly in view, and to follow it as closely, and with such success, as I could. It is obvious how much benefit I must have derived from having travelled under the directions of so excellent a guide ; from having found the principles and rules of sacred criticism so precisely laid down and marked out for my observance ; and from having seen them so judiciously applied and reduced to practice. With my acknowledgments on this score, I ought, perhaps, to offer an apology to his Lordship, for the freedom of my comments on some few of his particular criticisms. But as I am sure he will readily acquit me of any disrespectful motive, so I am persuaded he would look upon it as an undue and undesirable act of complaisance, were I, in deference to his authority, induced to suppress what appeared to me, at least with some show of reason, to place any passage of holy Scripture in a clearer or better point of view.

As concerning the present defective state of the Hebrew text, the various kinds of mistakes that have found their way into it, and the ordinary sources of its corruption ; the probability of rectifying many of those mistakes by the help of ancient versions and manuscripts ; the history of those versions, and their absolute or comparative value ; the number of manuscripts which have been lately collated, and the antiquity, character, and authority of them respectively ;—all these points have been so thoroughly examined, and represented with so much learning, skill, and precision, in the before-mentioned Preliminary Dissertation of the Bishop of London, and in Dr. Kennicott's General Dissertation prefixed to his edition of the Hebrew Bible with the collations, that I have nothing new to offer



concerning them. The reader who is desirous of entering into these matters with a clear and comprehensive view, cannot do better than consult those authors in the places referred to. He will thence be enabled to form just and reasonable expectations of what may be done by a proper use of the means above specified; and to judge, whether they have been duly and advantageously applied in the present performance towards restoring the text of Jeremiah. But he will also perceive, what he will undoubtedly find cause to lament, that cases, after all, will sometimes happen beyond the reach of any such assistance; mistakes of so early a date, as to be prior to any version or *ms.*, either now known, or hereafter likely to fall into our hands. On those occasions we can have no resource but in conjectural criticism; a ground which requires to be trod with the nicest circumspection, lest haply we should be led astray into the wild roving of a luxuriant fancy. But in cases otherwise desperate, there is no reason why a remedy of this kind should not be tried, provided only that it be administered with all the prudence and caution that is requisite. On the contrary, I am persuaded, that we shall sometimes find instances of conjectural emendations so judiciously made, and so well supported by indirect, at least, and circumstantial evidence, as to work a conviction of their truth not inferior to that which would arise from their having been found in copies of the best note and most approved authority.

In discharging the office of a translator, I have not only endeavoured faithfully to represent the general sense of the original, but also to express each word and phrase by a corresponding one, as far as the genius of the two languages would admit; and where necessity obliged me to vary a phrase, I have usually subjoined in a note the literal rendering, in order to show the equivalence of that which was substituted in its stead. At the same time, hoping by all these means to bring the reader to a better acquaintance with the author's manner, I have been no less attentive to imitate, as far as possible, the structure and conformation of the sentences, more especially in the poetical parts of the book, where so much seems to depend upon it. But in the metrical division of the lines or verses, I fear I cannot always claim the merit of being exactly right. In some instances the case is clear, and capable of being ascertained with the greatest precision; as in the acrostic or alphabetical poems, and wherever there is a plain and evident parallelism in the construction of the

sentences. But where there is neither acrostic nor parallelism, there may be, and assuredly often is, versification, if we may credit the similarity of diction, and other marks of discrimination. Nor can we have the least doubt but that this versification consisted in a rhythm, formed by a determinate number of duly-proportioned syllables, proceeding in a regular order, so as to strike the ear with a harmonious cadence. But as the genuine pronunciation of the Hebrew language has been long ago irretrievably lost, even so far as to leave nothing certain as to the number of syllables in a word, much less as to their quantity or accent, this harmony of cadence, of course, is to us no more, nor can be of the least assistance in pointing out the just measure of the verse. In those cases, therefore, where neither the initial letter, nor the constructive form or sense of the passage afforded any more probable means of distinguishing, I have adopted an appeal to the eye, instead of to the ear, upon the following principle of analogy. Having remarked a certain determinate medium in the length of those verses, whose measure was capable of being ascertained, with a variation of seldom more than a syllable or two either in excess or defect, I have divided the rest according to the like proportion, confining the variation also, with a due respect to circumstances, within the same limits: A method, it must be owned, sufficiently inaccurate and precarious, and admitted only because there appeared little chance of a better. It is therefore notified, that no one may be drawn in to lay a greater stress upon it than it deserves.

Having, by a distance of residence, been precluded a ready intercourse with some friends whose learning and judgment might have stood me in good stead, I have fewer acknowledgments to make than I could wish, for assistance lent me on this occasion. Upon the death of my truly-amiable and greatly-respected friend, Dr. David Durell, late principal of Hertford College, in Oxford, his papers, containing his manuscript remarks on the prophets, were, by the favour of his brother, Thomas Durell, Esq., of the island of Jersey, left in my hands. They are rough materials, which he had laid in for the carrying on of a work designed to be a continuation of the critical remarks already published by him on those parts of holy Scripture called the "Hagiographa;" and abound with that erudition, good sense, candour, and piety for which the author, in his life-time, was so eminently distinguished. But a long and severe illness,

which followed immediately after his last publication, and terminated at length in his death, incapacitated him for any further literary attempt. Out of these remarks I have selected such as fell within the compass of my design, and seemed most satisfactory to me; and have faithfully subjoined his name to every one of them. Others there undoubtedly are, which would have done no discredit to the author's ingenuity; but as I am morally sure they would not have passed his second review without undergoing some material alteration from him, I could not think myself justified in bringing them before the public in their present indigested and imperfect state.

To the Rev. Mr. Woide, one of the principal librarians of the British Museum, and of the most respectable character for his profound literature, I am under great obligations, for having had the goodness to collate for me, through the book of Jeremiah, the manuscript copy of the Prophets of the version of the LXX., now in the British Museum, marked "I B I I.," and often quoted by the title of "ms. Pachom.," on account of its having belonged to Pachomius, a patriarch of Constantinople in the beginning of the sixteenth century. This manuscript having been pointed out and much recommended in the Bishop of London's Preliminary Dissertation, I was very desirous of applying it to my own use; and therefore, by the intervention of a common friend, took the liberty of requesting the assistance of Mr. Woide, as I was not in a situation to collate it myself. To his honour, let it be known, he not only hearkened to my request—though I was personally a stranger to him—with the most liberal complaisance, but performed it amidst a multiplicity of engagements, which might well have pleaded his excuse, with such punctuality of attention, and such cordial benevolence, as must for ever oblige me to remember him, as long as I live, with the most respectful esteem and gratitude. It is with pleasure I congratulate the public on their being about to receive, from the hands of this learned gentleman, a printed exemplar of the Alexandrian ms. of the New Testament, copied from the original with such exact imitation, as to extend and perpetuate, even to distant ages, the use of this precious relic; enriched, besides, as I am given to understand, with many excellent and valuable observations of the editor.

It may seem matter of surprise that, knowing, as I must have done, of the valuable notes of the late Archbishop Secker on the

Bible, deposited, according to the directions of his will, in the library of the palace at Lambeth, I should have neglected to avail myself of them till after the greatest part of this work was printed off. But the truth is, I have no such neglect or want of curiosity to reproach myself with ; on the contrary, in the summer of the year 1782, before any part of these sheets was sent to press, I took a journey from the place of my residence to London, for no other purpose than to consult those manuscripts. Unfortunately, when I came there, I learned that the Archbishop was just gone from home ; that the mss. in question were kept under his immediate custody ; and that, if I would see them, I must necessarily wait his return ; which would have delayed me longer than the circumstances of my affairs at home would have allowed of my absence. Thus disappointed, I was obliged to go back, and to enter upon the measures for printing my book, postponing the examination of the manuscripts till a more favourable opportunity. At length, in November last, I renewed my application, and was gratified with the object of my wishes, by the permission of his Grace, the present Lord Archbishop of Canterbury ; whose goodness to me upon this occasion, as upon many others, I am bound to acknowledge with the greatest thankfulness. The principal of these observations, as they came so late, I have been obliged to insert in an appendix ; and have added some further remarks of my own, chiefly such as suggested themselves on perusing the manuscripts.\*

I should still think myself guilty of a most unpardonable omission, were I not at this time to seize the opportunity of testifying my respect for the memory of another lately deceased friend ; the learned Dr. Kennicott I mean, whose name the Hebrew critic ought ever to hold in the highest veneration. I account it a singular honour and happiness to myself to have conversed familiarly with him, and to have derived much solid information and improvement from that fund of knowledge which his laborious researches enabled him to lay in, and which the friendliness of his mind disposed him freely to communicate. Of such a nature were my personal obligations to him. His public merit was more conspicuous ; being attested by his astonishing collation of near seven hundred

\* In the present edition, Archbishop Secker's "observations," and Dr. Blayney's "further remarks," are, for the first time, inserted in their proper places under the text ; an arrangement which precludes all necessity for a separate appendix.—J. N.

Hebrew and Samaritan mss. and printed editions of the most early date, anxiously sought out through all the different quarters of the globe, and examined with the nicest care: A work of which he was the first that had the penetration to discern the important utility; and which he was at length fortunate enough, after a course of twenty years of indefatigable application and industry, to bring to a happy conclusion, under the patronage of the greatest names in Europe. From this ample magazine what invaluable stores may be extracted, every day's experience tends to furnish more convincing and indubitable proofs. The various readings that are produced and applied in the notes which follow, though not all of equal importance, will, many of them, I trust, be deemed far from immaterial. But let me indulge a hope, that the time is not very far distant when the task of bringing forward these materials to their proper use will not be left, as hitherto it hath been, altogether in the hands of a few well-intentioned individuals, but will be undertaken on a more extensive plan, by a select assembly of the most learned and judicious divines, commissioned by public authority to examine into the state of the Hebrew text, to restore it, as nearly as possible, to its primitive purity, and to prepare from it a new translation of the Scriptures in our own language, for the public service. This has long been most devoutly wished by many of the best friends to religion and our established church; who, though not insensible of the merit of our present version in common use, and justly believing it to be equal to the very best that is now extant in any language, ancient or modern, sorrowfully confess that it is still far from being so perfect as it might and should be; that it often represents the errors of a faulty original with too exact a resemblance; whilst, on the other hand, it has mistaken the true sense of the Hebrew in not a few places, and sometimes substituted an interpretation so obscure and perplexed, that it becomes almost impossible to make out with it any sense at all. And if this be the case, shall we not be solicitous to obtain a remedy for such glaring imperfections? Shall we content ourselves with saying that neither the errors which have crept into the original text, nor those which deform the translation, have fallen upon any essential points either of doctrine or morals, and therefore there is no great damage to be apprehended from their continuance? The premises may be true; but are we equally sure with respect to the conclusion? Can we with certainty foresee all the mischief that

may possibly and eventually result from an error, of what kind soever, wilfully retained in a book of such high and universal importance? Are we not taught to believe, that “all” and every part of “Scripture is given by inspiration of God, and is,” according to the intention of the Donor, “profitable for doctrine, for reproof, for correction, for instruction in righteousness?”\* But can any Scripture be profitable, except it be understood? And if not rightly understood, may not the perversion of it be proportionably dangerous? Or is it nothing, to deprive the people of that edification which they might have received, had a fair and just exposition been submitted instead of a false one? Do we not know the advantage that is commonly taken by the enemies of revelation, of triumphing in objections plausibly raised against the Divine word upon the basis of an unsound text or wrong translation? And though these objections have been refuted over and over again by the most solid argumentation of private religionists, do they not still continue to ring them in the ears of the vulgar and unlettered Christian, as if they were owned and admitted to be unanswerable? So that it seems requisite for the honour of God and his true religion, that these stumbling-blocks should be removed out of the way as soon as possible by an act of solemn and public disavowal. Influenced by these and such like considerations, His Swedish Majesty hath already set the example, by commanding a new revisal and more perfect translation of the Scriptures to be immediately begun in his dominions. And, which may more excite our wonder, we are credibly informed, that a similar work is set on foot in our own language, at the sole expense of a single nobleman of princely spirit, for the use of the English Roman Catholics. And shall the British nation, so deservedly famous throughout the world for its magnificence and public-spirited exertions, be less active and forward than others upon so glorious an occasion? Shall the church of England, ever accustomed to rank with the foremost in learning and piety, be the last to hold forth to her members those sacred writings in their utmost perfection and purity, the free use of which she has ever taught them to consider as the most invaluable of their privileges? Or will our governors, after having in their private capacities contributed so largely above all others to the means of reformation, stop

short on a sudden, and refuse to give a public sanction to the application of them? Why are we to suppose it? Upon the piety and goodness of our gracious sovereign we may ever rely, with the firmest assurance, for his hearty concurrence in any measure, which may tend to advance the interests of religion, and the welfare of his subjects. And from what other quarter, and upon what grounds, is an opposition to be expected? It may be said, perhaps, that the minds of men ought not to be unsettled in religious matters; and that no one can tell what popular clamours and discontents the proposed step may occasion. To this it may be replied, that as no innovation in religion is intended, not any the least alteration in the grounds of our faith or practice, no one's rights of any kind invaded, nor any encroachment made on the spiritual liberty of a single member of the community; what pretence can there be for uneasiness or discontent? The clergy, it may be presumed, from a conviction of its rectitude, are already sufficiently disposed to approve and favour the undertaking. Nor will the more enlightened part of the laity be less ready to discern its propriety and salutary tendency. And even the lowest of the people, the most apt to startle at a departure from long-established usages, will, if the change be not greater than what is necessary, either scarcely perceive it at all, or, so far as they do, will perceive it is made for the better; that by the alteration of a few words they are enabled to see clearly what they could not before understand, and are relieved from some difficulties, which could not fail to perplex and confound the weakness of their understandings. They will naturally, I mean the conscientious and considerate part of them, inquire of their spiritual guides, or of those upon whose judgment they are used to depend, and will by them be informed, that nothing has been done but upon the most just and reasonable grounds; they will therefore not only be quiet and satisfied, but thankful to their superiors for having shown so laudable a concern for their better edification. As for the thoughtless and inconsiderate, they will probably give themselves no further trouble about the matter, than, as the manner of such men is, to applaud or condemn, without knowledge, and without significance. Such we may reasonably presume will be the disposition of men's minds in the general upon the conclusion of this weighty affair. Nor can it be said that this is arguing upon speculation only. The experiment has been already repeatedly made; new versions

have been successively introduced, with the sanction of royal authority, many times since the era of the Reformation ; and the event has been known to have turned out exactly such as has been described. Why then should the present generation be supposed to be more superstitious and bigoted than those that have gone before them, or more likely to break out into disturbances and ferments, upon the offer of what is so apparently for their good ? Since then we have advantages which our forefathers were not possessed of, nay, of which it does not appear they had any conception ; why should we not do for ourselves and our posterity what they would undoubtedly have done for us, had they been found in like circumstances as we are ? Let the work of purifying and reforming what is amiss in the present edition of our Bible be fairly and honestly set about, and with that moderation and soberness of mind which the gravity of the subject requires ; and I doubt not but we may safely disregard the suggestions of a narrow and timid policy ; such as, if attended to, would equally, on all occasions, by raising imaginary fears and unreasonable alarms, discountenance and obstruct the wisest and most salutary improvements that can possibly be devised. But here let me stop ; lest the impetuosity of a warm zeal may gradually carry me farther than discretion will warrant. Though I would fain persuade, I would not be thought to dictate ; and least of all would I wish to appear in the light of an impertinent and unmannerly intruder into the province of those whose wisdom and whose station entitle them, in matters of public concern, to decide what is proper to be done, together with the most convenient season and mode of doing it. May the God of all wisdom influence and direct their councils in such a manner as will best promote his glory and the public happiness ; and may it be the care of every one of us, in the mean while, so to make use of the light already afforded us, as to accelerate the time of its increase and enlargement : For it is the voice of truth itself, which, speaking of religious advantages and their improvement, has declared, that “unto every one that hath shall be given, and he shall have abundance ; but from him that hath not shall be taken away even that which he hath.”\*

\* Matthew xxv. 29.



## HISTORICAL SKETCH.\*

---

THE prophet Jeremiah was of the sacerdotal race, being, as he records himself, one of the priests that dwelt at Anathoth in the land of Benjamin, a city appropriated out of that tribe to the use of the priests the sons of Aaron, (Joshua xxi. 18,) and situate, as we learn from Jerome, about three miles north of Jerusalem. Some have supposed his father to have been that Hilkiah the high priest, by whom the book of the law was found in the temple in the reign of Josiah; but for this there is no better ground than his having borne the same name, which was no uncommon one among the Jews; whereas, had he been in reality the high priest, he would, doubtless, have been mentioned by that distinguishing title, and not put upon a level with priests of an ordinary and inferior class. Jeremiah appears to have been very young, when he was called to the exercise of the prophetic office; from which he modestly endeavoured to excuse himself by pleading his youth and incapacity; but being overruled by the divine authority, he set himself to discharge the duties of his function with unremitted diligence and fidelity during a period of at least forty-two years, reckoned from the thirteenth year of Josiah's reign. In the course of his ministry he met with great difficulties and opposition from his countrymen of all degrees; whose persecution and ill usage sometimes wrought so far upon his mind, as to draw from him expressions, in the bitterness of his soul, which many have thought hard to reconcile with his religious principles; but which, when duly weighed, may be found to demand our pity rather than censure. He was, in truth, a man of unblemished piety and conscientious integrity; a warm lover of his country, whose miseries he pathetically deplores; and so affectionately attached to his countrymen, notwithstanding their injurious treatment of him, that he chose rather to abide with them, and undergo all hardships in their company, than separately to enjoy a state of ease and plenty, which the favour of the king of Babylon would have secured to him. At length, after the destruction of Jerusalem, having followed the remnant of the Jews into Egypt, whither they had resolved to retire, though contrary to his advice, upon the murder of Gedaliah, whom the Chaldeans had left governor in Judea, he there continued warmly to remonstrate against their idolatrous practices, foretelling the consequences that would inevitably follow. But his freedom and zeal are said to have cost him his life; for the Jews at Tabpanhes, as tradition goes, took such

\* Such is the title which Dr. Blayney himself gives, in a subsequent page, (14,) to this short biographical and historical introduction to his notes on Jeremiah. It could not with propriety, as in the quarto copy, be embodied with the critical notes, which were insulated from the text; but which, for the sake of easy and prompt reference, are in this edition placed under those portions of the new translation to which they severally relate. It is, therefore, printed in this separate form for the greater convenience of the reader.—J. N.

offence thereat, that they stoned him to death ; which account of the manner of his exit, though not absolutely certain, is at least very likely to be true, considering the temper and disposition of the parties concerned. Their wickedness, however, did not long pass without its reward ; for, in a few years after, they were miserably destroyed by the Babylonian armies, which invaded Egypt, according to the prophet's prediction. (Chapter xliv. 27, 28.)

The idolatrous apostasy and other criminal enormities of the people of Judah, and the severe judgments which God was prepared to inflict upon them, but not without a distant prospect of future restoration and deliverance, are the principal subject-matters of the following prophecies ; excepting only chapter xlv., which relates personally to Baruch ; and the six succeeding chapters, which respect the fortunes of some particular heathen nations. It is observable, however, that, though many of these prophecies have their particular dates annexed to them, and others may be tolerably well guessed at from certain internal marks and circumstances, there appears a strange disorder in the arrangement, not easy to be accounted for on any principle of regular design. There is, indeed, a variation between the Hebrew copies and those of the LXX. version, in the arrangement of those particular prophecies concerning the heathen nations ; which in the Hebrew are disposed all together, and, as I conceive, in their proper order of time with respect to each other, at the end of the book ; intentionally, as it should seem, not to interrupt the course of Jewish history ; whilst the authors of the LXX. have inserted them, with some difference of order among themselves, though, perhaps, no very material one, after verse 13 of chapter xxv. But the disorder complained of lies not here ; it is common to both the Hebrew and Greek arrangements ; and consists in the preposterous jumbling together of the prophecies of the reigns of Jehoiakim and Zedekiah, in the seventeen chapters which follow the twentieth according to the Hebrew copies ; so that without any apparent reason many of the latter reign precede those of the former ; and in the same reign the last delivered are put first, and the first last. As such an unnatural disposition could not have been the result of judgment, nor scarcely of inattention, in the compiler of these prophecies ; it follows that the original order has most probably, by some accident or other, been disturbed. To restore which, as it may be of some use to the reader, I shall venture to transpose the chapters, where it appears needful, without altering the numerals, and shall assign the motives of every such transposition in the particular place where it is made.

The following historical sketch of the times in which Jeremiah lived is given with a view to throw light upon his prophecies in general, and may help to explain sundry circumstances and allusions that are found therein.

In the reign of Manasseh every species of impiety and moral corruption had been carried to the highest pitch under the encouragement of royal example. And so thoroughly tainted were the minds of men by this cor-

rupt influence, as to baffle all the endeavours of the good Josiah to bring about a reformation. This well-disposed prince, having, in the eighteenth year of his reign, accidentally met with the book of the law, was stricken with horror at the danger to which he found himself and his kingdom exposed by the violations of it. He therefore immediately set about removing all the abominations that were in the land, and engaged his subjects to join with him in a solemn covenant to be more dutifully observant of the Divine commands for the time to come. But though the king's heart was right, and his zeal fervent and sincere, it was all hypocrisy and dissimulation on the part of the people; their hearts were incorrigibly turned the wrong way; and God, who saw clearly the real bent of their dispositions, was not to be diverted from his designs of vengeance. He began with depriving them by a sudden stroke of their excellent prince, under whose government they had enjoyed much happiness and tranquillity, of which they were altogether unworthy. He was slain in a battle with Pharaoh Necho, king of Egypt, whom Josiah had gone out to oppose on his march against the Babylonian dominions, being himself in alliance with the king of Babylon; and his death, however fatal to his kingdom, was, as to his own particular, a merciful disposition of providence, that his eyes might not see all the evil that was coming upon his land. The twelve first chapters of this book seem to contain all the prophecies delivered in this reign.

Josiah being dead, his sons who succeeded him were not of a character to impede or delay the execution of God's judgments. It is said in general of them all, that they did that which was evil in the sight of Jehovah. The first that mounted the throne was Shallum, or Jehoahaz, the second son, by designation of the people. But his elevation was not of a long continuance. Pharaoh Necho, having defeated the Babylonian forces, and taken Carchemish, on his return deposed Jehoahaz, after a reign of three months, and, putting him in chains, carried him to Egypt, from whence he never returned. In this short reign Jeremiah does not appear to have had any revelation.

Pharaoh Necho made use of his victory to reduce all Syria under his subjection; and having imposed a fine upon the kingdom of Judah of one hundred talents of silver and one talent of gold, he received the money from Jehoiakim, the eldest son of Josiah, whom he appointed king in his brother's stead. Jehoiakim was one of the worst and wickedest of all the kings of Judah; a man totally destitute of all regard for religion, and unjust, rapacious, cruel, and tyrannical in his government. In the beginning of his reign he put Urijah, a prophet of God, to death, for having prophesied, as was his duty to do, of the impending calamities of Judah and Jerusalem. And having either built for himself a new palace, or enlarged the old one that belonged to the kings of Judah, by a strain of authority not less mean than wicked he withheld from the workmen the wages they had earned in building it. In short, he set no bounds to his evil inclinations and passions; and his people, freed from the wholesome disci-

line which had restrained them in his father's time, were not behindhand with him in giving way to every sort of licentious extravagance. Three years he reigned without molestation or disturbance from abroad. But towards the latter end of his third year, Nebuchadnezzar being associated in the government by his father, Nabopolassar, king of Babylon, was sent into Syria to recover the dismembered provinces of the Babylonish empire. In the fourth year of Jehoiakim he beat the Egyptian army at the river Euphrates, retook Carchemish, and, having subdued all the intermediate country, he appeared before Jerusalem, of which he soon made himself master. Jehoiakim was at first loaded with chains, with an intention of sending him to Babylon.\* He was, however, released upon his submission, and again suffered to reign on taking an oath to be a true servant of the king of Babylon. But numbers of his people were sent captives to Babylon, together with several children of the blood royal, and of the first families of Judah, whom Nebuchadnezzar proposed to breed up in his own court, in order to employ them afterwards in the affairs of his empire. At the same time many of the sacred vessels were taken away, and deposited in the temple of Belus at Babylon; so that from this date the desolation of Judah may fairly be reckoned to have had its beginning.

After the king of Babylon's departure, Jehoiakim continued to pay him homage and tribute for three years. In the mean time both he and his people persisted in their evil courses, undismayed by the mischiefs which had already befallen them, and making light of the threatenings, which God by the ministry of his prophets repeatedly denounced against them. At length Jehoiakim refused to pay any longer the tribute assigned him, and broke out into open revolt. To chastise him, the king of Babylon, not being at leisure to come in person, directed his vassals of the neighbouring provinces, the Syrians, Moabites, and Ammonites, to join with the Chaldean troops that were on the frontiers, and to ravage the land of Judah. They did so for three years together, and carried off abundance of people from the open country, who were sent to Babylon. Jehoiakim, in some attempt, as it should seem, made by him to check these depredations, was himself slain without the gates of Jerusalem; and his dead body having been dragged along the ground with the greatest ignominy, was suffered to remain without burial in the open fields. The prophecies of this reign are continued on from chapters xiii. to xx. inclusively, to which we must add chapters xxii., xxiii., xxv., xxvi., xxxv., and xxxvi., together with xlv., xlvi., xlvii., and most probably xlviii., and as far as to verse 34 of chapter xlix.

Jeconiah, the son of Jehoiakim, a youth of eighteen years old, succeeded his father in the throne, and followed his evil example, as far as the shortness of his reign would admit. From the beginning of it, Jerusalem was closely blocked up by the Babylonian generals. At the end of three months Nebuchadnezzar joined his army in person, and upon his arrival Jeconiah

\* In our author's note on chapter xxii. 19, this assertion, and a subsequent one at the close of the next paragraph, are modified and corrected.—J. N.

surrendered himself, and his city, at discretion. He was transported directly to Babylon, with his mother, his family, and friends, and with them all the inhabitants of the land of any note or account. The treasures also of the temple, and of the king's house, and all the golden vessels which Solomon had provided for the temple-service, were at this time carried away. We read of no prophecy that Jeremiah actually delivered in this king's reign; but the fate of Jeconiah, his being carried into captivity, and continuing an exile till the time of his death, was early foretold in his father's reign, as may be particularly seen in chapter xxii.

The last king of Judah was Zedekiah, the youngest son of Josiah, whom Nebuchadnezzar made king, and exacted from him a solemn oath of allegiance and fidelity. He was not perhaps quite so bad a man as his brother Jehoiakim; but his reign was a wicked one, and completed the misfortunes of his country. His subjects seem to have but little respected him, whilst they considered him in no other light than as the lieutenant or viceroy of the king of Babylon, whose sovereignty they detested, and were continually urging him to throw off the yoke. Nor had he been long in possession of the kingdom, before he received ambassadors from the kings of Edom, Moab, Ammon, Tyrus, and Sidon, soliciting him to join in a confederacy against the Babylonish power. But he was wise enough at this time to hearken to the prophet Jeremiah's advice, and to reject their propositions; and for some years continued to send regularly his presents and ambassadors to Babylon, in token of his obedience. But the iniquities of his people were now ripe for punishment, and their idolatries, as the prophet Ezekiel describes them, (chap viii.,) were become so enormously profligate, that the stroke of vengeance could no longer be suspended. Zedekiah, therefore, was at last prevailed on by evil counsel, and the promise of assistance from Egypt, to break his oath, and renounce his allegiance; by which he drew upon himself the arms of the king of Babylon, who invaded Judah, took most of its cities, and invested Jerusalem. The Egyptians made a show of coming to his relief; and the Chaldean army, informed of their approach, broke off the siege, and advanced to meet them; having first sent off the captives that were in their camp. This produced a signal instance of the double-dealing of the Jews. For in the first moments of terror they had affected to return to God, and in compliance with his law had proclaimed the year of release to their Hebrew bondservants, and let them go free. But on the retreat of the Chaldeans, when they believed the danger was over, and not likely to return, they repented of their good deed, and compelled those whom they had discharged to return to their former servitude. The Egyptians, however, durst not abide the encounter of the enemy, but faced about, and returned to their own land, leaving the people of Judah exposed to the implacable resentment of the king of Babylon. The siege was immediately renewed with vigour, and the city taken according to the circumstantial account which is given of it in chapter lii. The prophecies,

which were delivered in the reign of Zedekiah, are contained in chapters xxi. and xxiv., xxvii. to xxxiv., and xxxvii. to xxxix., inclusively, together with the six last verses of chapter xlix., and chapters l. and li., concerning the fall of Babylon.

The subsequent transactions of the murder of Gedaliah, of the retreat of the Jews that remained into Egypt, and of their ill-behaviour there, are so particularly related in chapters xl.—xliv., that it were needless here to repeat them. But it may be of use to observe, that, in the second year after the taking of Jerusalem, Nebuchadnezzar laid siege to Tyre; and, in the course of that siege, which lasted thirteen years, he sent part of his forces against the Moabites, Ammonites, Edomites, Philistines, and other neighbouring nations, to desolate and lay waste the country, as the prophets of God had foretold. At the same time Nebuzaradan, the Babylonish general, again entered the land of Judah, and carried off a few miserable gleanings of inhabitants that were found there. In the next year after the taking of Tyre, the king of Babylon invaded Egypt, which he plundered and ravaged from one end to the other; and, on this occasion, all the Jews that had fled into that kingdom for refuge were almost entirely cut off, or made prisoners. Such was the state of affairs in general, till, in the course of time, and precisely at the period which had been foretold, the Babylonian monarchy was itself overturned by the prevailing power of the Medes and Persians; and the Jewish nation once more returned to their own land.

It may be expected, that something should be said concerning the discriminating style and genius of this prophet's writing. But, instead of offering an opinion of my own, which in point of judgment may be questionable, the public in general will perhaps be better gratified, if I present them with the translation of a character already drawn by a very superior hand, to which I doubt not every reader of discernment will heartily subscribe. "Jeremiah," says this admirable critic, "is by no means wanting either in elegance or sublimity; although, generally speaking, inferior to Isaiah in both. Jerome has objected to him a certain rusticity in his diction, of which I must confess I do not discover the smallest trace. His thoughts indeed are somewhat less elevated, and he is commonly more large and diffuse in his sentences; but the reason of this may be, that he is mostly taken up with the gentler passions of grief and pity, for the expression of which he has a peculiar talent. This is most evident in the Lamentations, where those passions altogether predominate; but it is often visible also in his Prophecies, in the former part of the book more especially, which is principally poetical; the middle are for the most part historical; but the last part, consisting of six chapters, is entirely poetical; and contains several oracles distinctly marked, in which this prophet falls very little short of the lofty style of Isaiah. But of the whole book of Jeremiah it is hardly the one half which I look upon as poetical."—LOWTH *de sacrâ Poesi Hebræorum*, *Prælec.* xxi.

# JEREMIAH.

---

## CHAPTER I

1 THE WORDS OF JEREMIAH THE SON OF HILKIAH,  
ONE OF THE PRIESTS WHO DWELT AT ANATHOTH IN  
2 THE LAND OF BENJAMIN; TO WHOM THE WORD OF  
JEHOVAH CAME IN THE DAYS OF JOSIAH THE SON OF  
AMON KING OF JUDAH, IN THE THIRTEENTH YEAR  
3 OF HIS REIGN; AND CAME IN THE DAYS OF JEHOIAKIM  
THE SON OF JOSIAH KING OF JUDAH, UNTIL THE  
COMPLETION OF THE ELEVENTH YEAR OF ZEDEKIAH  
THE SON OF JOSIAH KING OF JUDAH, UNTIL THE CARRY-  
ING AWAY OF JERUSALEM INTO CAPTIVITY IN THE FIFTH  
MONTH.

4 EVEN the word of JEHOVAH came unto me, saying: Before  
5 I formed thee in the womb, I knew thee; and before thou  
camest forth from the birth, I separated thee; a prophet unto  
6 the nations have I constituted thee. Then said I, Alas! O  
Lord JEHOVAH, behold, I know not how to speak; for I am a

---

CHAP. I. Verse 1. *The words of Jeremiah*—This chapter forms an entire section by itself: It contains the call of Jeremiah, and the commission given him by God; the purport of which is explained by two symbolical images. God encourages him to proceed in the execution of it, by assuring him of protection and support.

Verse 5. *I knew thee*—That is, “I had thee in my view,” or, “approved thee as a fit and proper object;” in the same sense as it is said, “Known unto God are all his works, from the foundation of the world:” (Acts xv. 18 :) He contemplated the plan of them, and approved it in his mind, before he created and brought them into being. Agreeably to this premeditated purpose concerning him, God proceeded, at an early period, to set him apart, or separate him from the rest of mankind, to be employed in that peculiar office to which now, in the fulness of time, he appointed him. Exactly in this manner St. Paul says of himself, Gal. i. 15, 16, that God separated him from his mother’s womb, and afterwards called him to preach the gospel of his Son unto the Gentiles.

- 7 child. And JEHOVAH said unto me, Say not, I am a child : but unto whomsoever I shall send thee, thou shalt go ; and whatsoever I shall give thee in charge, thou shalt speak.
- 8 Be not thou afraid because of them ; for I will be with thee
- 9 to protect thee, said JEHOVAH. And JEHOVAH put forth his hand, and touched my mouth. And JEHOVAH said unto me,
- 10 Behold, I have put my words in thy mouth. See, I have given thee power this day over nations and over kingdoms, to root out, and to pull down, and to destroy, and to overthrow ; and to build, and to plant.
- 11 And the word of JEHOVAH came unto me, saying, What seest thou, Jeremiah ? And I said, I see a rod of an almond-
- 12 tree. And JEHOVAH said unto me, Thou hast rightly seen :
- 13 for I am intent upon my word to perform it. And the word of JEHOVAH came unto me a second time, saying, What seest thou ? And I said, I see a pot that sendeth forth steam ; and
- 14 the face thereof is turned from the north. And JEHOVAH said unto me, From the north shall the evil issue forth upon all
- 15 the inhabitants of the land. For behold I will call for all the families of the kingdoms of the north, said JEHOVAH ; and they shall come, and shall set every one his throne at the

Verse 10. *And to build*—The LXX., Syriac, and Vulgate, read ולבנות, and so likewise four mss., one of which is the ancient Bodleian, No. 1.\*

Verse 11. *A rod of an almond tree*—The almond tree is one of the first trees that blossom in the spring, and from that circumstance is supposed to have received its name, שקד, as being intent and, as it were, on the watch to seize the first opportunity ; which is the proper sense of the Hebrew verb שקד ; so that here is, at once, an allusion to the property of the almond tree, and in the original, a Paranomasia ; which makes it more striking there than it can be in a translation.

*“Prima omnium floret amygdala. (Plin. lib. xvi., cap. 42.)”*—SECKER.

Verse 13. *Its face turned from the north*—It is very manifest that מִפְּנֵי צָפוֹן must signify “from the north,” or, “from the face of the north,” as it is expressed in the margin of our Bible, and not “towards the north,” as it is improperly rendered in the text. From the next verse it appears that the evil was to come from the north ; and therefore the steam, which was designed for an emblem of that evil, must have issued from that quarter too. The pot denoted the empire of the Babylonians and Chaldeans, lying to the north of Judea, and pouring forth its multitudes like a thick vapour to overspread the land.

Verse 14. *Shall pour forth*—רָפְתָה, literally, “shall be opened ;” that is, shall pass freely out, as having the door open.

Verse 15. *Shall set every one his throne*—To set up a throne in or over

\* N. B. When any particular ms. or edition is referred to, it will be distinguished by its number in Dr. Kennicott's catalogue.



entering in of the gates of Jerusalem, and upon all the walls  
 16 thereof round about, and over all the cities of Judah. And I  
 will pronounce my judgments against them for all their wickedness; in that they have forsaken me, and have burned incense unto other gods, and worshipped the work of their own  
 17 hands. And as for thee, thou shalt gird up thy loins, and shalt arise, and shalt speak unto them all that I shall command thee; be not thou afraid of them, lest I should suffer thee to  
 18 be crushed before them. For I, behold, I have made thee this day like a fortified city, and like a pillar of iron, and like a wall of brass, against all this land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the  
 19 people of the land: And they shall make war against thee, but they shall not prevail against thee: for I will be with thee, said JEHOVAH, to protect thee.

any place denotes taking full possession of it, and exercising authority and dominion there. See chap. xliii. 10; xlix. 38.

Verse 16. *And I will pronounce my judgments against them*—Or, “And I will discourse my judgments with them,” וידברתי משפטי אותם; a phrase that implies all the several steps of a judicial process, in which the rules of law are applied and brought home to the particular case in hand. Thus it is said of Zedekiah, that the king of Babylon “discoursed judgments with him,” וידבר אתי משפטים, (chap. xxxix. 5; lii. 9;) that is, he had him arraigned, tried, convicted, and condemned, according to the laws of the empire, for the high treason which he had committed. Compare, also, chapters iv. 12; xii. 1. משפט may be the singular or plural noun with the affix י, “my rule,” or, “my rules of judgment;” meaning that system of just laws which God had established for the regulation of his people’s conduct, and guarded by suitable sanctions and penalties. In 2 Kings xxv. 6, we read משפט in the singular number; in the places above cited, משפטים in the plural. The LXX. render, *Kai λαλησω προς αυτους μετα κρισεως*; but with this variation in ms. Pachom.: *Kai λαλησω μετα κρισεως μου προς αυτους*.

Verse 17. *Lest I should suffer thee to be crushed before them*—There is no threat implied here, as the generality of commentators are inclined to ‘suppose. The particle פן points out the danger which might possibly alarm the prophet’s fears,—that of being overborne by the opposition he was likely to meet with. He therefore receives special assurances of God’s immediate protection and support. אחרך is in the conjugation Hiphil, which, indeed, commonly imports, “to make” or “cause to be broken or dismayed.” But God is often said to make or cause to be done what he only permits and suffers.

Verse 18. *And like a wall*—The LXX., Syriac, Chaldee, and Vulgate, all render in the singular number, “a wall.” And fifty-two mss., with twelve printed editions, read either לחמת or לחומת.

## CHAPTER II.

- 1 THE word of Jehovah came also unto me, saying;  
 2 Go and cry in the ears of Jerusalem, saying;

THUS saith JEHOVAH, I have called to mind in thy behalf  
 The kindness shown thee in thy youth, the love of thy  
 espousals,

When thou wentest under my conduct through the wilder-  
 ness,

Through a land that was not cultivated.

CHAP. II.—THAT some of the following prophecies are in metre, is as obvious as that others are not; there being evidently to be discerned in the one, and not in the other, those characteristic marks of metrical composition, more especially the corresponding or parallel lines or verses, and the relation of the sentences and parts of sentences to each other, which Bishop Lowth has described and treated of at large in his Preliminary Dissertation on Isaiah. It has been already noticed, (page 18,) that the same judicious critic has pronounced nearly one half of the book of Jeremiah to be poetical. And, as the same reasons will hold good for attending to this peculiar form of construction in all parts of the sacred writings where it occurs, I have endeavoured to point it out, after the Bishop's example, to the reader's notice, by distributing the lines according to their due measure, as far as my judgment would carry me; in which I hope to be serviceable on the whole, though I may sometimes, and perhaps not seldom, be mistaken.

The prophecy begun in this chapter is continued to the end of the fifth verse of the next chapter. In it God professeth to retain the same kindness and favourable disposition towards Israel which he had manifested in their earlier days. He expostulateth with them on their ungrateful returns for his past goodness, and sheweth that it was not want of affection in him, but their own extreme and unparalleled wickedness and disloyalty, which had already subjected, and would still subject, them to calamities and misery. He concludes with a pathetic address, exhorting them to return to him, with an implied promise of acceptance; and laments the necessity he was under, through their continued obstinacy, of giving them further marks of his displeasure. This prophecy may not improbably have been delivered soon after the beginning of the prophet's mission.

Verse 2. *I have called to mind in thy behalf the kindness, &c.*—Our English version, now in use, and most of the ancient interpreters, seem to have considered *חסד נעוריו אהבת כלולתו* as the regard and affection which the Israelites bore to God in the infancy of their constitution, when they first became his covenanted people, and followed his guidance in the wilderness of Sinai. But that they had very little merit of this kind to boast of, is evident from their history at this period, as recorded by Moses, and alluded to by other sacred writers. See Deut ix. 5, &c.; Psalm lxxviii. 8, &c.; Ezek. xx. 5–26. The kindness was all shown on the part of God, and

- 3 Israel is a hallowed thing unto JEHOVAH,  
The first-fruits of his increase :  
All that devour him shall be guilty of a trespass,  
Evil shall come unto them, said JEHOVAH.
- 4 Hear ye the word of JEHOVAH, O house of Jacob,  
And all the families of the house of Israel.
- 5 Thus saith JEHOVAH ;  
What wrongdealing did your fathers find in me,  
That they went far from me,  
And walked after vanity, and became vain ?
- 6 And they said not, Where is JEHOVAH,  
Who brought us up out of the land of Egypt,  
Who led us through the wilderness,  
Through a land of wide waste, and a pit,

---

was perfectly gratuitous, as the word חסד properly signifies ; and it was his affection for them, and not theirs for him, that led him to espouse them, that is, to engage in a special contract with them to be their God, and to take them for his peculiar people. And thus the words are explained in the margin of our ancient English Bible (1583, folio) to be “ that grace and favour which I shewed thee from the beginning, when I did first choose thee to be my people, and married thee to myself.” And by God’s remembering for them, or calling to mind in their behalf, this lovingkindness and affection, is implied, that he still continued to retain the same cordial regard for them, whenever they were disposed to turn to him, and to avail themselves of his good-will. So it is said, Psalm cvi. 45 : רִיכַר לָהֶם בְּרִיתוֹ, “ And he remembered for them his covenant.” See also Isaiah lxiii. 11 ; Ezek. xvi. 60.

Verse 3. *Israel is a hallowed thing unto Jehovah*—These words I consider as spoken in those ancient times when God, out of his special favour to Israel, appropriated them unto himself as the first-fruits of mankind, and forbade any to molest them, under pain of being considered and treated as sacrilegious invaders of sacred property. And therefore נֶאֱמַר יְהוָה is rendered, “ said Jehovah,” and not “ saith.”

*His increase*—Fourteen mss. and two editions read תְּבוּאָתָהּ for תְּבוּאָתוֹ in the text, and seven mss. give it as a marginal *keri*; but הָ is in use for the masculine affix as well as ו, and seems often to be purposely introduced for the sake of distinguishing between two masculine pronouns in the same period which refer to different antecedents ; as in the present instance הָ refers to יְהוָה, and the ו, in אֲכַלְיוּ, to יִשְׂרָאֵל.

Verse 6. *Through a land of wide waste, and a pit*—By the words בְּאֶרֶץ עֲרֵבָה וַיְשׁוּחָה it was undoubtedly meant to characterize the wilderness by some of its most unfavourable circumstances in point of nature and appearance. But to call it simply, “ a land of deserts,” seems not to help forward our idea of it. The proper sense of עֲרֵבָה seems to be derived from the verb עָרַב, “ to mix or mingle together ;” and to be that of an extensive plain or open country, in which no one had an exclusive right

Through a land of drought, and of the shadow of death,  
 Through a land which no man passed through,  
 And where no human being dwelt?  
 7 I brought you also unto a land of fruitful field,

of property, but the pasturage and sheepwalks were all promiscuous, and in common. Hence I apprehend the whole country of Arabia to have been denominated, being mostly occupied in that manner. Such also I suppose to be the plains mentioned in Scripture, and called from their adjacency, "the plains of Mamre," of Moab, of Jordan, of Jericho, &c., as being unappropriated, and of course uncultivated, lands in the neighbourhood of those places. Accordingly, to such land we usually give the name of "the waste." Now the wilderness, through which the Israelites passed in their way out of Egypt, was to a vast extent a land of waste of this kind, totally unoccupied and unfit for the purpose of cultivation, and therefore absolutely incapable of subsisting without a miracle such a numerous people, as for many years took up their abode in it. To this is added *וַיְשׁוּחָה*, which our translators have rendered, "and of pits;" but why they supposed the wilderness to be called "a land of pits," I do not well conceive. The LXX. have rendered the whole passage in so lax a manner, that nothing can be collected from thence. The Chaldee and Syriac seem to have read *שׁוּחָה*, "desolation," or to have considered whatever word they found as having that import. But if *וַיְשׁוּחָה* be the true reading, as all the collated mss. agree in representing it, it undoubtedly signifies "a pit," and may perhaps allude to the enclosure of the wilderness within craggy and high mountains, in respect of which Pharaoh is introduced as saying of the Israelites, "The wilderness hath shut them in," (Exod. xiv. 3,) or, "closed upon them." So that if we render the words in question, "through a land of wide waste and a pit," we may understand by it a country incapable of providing for the people's subsistence from being a wide uncultivated waste; but into which when they were once entered, they were fairly shut up as in a pit, where they and their families must have inevitably perished, if they had not had the assistance of providence to support them by the way, and finally to extricate them out of it.

*And the shadow of death*—This image was undoubtedly borrowed from those dusky caverns and holes among the rocks, which the Jews ordinarily chose for their burying places; where death seemed to hover continually, casting over them his broad shadow. Sometimes, indeed, I believe nothing more is intended by it, than to denote a dreariness and gloom like that which reigns in those dismal mansions. But in other places it respects the perils and dangers of the situation. Thus—"Yea, though I walk through the valley of the shadow of death, I will fear no evil;" (Psalm xxiii. 4;) and again, Psalm xlv. 19. But over and above the foregoing allusions, "the land of the shadow of death" here seems to intend "the grave" itself, which the wilderness actually proved to all the individuals of the children of Israel that entered into it, Caleb and Joshua only excepted, whose lives were preserved by a special providence.

Verse 7. *A land of fruitful field*—The article shows *הַכְּרִמָּה* to be designed

- To eat the fruit thereof, and the good thereof;  
 But when ye were come in, ye defiled my land,  
 And mine heritage ye made an abomination.
- 8 The priests said not, Where is JEHOVAH?  
 And they that were versed in the law knew me not;  
 The pastors also rebelled against me;  
 And the prophets prophesied in the name of Baal,  
 And walked after things that could not profit.
- 9 Therefore I will yet plead with you, saith JEHOVAH,  
 And with your children's children will I plead.
- 10 For pass over unto the countries of Chittim, and see;  
 And send ye to Kedar, and inform yourselves well;  
 And take notice, if there hath been such a thing as this.
- 11 Hath a nation changed Gods, even those that were no Gods?  
 But my people hath changed their glory for that which cannot profit.
- 12 The heavens are astonished at this, and horribly afraid,  
 They are shocked exceedingly, saith JEHOVAH.

for an appellative; and "a land of fruitful field" is well contrasted with "a land of waste."

"הכרמל—*Rectè se habet. Alioqui legi posset כרם, cum sequatur ל. Confer Num. xvi. 14.*"—SECKER.

Verse 9. *I will yet plead with you*—That is, "I will maintain by arguments the equity of my proceedings, and the injustice of yours."

Verse 10. *The countries of Chittim*—By צִיִּים it is certain that the Hebrews did not mean the same as we do by "islands;" that is, lands encompassed with water all around; and therefore we ought not so to render this Hebrew word. It sometimes signifies only "a country" or region, as Isaiah xx. 6; but usually perhaps distant ones, and such as had a line of sea coast. See chapter xlvii. 4. BOCHART (*Phaleg*, lib. iii. cap. 5) has made it appear with much probability, that the countries peopled by Chittim, the grandson of Japhet, are Italy and the adjacent provinces of Europe, which lie along the Mediterranean sea. And as these were to the west of Judea, and Kedar in Arabia to the east, the plain purport of this passage is, "Look about you to the west and to the east."

*Chittim, Kedar*—West, East."—SECKER.

Verse 11.—*Hath a nation changed Gods?*—Fifty-five mss. and ten editions of the Hebrew read הַהִמְיָר. One ms., for אֱלֹהִים reads אֱלֹהֵי, "its gods." The LXX., Syriac, and Vulgate, all agree in joining the affix; but the two former express the subject and verb in the plural number, as if they had read, הַהִמְיָר בָּגִים אֱלֹהֵתָם. But the present reading is unexceptionable.

Verse 12. *The heavens are astonished*, &c.—The verbs here may be either the third person plural of the preter tense, or the second person plural of the imperative. The LXX. prefer the former.

"וְרָחֵל-הָרִבִּי, *Syn. videtur legisse רחב, nec mulè.*"—SECKER. The

- 13 For my people have done two wicked things:  
 Me they have forsaken, a fountain of living waters;  
 And they have hewed out for themselves broken cisterns,  
 Which will not hold water.
- 14 Is Israel a slave? Or if a child of the household,  
 Wherefore is he exposed to spoil?
- 15 Against him lions shall roar;  
 They have lifted up the voice,  
 And have made his land a desolation;  
 His cities are burned so as to be without an inhabitant.

LXX. render, *καὶ ἐρριξεν ἐπὶ πλεον σφοδρα*. They therefore must have read הרבו; and, I think, rightly. הרבה signifies "to do a thing much or often." And as קראו מלאו (chapter iv. 5) signifies, "proclaim fully;" so ושערו הרבו מאד, if taken together, will exactly correspond with the Greek. But if construed imperatively, the verse may be thus divided and rendered:—

Be astonished, O ye heavens, at this,  
 And shudder very exceedingly, saith JEHOVAH.

The preter tense would have been ישערו, because of the ו conversive.

Verse 13. *Broken cisterns*—בארות נשברים. The text here appears to be corrupt. The LXX. and Chaldee omit בארת, and, I should suppose, read בארות נשברות, which would be right: For בארות, a feminine noun, requires the adjective or participle of the same gender. Three mss. omit בארת; one substitutes ברות instead of it; and, for נשברים, two mss. read נשברות, an easy corruption of נשברים.

Verse 14. *Or if a child of the household*—One ms. reads ואם with the conjunction. ילד בית answers to the Latin word *filius-familias*, and stands opposed to a slave. The same distinction is made, Gal. iv. 7; and an inference drawn from it in a similar manner: "Wherefore thou art no more a servant, (a slave,) but a son; and if a son, then an heir of God through Christ." As Christians now, so the Israelites heretofore were the children of God's household; and, if so, they seemed entitled to his peculiar care and protection.

Verse 15. *Against him lions shall roar*—Lions, in the figurative style of prophecy, denote powerful princes and conquerors. See chap. i. 17. Such were Pharaoh Necho, king of Egypt, and Nebuchadnezzar, king of Babylon; whose successive hostilities against the kingdom of Judah seem here to be foretold. Fifty-six mss. and six editions read כפירים at large.

*Are burned*—Twenty mss. and two editions confirm the reading of the Masora, נצתו for נצתה. Three mss. read נתצו, "are broken down;" and this accords with the word used by the LXX., *κατεσκαφησαν*. See chap. iv. 26. It may be observed, that the verbs נתנו, וישיתו, and נצתו, or נתצו, express the time past; but the context shows that they must be understood of the future. Nor is it unusual for the prophets thus to speak of events foreseen by them, as if they had them already accomplished in their view.

- 16 The sons also of Noph and Tahpanhes shall bruise the crown of thy head.
- 17 Shall not this be done unto thee,  
Because thou hast forsaken JEHOVAH thy God,  
At the time that he led thee in the way?
- 18 And now, what hast thou to do in the way of Egypt,  
To drink the waters of Sihor?  
Or what hast thou to do in the way of Assyria,  
To drink the waters of the river *Euphrates*?
- 19 Thine adversity shall chasten thee, and bring thee to a sense of thy backslidings;  
Know also and perceive, that it is a thing evil and bitter,  
That thou hast forsaken JEHOVAH thy God,  
And that the fear of me is not with thee,  
Saith the Lord JEHOVAH of hosts.
- 20 Surely of a long time thou hast broken thy yoke,

Verse 16. *The sons also of Noph, &c.*—This, no doubt, alludes to the severe blow which the nation received in a capital part, when the good king Josiah was defeated by the Egyptians, and slain in battle; or when, afterwards, upon the deposition of Jehoahaz, the glory of the monarchy was debased, by its being changed into a tributary and dependent kingdom. (2 Kings xxiii. 33, 34.) Noph and Tahpanhes were two principal cities of Egypt, otherwise called Memphis, and Daphnæ Pelusiaceæ. Forty-one MSS. and six editions read וַתִּחַפְּנֶה, according to the Masoretic emendation for וַתִּחַפְּנֶה.

“רעוך קרקע”—*Rectè se habet vulgata lectio. Confer Deut. xxxiii. 20.*—SECKER.

“*Have broken*—When did the Egyptians this? Their victory over Josiah was long after. Perhaps it should be, ‘shall break.’”—SECKER.

Verse 18. *To drink the waters of Sihor*—At verse 13 it is said, that the people had “forsaken JEHOVAH, a fountain of living waters;” by a like figure they are here reproved for proceeding, after the manner of the Egyptians and Assyrians, to drink the waters of their rivers; that is, to have recourse for help to the gods on whom those nations placed their dependence. Sihor, or Shichor, is a name given to the Nile. See Bishop Lowth’s note on Isaiah xxiii. 3. And נהר denotes the river Euphrates, by way of eminence, often with the article ה prefixed, and sometimes without it, as Psalm lxxx. 12; Isaiah vii. 20; Micah vii. 12.

Verse 19. *Thine adversity*—So רעתם signifies, verse 27; and רעתך, being considered in the same light here, becomes a proper subject for both תיסרך and תוכיחך, and affords a sense perfectly well suited to the context.

“תוכיחך *potest punctari* תוכיחך *ut sit Enallage numeri; vel potest esse 3 pl. fœm. irreg. ut תבשחו*, cap. xlix. 11. *Vide et Buxtorf. Thes. i. 13, 31.*”—SECKER. But there is no irregularity at all if רעתך be the subject of תוכיחך.

Thou hast burst thy bands, and hast said, I will not be in subjection :

For upon every high hill,  
And under every green tree,  
Will I prostitute myself, playing the harlot.

- 21 And though I had planted thee a vine of Sorek,  
Altogether a seed of a genuine quality ;  
Yet how do I find thee changed !

Depart, O vine of spurious growth.

- 22 For though thou wash thee with nitre,  
And take unto thee much soap,  
Thine iniquity is marked with a blot before me,  
Saith the Lord JEHOVAH.

Verse 20. *Thou hast broken thy yoke, thou hast burst thy bands*—The LXX. and Vulgate appear to have read שברת and נהקת, instead of שברתי and נהקתי; and the context plainly shows that to have been the right reading; for, doubtless, it was not God that relaxed the discipline, but it was the people themselves that, like an unruly beast, “broke the yoke, and burst the bands,” spurning and casting off all manner of restraint. See chap. v. 5. One ms. reads שברת.

*I will not be under subjection*—The Masoretes propose to read לא אעבור, “I will not transgress,” after the Chaldee; and are followed by fifteen mss. and six editions. Also, nineteen mss. and one edition read לא אעבר; but the LXX., Syriac, and Vulgate confirm the received reading of the text; which is clearly preferable.

*Will I prostitute myself*—For את צעה I propose to read את צעה, in one word, considering it as the first person future in Hithpael, from צעה, the sense of which may be deduced from the Arabic verb سَجَل, *inclinatus fuit, submisit se*. Accordingly, the LXX. here render διαχυθησομαι. And the Vulgate, which reads את צעה in two words, adheres, notwithstanding, to the above-mentioned sense of צעה, and renders, *tu prosternebaris*. This verb will be further considered in a note on chap. xlviii. 12.

Verse 21. *A vine of Sorek*—See Bishop Lowth’s note on Isaiah v. 2.

*How do I find thee changed*—Literally, “How art thou changed to me?” πῶς ἐστράφης μοι; LXX., ms. Pachom.

*Depart, O vine of spurious growth*—This passage has occasioned great perplexity; but it does not seem to have occurred to any interpreter that סור is the imperative feminine of סור, and signifies, “depart,” “get thee gone;” being addressed by God to the house of Israel under the character of a vine; which is discarded for having adulterated the good qualities of its original stock. נכריה properly signifies “strange,” of a different nature from the stock whence it was taken. Compare the beautiful allegory in Isaiah v. 1–7.

Verse 22. *Nitre*—This is not the same that we call “nitre,” or “salt-petre,” but a native salt of a different kind, distinguished among naturalists by the name of “natrum,” or the nitre of the ancients. It is found in



- 23 How canst thou say, I am not polluted,  
After Baalim have I not gone?  
Behold thy ways in the valley;  
Acknowledge what thou hast done.
- 24 A fleet dromedary that hath taken to company with her  
A wild ass, accustomed to the wilderness,  
In the desire of her soul snuffeth up the wind;  
In her occasion who can turn her aside?  
None will weary themselves in seeking her;  
When her heat is over, they will find her.

abundance in Egypt, and in many parts of Asia, where it is called "soap-earth," because it is dissolved in water, and used like soap in washing.

"*Eandem vocem retinet Syr. quæ notat 'maculas vel cicatrices imprimere.'* Vide Deut. xxxii. 34; Job. xiv. 17."—SECKER.

Verse 23. *Thy ways*—The LXX., Syriac, Chaldee, Vulgate, all render "thy ways," דרכיך, "thy courses," or modes of proceeding. "See thy ways in the valley;" that is, See how thou hast prostituted thyself, and practised the grossest idolatry in the valley; alluding to those idolatrous acts which were practised in the valley of Hinnom. See chap. vii. 31; Isaiah lvii. 5, 6.

Verse 24. *A fleet dromedary that hath taken to company with her*—מִשְׁרַכָּה דְרָבִיָּה, *participem fecit viarum suarum*. The sense of מִשְׁרַכָּה may be deduced from the Arabic verb شَرِكَ, *consortem, participem fecit*. These words have been very improperly joined with the preceding verse. It is manifest that בְּכֶרֶה קֵלָה must (for, according to the rules of syntax, פֶּרֶה, which is masculine, cannot) be the subject of the feminine verb שִׁאֲפָהּ, and the antecedent of the feminine pronouns which follow. The impossibility of restraining one of those fleet animals, when hurried away by the impetuous call of nature, is represented as a parallel to that unbridled lust and eagerness with which the people of Judah ran after the gratification of their passion for idolatry, which is called "spiritual whoredom."

*In the desire of her soul*—בְּאֶרֶץ נַפְשָׁהּ. Forty-two mss. and six editions read, with the Masoretes, נַפְשָׁהּ.

*When her heat is over*—בְּהִדְשָׁהּ. Our English versions, both ancient and modern, render, "in her month," which in the margin of the ancient Bible is explained, "when she is with foal." But בְּהִדְשָׁהּ, from the verb הִדִּישׁ "to renew," may be literally translated, "in her renewal," that is, when the heat is abated, and she begins to come about again to the same state as before the fit came on. The LXX. seem so to have understood it, ἐν τῇ ταπεινωσσει αὐτῆς, "when she is humbled." And perhaps it was designed to insinuate to God's people by way of reproach, that they were less governable than even the brute beast, which, after having followed the bent of appetite for a little time, would cool again, and return quietly home to her owners; but the idolatrous fit seemed never to abate, nor to suffer the people to return to their duty; or else it may mean, that when their affairs took a new turn, and became adverse, then would be the time when they, being humbled, would again have recourse to the true God, who alone could save them.

- 25 Keep back thy foot from being unshod,  
And thy throat from thirst.  
But thou hast said, It is past remedy. No ;  
For I have loved strangers,  
And after them will I go.
- 26 As a thief is ashamed when he is taken :  
So have the house of Israel been put to shame,  
They, their kings, and their princes,  
And their priests, and their prophets :
- 27 Who say to a piece of wood, 'Thou art my father ;  
And to a stone, 'Thou hast brought me forth ;  
Surely they have turned unto me the back, and not the face ;  
But in the time of their trouble they will say, Arise, and  
save us.
- 28 But where are thy gods, whom thou hast made for thyself ?  
Let them arise, if they can save thee in the time of thy  
trouble :  
For according to the number of thy cities  
Have been thy gods, O Judah.
- 29 To what end will ye enter into controversy with me ?  
All of you have rebelled against me, saith JEHOVAH.
- 30 In vain have I smitten your children ;  
They have not received instruction.  
Your own sword hath devoured your prophets,  
Like a destroying lion.

---

Verse 25. *Keep back thy foot from being unshod*—This is generally understood to be an advice to abstain from wearing out the shoes by running after idols incessantly, and from thirsting after their worship. But I rather take it to be a warning to beware of the consequences of pursuing the courses they were addicted to; as if it had been said, Take care that thou dost not expose thyself by thy wicked ways to the wretched condition of going into captivity unshod, as the manner is represented, Isaiah xx. 4, and of serving thine enemies in hunger, and in thirst, and in want of the necessaries of life. (Deut. xxviii. 48.) Forty mss. and five editions read, with the Masora, וגרונך.

Verse 26. *And their princes*—Fifteen mss. add the conjunction ו, and read, ושריהם; and so do the LXX. and Syriac.

Verse 27. *Thou hast brought me forth*—The Masoretes propose to read אַתָּה יִלְדַּתְנִי, “Thou hast brought us forth.” But the received reading of the text seems preferable, as it is in uniformity with אָבִי, “my father.”

Verse 30. *Your own sword*—The LXX. and Syriac read simply “the sword,” without the pronoun. But all the collated mss., with the Chaldee and Vulgate, read חֶרְבָּנֶם. The meaning is, that they were so far from turning God's chastisements to their own improvement, that on the contrary they put their prophets to death, who in God's name exhorted them to

- 31 O ye of this generation, behold ye the cause of JEHOVAH :  
Have I been a wilderness unto Israel ?  
Or a land of darkness ?  
Wherefore hath my people said, We are our own masters ;  
We will not come any more unto thee ?
- 32 Can a virgin forget her ornaments ? a bride her attire ?  
Yet my people have forgotten me days without number.
- 33 Why wilt thou direct thy way to the seeking of love ?  
Therefore also have I taught calamities thy ways.
- 34 Also in thy skirts is found blood,  
The lives of poor innocents ;

repentance. See 2 Chron. xxiv. 20, 21 ; xxxvi. 16 ; Neh. ix. 26 ; Matt. xxiii. 30-37 ; Acts vii. 52.

Verse 31. *Behold ye the cause of Jehovah*—דבר here is not to be rendered “the word,” but “the cause” or “case” of Jehovah, respecting the controversy spoken of verse 29. ראו is therefore used with great propriety, taking דבר in this sense ; but it would have been a kind of Catachresis to say, “See the word of Jehovah.”

*A land of darkness*—The Vulgate, and some other interpreters, have rendered מאפליה, ארץ מאפליה, *terra serotina*, “a land backward or late in producing its fruits ;” from the sense ascribed to אפילה, Exodus ix. 32, “late” or “backward grain.” But I prefer “a land of darkness ;” as darkness is often used to denote calamity and distress. See chapter xiii. 16 ; Isaiah v. 30 ; viii. 22. The meaning of the passage is, Have I been wanting to you, whilst ye were under my guidance, in providing you with good things ? Or have I brought you into the gloom of trouble and distress ? Some have supposed מאפליה to have had the sacred name of יה added *augendi significationem causâ* ; but I am apt to think either, that the original reading was מאפל ; or that מאפליה is an adjective from the substantive מאפל.

*We are our own masters*—So רדנו may be rendered ; and in this sense the passage will be found to correspond with what is said, verse 20, “Thou hast broken thy yoke, and burst thy bands, and hast said, I will not be in subjection.”

“רדנו—*Recessimus,*’ *Vulg.* ; *‘Migravimus,’* *Chald.* ; *‘Descendimus,’* *Syr.* ; *quasi legissent* ירדנו, *scil.* *a monte Domini, cui tergum obverterant* ; verse 27. *Præcedit* י. *Forte, ‘Regnamus, felices sumus absque te.’* Confer 1 Cor. iv. 8 ; Psalm. xii. 4.”—SECKER.

Verse 33. *Hæc I taught calamities thy ways*—The Masoretes for למדת adopt למדה, which is countenanced by the LXX., Syriac, Chaldee, Vulgate, and by fifteen mss. and four editions. Nevertheless I prefer the received reading of the text, which implies, that God had directed calamities where to find them, in return for their having addressed themselves to idolatrous pursuits.

“הרעות—*Forte legendum* הרעות, *‘vicinas,’* *scil.* *gentes.*”—SECKER.  
But in this sense, I think, it would have been רעותך.

Verse 34. *Also in thy skirts is found blood*—The LXX. and Syriac seem to have read בכפך “in thy hands,” instead of בכנפך. But all the collated mss. concur in the latter ; and כנפך may signify both the “skirts” of a

- I have not found it in a digged hole,  
 But upon every oak.
- 35 Yet hast thou said, Because I am innocent,  
 Surely his wrath shall turn from me.  
 Behold I will enter into judgment with thee,  
 Because thou sayest, I have not sinned.
- 36 Why wilt thou make thyself exceedingly vile,  
 In repeating over again thy ways?  
 By means of Egypt also shalt thou be put to shame,  
 Even as thou hast been put to shame by Assyria.

garment, and the "outskirts" or "borders" of a city or country; both which senses are here intended, the former being the metaphorical, the latter the literal, sense. For דם the LXX. read דמים; and in one ms. there is an erasure of two letters after דם. The plural verb נמצאו, and the plural affix in מצאתים, require דמים. In the law, "the blood" is said to be "the life" of an animal; (Gen. ix. 4; Levit. xvii. 14; Deut. xii. 23;) so that נפשות here seems to be added exegetically of דמים or דם. And, in like manner, it is obvious that, Gen. ix. 5, את־דמכם אדרש should not be rendered, "the blood of your lives;" but "Your blood, even your lives, will I require."

*In a digged hole*—Thus the LXX., and indeed all the ancient versions, represent the sense of במחצרות, except that the LXX. rather read במחצרות in the plural number, εν διορυγμασι. So likewise our ancient English version, "I have not found it in holes." The meaning of which is this: In the law it is commanded, (Lev. xvii. 13,) that the blood of animals killed in hunting should be covered with dust; in order, no doubt, to create an horror at the sight of blood. In allusion to this command, it is urged against Jerusalem, (Ezek. xxiv. 7,) that she had not only shed blood in the midst of her, but that "she had set it upon the top of a rock, and poured it not upon the ground to cover it with dust;" that is, she had seemed to glory in the crime, by doing it in the most open and audacious manner, so as to challenge God's vengeance. In like manner it is said here, that God had not discovered the blood that was shed in holes under ground, but that it was sprinkled upon every oak, before which their inhuman sacrifices had been performed.

*Upon every oak*—So the LXX. and Syriac rightly render אלה, according to its proper sense in this place. See the note preceding.

Verse 36. *Thy ways*—The LXX., Syriac, and Vulgate read דרכיך, and so do three mss., two of them ancient.

*By means of Egypt also*—The people of Judah seem to have courted the assistance of foreign nations by a sinful compliance with their idolatrous customs. But this measure, it is observed, had already failed them, and they had been disappointed in their expectations from Assyria in the time of king Ahaz, who, as we read, (2 Chron. xxviii. 16–21,) called upon the king of Assyria to help him in his need; but he distressed him only, instead of helping him. In the same manner also, it is here prophesied, they would be served by the Egyptians; whose alliance would only disappoint

37 Yea from hence too shalt thou go forth,  
 With thy hands upon thy head :  
 Because JEHOVAH hath reprobated the objects of thy trust,  
 And thou shalt not prosper in them.

## CHAPTER III.

1 WHILST thou sayest, If a man put away his wife,  
 And she depart from him, and become another man's ;  
 Shall he return unto her again ?  
 Shall not that land be defiled ?  
 Even thou hast played the harlot with many lovers—  
 Yet return unto me, saith JEHOVAH.

them, and make them ashamed of having trusted to so ineffectual a support; and it turned out accordingly. See chapter xxxvii. 7, 8.

Verse 37. *With thy hands upon thy head*—To cover the head was a mark of great affliction. See chapter xiv. 3 ; 2 Sam. xiii. 19 ; xv. 30.

CHAPTER III. Verse 1. *Whilst thou sayest*—In the copies of the LXX. now extant, there is no word in the Greek that answers to לִאמֹר. But that this was not always the case, may be learned from Jerome, who here expresses himself thus : “ *Vulgò dicitur (pro quo LXX. tantum dicitur translulerunt) Si,*” &c. But לִאמֹר is a gerund, *dicendo*, and requires to be constructed with the words that follow, וְאָתָּה נֹכֵחַ רַעִים רַבִּים, thus : “ In saying,” or, “ Whilst thou sayest, or acknowledgedst, that the law of God (Deut. xxiv. 1–4) forbids a man to take to his wife again, whom he had divorced, and who had gone from him, and engaged herself to another ; even thou hast gone from me, and hast had an unlawful commerce with many lovers ; and, of course, hast placed thyself in such a predicament, as to have no reason to expect that I should take to thee again upon any consideration. Yet, after all this, I give thee liberty to return to me, saith JEHOVAH.” The Vulgate subjoins, *et ego suscipiam te*, “ and I will take thee again.” Which words, though not to be found in any copy of the Hebrew text, nor in any other of the ancient versions, are clearly implied. It is observable, that not only the letter of the law is here set forth in the prohibition, “ He shall not return unto her,” or take her again ; but the reason of it is specified, “ lest the land be defiled,” or caused to sin, by the encouragement which such facility in the husband might afford to vice and licentiousness. But, in the present instance, God assumes the authority of a supreme Lawgiver, that of dispensing with his own laws, whenever the good intention of them can be better answered by a different mode of proceeding. We may likewise remark, how well this merciful declaration tallies with what was before declared at the very beginning of this prophecy, (chapter ii. 2,) that God was inclined to remember in favour of his people that tenderness and affection which he bore them in former days, when he at first espoused them, or took them into covenant with him.

“ לִאמֹר—*Fortè deest introductio solennis.*”—SECKER.

- 2 Lift up thine eyes upon the open plains, and see ;  
Where hast thou not been defiled in the highways ?  
Thou hast sat waiting in them like an Arabian in the  
desert ;  
And hast polluted the land by thy whoredoms and by thy  
wickedness.
- 3 And although the showers have been withholden,  
And there hath been no latter rain ;  
Yet thou hast had a harlot's forehead,  
Thou hast resolved not to be ashamed.

Verse 2. *In the highways*—So עֲלֵי-דֶרֶבִּים signifies, chapter vi. 16. And these words I connect with those that go before, as they bespeak the flagrancy of the crime, committed not in a private, retired corner, which would argue some regard to decency at least ; but with the most consummate impudence “in the public ways,” in the face of the whole world, setting all authority, divine and human, at defiance, and corrupting others by the vile example. See Ezek. xvi. 24, 25, 31.

*Like an Arabian in the desert*—Mr. Harmer has cited from a ms. of Sir John Chardin the following lively description of the attention and eagerness of the Arabs in watching for passengers, whom they may spoil :—“Thus the Arabs wait for caravans with the most violent avidity, looking about them on all sides, raising themselves up on their horses, running here and there to see if they cannot perceive any smoke, or dust, or tracks on the ground, or any other marks of people passing along.”—HARMER'S *Observations*, vol. i. chapter ii, observation 7.

Verse 3. *And although the showers have been withholden*—The general import of this passage is, That though God had begun in some degree to chastise his people, (as he threatened, Lev. xxvi. 19 ; Deut. xxviii. 23,) with a view to their reformation, his chastisement had not produced the desired effect ; for they continued as abandoned as before, without showing the least sign of shame or remorse. By “the showers” we are to understand what is otherwise called “the former” or “first rain,” being the first that falls in autumn after a long summer's drought, which is usually terminated in Judea and the neighbouring countries by heavy showers that last for some days. In Judea, according to Dr. Shaw, who, as Mr. Harmer well observes, must have learnt it by inquiries from the inhabitants of the country, the beginning of November is the time of the first descent of rain ; though in other parts of Syria it happens sooner. “The latter rain” is that which generally comes about the middle of April ; after which it seldom or never rains during the whole summer. And, therefore, when at the prayer of Samuel the Lord sent thunder and rain in the time of wheat harvest, as we read, 1 Sam. xii. 17, 18, such an unusual phenomenon, happening immediately according to the prophet's prediction, was justly considered as an authentic sign of his having spoken by the divine authority. But we are not to conclude, as some have done, that between the former and latter rains there was no more rain during the whole winter. The fact is otherwise ; for besides what are sometimes called “the second rains,” which commonly succeed “the first” after an interval of fine

- 4 Wilt thou not from henceforward call upon me,  
*Saying, My father, the guide of my youth wert thou?*  
 5 Shall displeasure be kept in view for ever?  
 Or shall there be a marking of offences for evermore?  
 Behold, thou hast spoken and done,  
 Thou hast wrought wickedness, and hast prevailed.

weather for a number of days, the winter months are more or less indiscriminately wet, as may be collected from sundry passages in Scripture, as well as from the accounts of travellers, who have been in those parts. However, the former and latter, or, as we may call them, the autumnal and vernal, rains are particularly distinguished, because that on the regular returns of these the plentiful harvests essentially depend; the former being absolutely requisite for seed-time; and the latter for filling the ears of corn before the harvest comes on. I say, the former for seed-time; for Mr. Harmer very justly reproves those who suppose the former rain not to come till after sowing, to make the seed take root; for the Arabs of Barbary, he says, break up their grounds after the first rains, in order to sow wheat; and the sowing of barley, &c., is still later; and at Aleppo, too, the ploughing does not commence till after the rainy season is come. And we may fairly presume the case to be the same in Judea, since after the long dry weather the parched ground would naturally require some previous moistening, before it could be put in fit order for receiving the seed. But not only the crops of grain must suffer by the suspension or failure of either the first or latter rains, or of both; but by the uncommon lengthening of the summer drought the pasturage would fail for the cattle, and the fountains and reservoirs, or cisterns of waters, from whence the people of that country had their chief or only supply, would be exhausted and dried up; so that there would be at least as much danger of perishing by thirst as by famine. See HARMER'S *Observations*, vol. i. chap. i., "concerning the weather in the Holy Land."

Verse 4. *Wilt thou not from henceforward call upon me*—קראת must needs be wrong. Twenty-one mss. and three editions read according to the marginal correction in Van der Hooght's edition קראת. But I rather think that by a transposition of letters we should read הקראי, which is favoured by the Chaldee and Syriac versions, by one ms. which reads קראי, and another that reads קרא. One ms. reads את קראת, which would amount to the same sense, קראת being the feminine participle present.

Verse 5. *Shall displeasure be held in view for ever?*—Both הינטיר and ישמר are passive verbs in the third person singular of the future, taken impersonally. נטר signifies to "keep the eye fixed" on an object, as upon a mark of displeasure, with a settled design of avenging; see verse 12; and שמר, to "note" or "mark" faults, with a like view to punishment. See TAYLOR'S *Hebrew Concordance* on both these words.

*Behold, thou hast spoken and done*—All the ancient versions appear to have read דברת instead of דברתי, and so do twenty-eight mss., (two of them ancient,) and five editions either in the text or margin. God had by his prophets endeavoured to dissuade his people from going on with their

6 JEHOVAH also said unto me in the days of king Josiah ;  
 Hast thou seen what revolted Israel hath done ? She hath  
 gone upon every high mountain, and to the foot of every green  
 7 tree, and hath played the harlot there. And I said after she  
 had done all these things, Return thou unto me. But she  
 8 returned not. And her faithless sister Judah saw it. And I  
 saw, when because of all the adulteries, which revolted Israel  
 had committed, I had put her away, and had given her a bill  
 of divorce, that her faithless sister Judah was not afraid, but  
 9 went and played the harlot also herself. And it came to pass,

evil courses, but his arguments had no weight with them ; they continued to do as they had said or resolved ; they carried their wicked thoughts into execution, in spite of all that was urged to the contrary.

*And hast prevailed*—For *והוכלי* it is obvious we should read *והוכלי*, as well as *והעשי*. It properly signifies, “Thou hast carried thy point in the contest.” See chapter xx. 7.

“והוכלי”—‘And hast prevailed.’—SECKER.

Verse 6. Here begins an entire new section or distinct prophecy, which is continued to the end of the sixth chapter. The charge of hypocrisy upon Judah, at the tenth verse of this chapter, points out the date of this prophecy to have been in the reign of Josiah, and some time after his eighteenth year, when the people, under the influence of their good king, were professedly engaged in measures of reformation ; which, however, are here declared to have been insincere.

This prophecy consists of two distinct parts. The first part contains a complaint against Judah for having exceeded the guilt of her sister Israel, whom God had already cast off for her idolatrous apostasy. (Verses 6–12.) The prophet is hereupon sent to announce to Israel the promise of pardon upon her repentance, and the hopes of a glorious restoration in after-times, which are plainly marked out to be the times of the gospel, when the Gentiles themselves were to become a part of the church. (Verses 12–21.) The children of Israel, confessing and bewailing their sins, have the same comfortable assurances as before repeated to them. (Verse 22—chapter iv. 2.)

In the second part, which begins chapter iv. 3, and is prefaced with an address to the people of Judah and Jerusalem, exhorting them to prevent the divine judgments by a timely repentance, the Babylonian invasion is clearly and fully foretold, with all the miseries which it would be attended with ; and the universal and incorrigible depravity of the people is represented at large, and pointed out as the justly provoking cause of the national ruin.

Verse 7. *Saw it*—*והראה*. Nineteen mss. and three editions read with the Masoretes *והרא*, omitting the *ה* ; which, however, may be the pronoun affix, “it.”

Verse 9. *And it came to pass*—Four mss., two of them ancient, and one edition, read *ויהי*. By *מקל זנותה* I take to be meant, that she was not



through the wantonness of her prostitution, that she polluted the land, and committed adultery with stone and with wood.  
 10 And also after all this, her faithless sister Judah returned not to me with her whole heart, but feignedly, said JEHOVAH.  
 11 Therefore said JEHOVAH unto me, Revolted Israel hath justified  
 12 fied herself more than faithless Judah. Go and proclaim these words towards the north, and say,

RETURN, O revolted Israel, saith JEHOVAH,

I will not look down upon you with a lowering brow ;

For I am merciful, saith JEHOVAH,

I will not keep displeasure in view for ever.

13 Only acknowledge thine iniquity,

That thou hast rebelled against JEHOVAH thy God ;

And hast been liberal of thy ways to strangers,

Under every green tree ;

And ye have not hearkened unto my voice, saith JEHOVAH.

14 Return, O revolted children, saith JEHOVAH,

For I have been a husband among you :

nice in the choice of the objects, but was ready to prostitute herself to all that came in her way ; that is, she eagerly fell in with all kinds of idolatrous worship indiscriminately, descending so low as to images of wood and stone.

Verse 11. *Hath justified herself*—צדקה נפשה ; “Hath appeared righteous in comparison with Judah.” A phrase of the like sort occurs, Luke xviii. 14 ; where the humble penitent publican is said to have gone down to his house justified rather than the proud presumptuous pharisee.

Verse 12. *Towards the north*—Assyria and Media, where the ten tribes of Israel were disposed of by their conqueror, who carried them into captivity, lay to the north of Judea.

*I will not look down upon you with a lowering brow*—לֹא יֵאָפֵיל פְּנֵי בְנֵי—Literally, “I will not let my countenance fall upon you.” So when Cain was wroth, it is said, that “his countenance fell,” וַיִּפֹּל פָּנָיו. (Genesis iv. 5.) On the contrary, “the lifting up of the countenance upon” any person denotes favour and good-will towards him. See Num. vi. 26.

*I will not keep displeasure in view for ever*—לֹא אֶטּוֹר לְעֵינַי. See verse 5.

Verse 14. *For I have been a husband among you*—The covenant between God and his people is often represented as a marriage contract ; see note on chapter ii. 2. When therefore God says here, that he had been, or had acted the part of, a husband among them, he means to remind them, that he had fulfilled the covenant on his part, by protecting and blessing them, as he had promised when he engaged to be their God. And, therefore, as they had never any reason to complain of him, he urges them to return to their duty, and promises, in that case, to be still kinder to them than

- And I will take you one out of a city, and two out of a tribe,  
 And I will bring you to Sion.  
 15 And I will give you rulers after mine own heart,  
 And they shall rule you with knowledge and discretion.  
 16 And it shall be, when ye shall have multiplied and increased  
 in the land,  
 In those days, saith JEHOVAH,  
 They shall no more say, The ark of the covenant of  
 JEHOVAH,  
 Nor shall it be the delight of their heart,  
 Nor shall they remember it, nor shall they care *about it*,

before. See the words, יִאֲנֵכִי בְעֵלְתִּי בֹם, chapter xxxi. 32, and the note there.

*And I will take you one out of a city, &c.*—This, undoubtedly, relates to their call into the Christian church, into which they were brought, not all at a time, nor in a national capacity, but severally as individuals, here and there one. So it is said, “And ye shall be gathered one by one, O ye sons of Israel.” (Isaiah xxvii. 12.)

Verse 15. “דַּעַת וְהִשְׁבִּיל—*Non scientiâ, sed scienter pascent. Confer* cap. x. 21; Isaiah lvi. 11.”—SECKER.

Verse 16. *They shall no more say, The ark of the covenant*—Here God comforts the Jews with an assurance, that, though upon their return to him they might not find themselves in possession of exactly the same privileges as they had before, they should be no losers, but should receive ample indemnification, so as to leave them no just cause of regret. The ark of the covenant was the visible seat of God’s residence among his people; it was, therefore, the object of their boast; but after the destruction of the first temple they had it no more. But, to compensate this loss, they are told in the next verse, that “Jerusalem should be called the throne of JEHOVAH;” to which not the Jews only, but “all nations, should resort.” By Jerusalem is probably meant the Christian church. See Gal. iv. 26; Rev. xxi. 2, 3. The greater privileges of this latter would, of course, supersede all boast on account of those which had belonged to the Jewish church at any time.

*Nor shall it be the delight of their heart*—Literally, “Nor shall it ascend upon, or near, the heart;” וְלֹא יַעֲלֶה עַל־לֵב. That the import of the phrase is such as I have represented, may be seen by comparing several passages of Scripture, where it occurs. See afterwards chapter vii. 31; xliv. 21. What value the Israelites set upon the ark, how much they were attached to it, appears from their concern when it fell into the hands of the Philistines; (1 Sam. iv. 11–22; vii. 2;) the joy on its being brought into the city of David; (2 Sam. vi. ;) and the public festivals and gladness on its being placed in the temple by Solomon. (1 Kings viii.)

*Nor shall they remember it*—They shall forget the less, in contemplation of the greater, benefit. So Isaiah lxi. 17. God says, that when he creates

Nor shall it be made any more.

17 At that time shall Jerusalem be called the throne of  
JEHOVAH ;

And all nations shall resort to it in the name of JEHOVAH ;

And they shall not walk any more after the lusting of their  
evil heart.

a new heaven and a new earth, the former should not be remembered, nor held in any esteem, namely, because of the greater glory of the latter.

*Nor shall they care for it*—פָּקַד signifies to look after a thing which has been long lost or neglected, with a wish or design to recover or restore it. In this sense God is said to have “visited” his people, Exodus iii. 16 ; Luke i. 68. He once again began to concern himself about them. And so it is said of the people, Isaiah xxvi. 16 : “O JEHOVAH, in trouble we have visited thee ;” that is, We, who before neglected thee, in our affliction have turned our thoughts and attention towards thee.

*Nor shall it be made any more*—Commentators have mightily perplexed themselves about these words ; but, surely, in the most literal rendering they have a plain and obvious meaning. The ark, once lost, was never to be made again : And for a good reason, which immediately follows ; because, instead of the ark, Jerusalem itself was to become the seat of God’s residence.

“God directs the Jews, Isaiah xliii. 18, 19, not to remember the former things, when he was going to do a greater new thing. And lxv. 17 says, he creates a new heaven and a new earth, and the former shall not be remembered, nor come into mind. The same words as here. And, Jeremiah, xxiii. 7, says, ‘They shall say no more, The Lord liveth,’ &c. So that this is a smaller blessing effaced by a greater. It doth not appear what the last words, וְלֹא יֵעָשֶׂה עוֹד, mean ; יֵעָשֶׂה signifies, ‘it shall be offered,’ (Num. xxviii. 15, 24,) but with a noun preceding. And it is no where put thus absolutely, without any thing determinate to refer to. R. Isaac understands it, that the Gentiles should not dare to come near the temple where JEHOVAH was, but only to Jerusalem ; p. 227, &c. The Chaldee translates the two last clauses, ‘They shall not be moved, nor make war בִּיה (I suppose, ‘for it,’ that is, the ark) any more.’ לַעֲשׂוֹת הַשְׁבֵּת is to ‘celebrate the sabbath.’ (Exodus xxxi. 16.) I doubt whether יִפְקֹדוּ can signify merely ‘going to see ;’ perhaps *recensebunt*, ‘reckon it up’ among the things belonging to the house of God. But, however this be, forgetting the ark of the covenant seems to refer to the making of the new covenant, chapter xxxi. 31, different from that at coming out of Egypt. Some may think that this was to comfort the Jews for not having the ark after the captivity. It may seem, from verse 12, to relate to Israel in opposition to Judah. But, verse 18, it is said, ‘They shall return together.’ It is commonly understood of a yet future return.”—SECKER.

Verse 17. *And all nations shall resort to it in the name of JEHOVAH*—After these words we find in the Hebrew, לִירוּשָׁלַם, “to Jerusalem ;” but no such word is found in the LXX., Syriac, or Arabic versions. And it is certainly a redundancy, the same being already expressed in אֱלֹהֵיהֶם ; so that it seems to have been an interpolation from the margin, where it had most

- 18 In those days shall the house of Judah go unto the house of Israel,  
 And they shall come together out of the north country,  
 Unto the land which I made your fathers to inherit.
- 19 And when I said, How shall I place thee among sons,  
 And give unto thee the land of desire,  
 The inheritance of the glory of hosts of nations?  
 Then said I, Thou shalt call me, My father;  
 And thou shalt not turn aside from following me.
- 20 Surely as a wicked woman breaketh her faith;  
 So have ye broken your faith towards me,  
 O house of Israel, saith JEHOVAH.

probably been placed by some annotator to point out the antecedent of אֱלֹהִים.

“לֹא-לְשִׁמְךָ—Compare Ezekiel xxxvi. 22: ‘I do not this for your sakes, but לְשִׁמְךָ-קִדְשִׁי.’ Compare also Matt. xviii. 20: συνηγμενοι εις το εμον ονομα.” —SECKER.

Verse 18. *Shall the house of Judah go unto the house of Israel*—The re-union of Israel and Judah, and their joint participation of the blessings of the Messiah’s kingdom, is elsewhere foretold; see chapter xxiii. 6; xxx. 3-9; Isaiah xi. 12, 13; Ezek. xxxvii. 21, 22; Hosea i. 11; Rom. xi. 26. And that in the latter days they shall actually return from their several dispersions, to dwell as a nation in their own land, is declared in such express terms by most of the ancient prophets, that there cannot be a doubt, I think, of its being literally accomplished in due time.

Verse 19. *The glory of hosts of nations*—The land of promise is styled, צִבִּי לְכָל-אֲרָצוֹת, “a glory among all lands,” Ezek. xx. 6. And the phrase here used seems to be of the like import, צִבִּי צְבָאוֹת הוֹיָה, “the glory of hosts, or multitudes, of nations,” that which they esteem glorious. The Paronomasia is a figure the Hebrew writers much delight in. But by “the land of desire,” and “the glory of hosts of nations,” the Christian church, and the privileges of the go-pel-covenant, seem here to be figuratively designed. And the conditions of adoption into the former, and of enjoying the latter, are expressly stated by Christ and his apostles to be the same as are here prescribed, namely, the profession of a true faith in God, and uniform obedience for the time to come. “Thou shalt call me, My father; and thou shalt not turn aside from following me.”

“Or, the heritage of the glory of the hosts of nations, that is, the Lord of hosts. LXX. See LOWTH.”—SECKER. צִבִּי צְבָאוֹת may perhaps be a repetition of the same substantive in the genitive plural, in which case it forms a superlative, according to the Hebrew idiom. See BUXTORF. *Thes.* lib. ii. cap. 3. The heritage of the glory of glories of nations, is the inheritance of that which is held most glorious by nations.

Verse 20. *Surely as a wicked woman breaketh her faith*—מַרְעָה seems to be the feminine of מַרְע, “an evil doer,” or “wicked person,” and is thus to be joined with אִשָּׁה. All the ancient versions express כִּי, the particle of comparison, before בְּנִדָּה; but the ellipsis is also very frequent.

21 A voice hath been heard upon the plains,  
Weeping and supplications of the children of Israel ;  
Because they have perverted their way,  
They have forgotten JEHOVAH their God.

22 Return, O revolted children,  
I will heal your apostasies.—  
Behold we come unto thee,  
For thou art JEHOVAH our God.

23 Surely hills are lies, the tumult of mountains ;  
Surely in JEHOVAH our God is the salvation of Israel.

24 But that thing of shame hath devoured the substance of our  
fathers from our youth ;

Verse 21. *A voice hath been heard upon the plains*—Why שפיים or שפיים is interpreted “plains” rather than “high places,” may be seen at large in the note on chapter iv. 11. The people are here represented as assembled together on a great plain, confessing and bewailing their idolatries, and the evils thereby occasioned. All the ancient versions seem to have read בכי ותחנוני.

Verse 22. *I will heal your apostasies*—For ארפא twenty-nine mss., (nine of them accounted ancient,) and three editions, read ארפא, besides five mss., in which the ה is upon a rasure. The LXX., Syriac, and Vulgate read the same; and it is further justified by Hosea xiv. 5. “I will heal your apostasies” means, I will take away the guilt of them.

*Behold we come unto thee*—What follows to the end of the chapter is spoken in the name of the Israelites, accepting the divine invitation, acknowledging the vanity of their misplaced trust, and professing the deepest contrition and shame for their misbehaviour.

Verse 23. *Surely hills are lies, the tumult of mountains*—Instead of לְשָׁקֶר, both the Syriac and Vulgate seem to have read גִּבְעוֹת. This will render the passage clear and consistent with the context. The people acknowledge that the hills, the places sacred to idolatrous worship, and the tumultuous rites with which that worship was accompanied, (see 1 Kings xviii. 26, 28,) were mere impostures, deceiving and disappointing those that trusted in them; whereas JEHOVAH was indeed the author of salvation to his people.

“מגבעות—οι βουνοι, LXX. *Vulg., Syr. Unde expeditur sententia—‘The hills, the multitude of mountains are a lie.’*”—SECKER.

Verse 34. *That thing of shame*—הבשת, meaning the idol whom they worshipped, called by the same name, chapter xi. 13; Hosea ix. 10; and with good reason, because, in return for all the expense and pains bestowed upon it, it only frustrated the hopes of its votaries, and, as it follows in the next verse, left them mortified with disappointment, and overwhelmed with disgrace, for having deserted the service of a Being that could have saved them, in pursuit of so vile and worthless an object.

*The substance*—עֲבָדָה properly signifies “labour” and “toil;” but is here put by metonymy for “the substance” acquired by toil.

- Their sheep, and their oxen,  
 Their sons, and their daughters.  
 25 We shall lie down in our shame,  
 And our ignominy will overwhelm us ;  
 Because we have sinned against JEHOVAH our God,  
 We and our fathers from our youth even until this day,  
 And have not obeyed the voice of JEHOVAH our God.

## CHAPTER IV.

- 1 IF thou wilt turn again, O Israel,  
 Saith JEHOVAH, unto me shalt thou return ;  
 And if thou wilt put away thine abominations,  
 From before me shalt thou not be removed :  
 2 But thou shalt swear, As JEHOVAH liveth,  
 In truth, in judgment, and in righteousness ;  
 And the nations shall bless themselves in him,  
 And in him shall they glory.  
 3 SURELY thus saith Jehovah  
 To the men of Judah and to Jerusalem ;
- 

CHAPTER IV. THE two first verses of this chapter ought not to have been separated from the foregoing ; being spoken in reply to the confession of the people of Israel, and concluding that part of the prophecy which respected them.

Verse 1. *Unto me shalt thou return*—The meaning is, that upon their conversion they should be accepted, and received again into the bosom of God's church, from which they had before apostatized.

*From before me shalt thou not be removed*—Ten MSS., (four of them ancient,) together with the Syriac, Chaldee, and Vulgate, read אֵל for אֱלֹהִים. And the parallelism of the lines seems to require it so.

Verse 2. *But thou shalt swear, As JEHOVAH liveth*—This is as much as to say, Thou shalt be of the number of those that worship the true God. For an oath is one of the most solemn acts of religious invocation ; and, therefore, God's people are expressly charged to swear by his name, and by no other. (Deut. vi. 13 ; x. 20 ; Josh. xxiii. 7.) And to "swear by JEHOVAH" is used as synonymous with the profession of his true religion, Isaiah xix. 18. The words which follow regard the propriety of the performance of this religious act ; that the matter be strictly true, and the occasion great and important ; either a case of judgment, or judicial decision, where, as the apostle says, "an oath for confirmation is an end of all strife ;" Heb. vi. 16 ; or of righteousness, where some of the great and valuable purposes of truth and moral goodness are to be served ; as we see it frequently applied by St. Paul in his gospel ministry. (Rom. i. 9 ; ix. 1 ; 2 Cor. xi. 31 ; xii. 19 ; Gal. i. 20, &c., &c.)

Break up your ground in tillage,  
And sow not among thorns.

- 4 Be ye circumcised unto JEHOVAH,  
And take away the foreskins of your hearts,  
O ye men of Judah, and ye inhabitants of Jerusalem ;  
Lest my wrath go forth like fire,  
And it be kindled that none can quench it,  
Because of the evil of your doings.

- 5 Declare ye in Judah,  
And in Jerusalem publish ye, and say ;  
Sound ye the trumpet in the land,  
Proclaim throughout, and say,  
Gather together, and let us enter into the fortified cities.

- 6 Set up a standard in Sion,  
Retire in a body, make no stand ;  
For I am about to bring evil from the north,  
Even a great destruction.

- 7 A lion is gone up from his thicket,  
And a destroyer of nations is on his way ;  
He is gone forth from his place to make thy land a desolation ;

Verse 3. *Break up your ground in tillage*—נִירָו לְכֶם נִיר. The same words occur, Hosea x. 12. נִיר primarily signifies “a light,” or “lamp;” hence it is applied to denote ploughing, or tillage, the ground being turned up to the light, and cleared from the weeds and thorns that overshadowed it. The metaphor, then, may be easily understood: “Clear away all corrupt habits and practices, which, if suffered to grow, will choke and destroy every good seed or virtuous principle which may be sown in your hearts.” See Matt. xiii. 7.

Verse 4. *Be ye circumcised*—Circumcision, as well as baptism, had a moral import, and denoted the obligation of putting away all sinful lusts of the flesh, every irregular and inordinate affection and appetite. Compare Deut. x. 16 ; xxx. 6 ; Rom. ii. 29 ; Col. ii. 11.

Verse 5. *Sound ye*—Twenty-eight mss., (six of them ancient,) and four editions, with the LXX., Syriac, and Chaldee versions, confirm the Masoretic reading, תִּקְעוּ, without the conjunction ו.

*Proclaim throughout*—מֵלֵא signifies “to do a thing fully or completely;” so that מֵלֵא קָרָא taken together may signify, “Proclaim fully,” or “everywhere, throughout the land.”

“מֵלֵא—*Fortè, Confirmate.* Confer 1 Reg. i. 14. *Fortè, cum sequatur* ו, *legendum* מֵלֵא. Confer cap. xii. 6.”—SECKER.

Verse 6. *A standard*—The LXX. render נֶס “flight;” but it certainly means a standard set up for the purpose of drawing people together.

*“Retire—‘Hasten.’* Compare chap. vi. 1 ; Exodus ix. 19 ; Isaiah x. 31.”—SECKER.

Thy cities shall be ruined, so as to be without inhabitant.

- 8 For this cause gird on sackcloth, lament, and wail,  
Because the fierce anger of JEHOVAH is not turned away  
from him.

- 9 And it shall come to pass in that day, saith JEHOVAH,  
The heart of the king shall fail, and the heart of the  
princes ;  
And the priests shall be astonished, and the prophets shall  
wonder.

- 10 Then said I, Alas ! O Lord JEHOVAH !  
Surely thou hast altogether deceived this people and Jeru-  
salem,

Verse 7. *Shall be ruined*—The word in the original is רָצִינָה; but its authenticity is much to be questioned, as נָצַח, from whence it should be derived, does not seem capable of a sense suitable to this place. One ms. reads רָצִינָה; in another the ' is upon a rasure; and two mss. read רָצִינָה. I should think the true reading may have been רָצִינָה, from רָצַח, which verb is used, verse 26, and frequently elsewhere, by this prophet, in the sense here required. The LXX. render by a word exactly of the same import, καθαιρεθησονται. Or it may have been רָצִינָה, which is the word used by the Syriac and Chaldee. By the "lion" is undoubtedly meant Nebuchadnezzar, king of Babylon. See chap. i. 17.

Verse 8. *Is not turned away from him*—Here כִּמְנוּ is ambiguous, as it may signify either "from him," or "from us." I think it rather means that God's anger was not gone from him, but still continued to burn fiercely within him. So שָׁב is used, as I apprehend, Isaiah v. 25; anger being represented as an accidental quality in God, coming and going according as the provocation is present or removed. The LXX. and Syriac render, "from you;" the Chaldee and Vulgate, "from us."

"Verse 10. *Surely thou hast greatly deceived*, &c.—אֶבֶן is never used interrogatively; הֲשֵׂא הֲשֵׂא must therefore mean, 'Thou hast permitted to be deceived.' But then לֹאמַר must not mean, as it most naturally should, by God's saying, but, by the false prophets saying; who yet are not mentioned here. The Chaldee expresses them; the Syriac puts it, 'I have deceived this people, and have said.' But this changes the reading; and Jeremiah could not have said it; nor could he well have believed, nor doth he say here that he believed, others who had said it. He must surely know the contrary from Isaiah. He complains of the false prophets, (chap. v. 12, &c.), and charges one with being such; (chap. xxviii. 15;) yet pleads what they had prophesied, (chap. xiv. 13,) as if he had some belief of it. There God sets him right, but not here."—SECKER. The difficulties above stated may, I think, admit of the following solution. If we examine the force of אֶבֶן, we shall find that it does not positively affirm, but, as it were, draws an inference from appearances. Thus, when Jacob awaked from his heavenly vision, he infers, אֶבֶן, "Surely the Lord is in this place." (Gen. xxviii. 16.) Again, Moses, on the Israelite's reproaching him with



Saying, Ye shall have peace ;  
Although the sword penetrateth to the very quick.

11 At that time shall it be said concerning this people, and  
concerning Jerusalem ;  
A wind that scorseth the plains in the wilderness

having killed the Egyptian, infers that the matter was become public : “ Surely this thing is known.” (Exodus ii. 14.) And so Agag, when brought to Samuel, says, “ Surely the bitterness of death is past.” (1 Sam. xv. 32.) In like manner Jeremiah does not charge God absolutely, but states, from appearances, that God’s promise was not likely to be fulfilled ; hoping, no doubt, that God would set him right. This is accordingly done in the answer ; in which God does not deny the promise, whensoever made, but plainly intimates what he elsewhere expressly declares, (chap. xviii. 9, 10,) that all such promises on his part are only conditionally to be performed : For he still insists that, instead of peace, he should visit his people with very sore calamities ; but that it was their own wickedness that would occasion their sufferings, since he was ready to deal otherwise by them, if their behaviour would admit of it. Compare, especially, verses 14, 18.

Verse 11. *As the wind that scorseth*—Of the malignancy of the south wind blowing over the deserts of Arabia, travellers have given dreadful accounts ; the effect of this wind is not only to render the air extremely hot and scorching, but to fill it with poisonous and suffocating vapours. It sometimes becomes a whirlwind, raising up large quantities of sand, so as to darken the air, and, not seldom, to bury, underneath, the unfortunate traveller. The most violent storms that Judea was subject to came from that quarter. See Bishop Lowth’s note on Isaiah xxi. 1, and Mr. Harmer’s citation from MAILLET’S *Memoirs*, chap. i. obs. 16.

*The plains in the wilderness*—I know not why our translators have constantly rendered שפִּיִּם, or שפִּיִּם, “ high places.” Taking all the texts together where the word occurs, we shall find this sense very little countenanced by the ancient versions ; and it is still less by etymology. The verbs שָׁפָה and שָׁפָה, both in Syriac and Chaldee, signify, “ to render smooth,” by shaving, filing, or rubbing, &c. In Hebrew, וּשְׁפִי, (Job xxxiii. 21,) being applied to the bones of an emaciated body, is rendered by the Vulgate, *nudabuntur*, “ shall be left bare.” And עַל הַר נִשְׁפָּה, (Isaiah xiii. 2,) which our English translators have rendered, “ upon the high mountain,” the LXX. have translated, ἐπὶ ὄρους πεδιῶν, “ upon a mountain with a plain surface,” clear from trees that might intercept the view of the signal placed on it. Hence, I conceive that שפִּיִּם, or שפִּיִּם, may more properly be understood to denote “ open plains,” in contradistinction to woodland. מִדְבָּר sometimes signifies no more than an extensive tract of waste, uncultivated common, appropriated to pasturage ; and as this may consist of both open down and woodland, שפִּיִּם בַּמִּדְבָּר may denote the former, and, I think, evidently does so, chap. xii. 12. But by מִדְבָּר is sometimes meant the great desert lying to the south of Judea ; and as that was the place chiefly annoyed by the hot scorching wind above mentioned, I am inclined to think that שפִּיִּם בַּמִּדְבָּר here mean the unsheltered plains of that desert.

*Shall come toward the daughter of my people, not to winnow, nor to cleanse ;*

12 A full wind for a curse shall come at my bidding ;  
Now even I will proceed judicially with them.

13 Behold, like clouds shall he come up,

*Shall come toward the daughter of my people*—The verb יבוא, which follows in the next verse, is equally subservient to the nominative רוח צה here, as to רוח מלא there ; I have, therefore, expressed it in both places, because the nature of the English language will not admit of such an elongation of the verb, though the Hebrew may.

Verse 12. *A full wind for a curse shall come*—Our translators, with the Vulgate, have rendered מאלה, “from these” (high places, שפיס); but if the scorching wind be, as before observed, the south wind, blowing over the plains in the desert, then, coming from those plains, it would come from the south. But it is expressly said, (verse 6,) that the evil should come from the north ; consequently, though the calamity coming upon Jerusalem might be compared to such a malignant wind, it would not have been said to come from that quarter. Grotius, Michaëlis, and others render, with the Syriac, מאלה, “stronger than these,” namely, stronger than those winds which serve for the before-mentioned purposes of winnowing and cleansing. But I hardly think this construction justifiable ; I am more inclined to construe אלה, “a curse ;” but not rendering מאלה, as some have done, *plenus maledictione*, because I question whether מלא is ever followed by כ in this manner. But, as in the preceding verse, the end for which the wind should come is expressed negatively, “not to winnow nor cleanse ;” so here, מאלה seems to denote, positively, its mischievous purpose : It shall come “for a curse.” That the particle כ has this force, see Ezek. xlviii. 29.

“מאלה—Omittunt LXX.; et potuit oriri ex voce præcedente. Paraphrasticè Chald. Legendum putat Lud. Cap. מאלה, ‘maledictione.’ Sed non construitur (ni fallor) מלא cum כ, nisi ut notetur locus unde aliquid impletur ; ut Isai. ii. 6.”—SECKER.

*At my bidding*—לי, “by,” or “through me,” or, “according to my direction,” “disposition,” or “appointment.” So Isaiah, xxix. 2, ויהיה לי, כאריאל, “But it shall become, through me,” (or, according to my appointment,) “as Ariel.” See also chap. xv. 8 ; xxii. 6 ; xxxi. 38. And that the wind spoken of was of God’s appointment, coming, not to him, but from him, for a judicial purpose, is apparent from the words that follow.

“לי ‘to me,’ or, ‘for me,’ ‘at my command.’ Or לי may be pleonastical, as chap. v. 5.”—SECKER.

*Now even I will proceed judicially with them*—גם אני is emphatical, and seems to have an eye to the charge brought by Jeremiah, (verse 10.) of God’s having promised his people peace ; instead of which, God declares that even he himself, who was supposed to have made the promise, would, notwithstanding, proceed, in a judicial way, to punish them for their wickedness. See note on chap. i. 16.

Verse 13. *Shall he come up*—That is, the person designed by the lion, and

- And as a whirlwind his chariots ;  
 Swifter than eagles are his horses,  
 Woe unto us ! for we are laid waste.
- 14 Cleanse thy heart from wickedness,  
 O Jerusalem, that thou mayest be saved.  
 How long shall there harbour within thee  
 The devices of thine iniquity !
- 15 For a voice declareth from Dan,  
 And publisheth iniquity from mount Ephraim.
- 16 Proclaim ye unto the nations, Behold !  
 Publish ye concerning Jerusalem,  
 That watchers are coming from a far country,  
 And they shall lift up their voice against the cities of Judah.
- 17 Like keepers of fields are they round about her,  
 Because she hath rebelled against me, saith יְהוָה.

the destroyer of nations, (verse 7,) namely, the king of Babylon. Compare Isaiah v. 26-28.

Verse 14. *The devices of thine iniquity*—For מַחֲשָׁבוֹת, the ancient Bodleian ms. and four more read מַחֲשַׁבָּת, in the singular number, which, indeed, agrees better with חֲלִין. But all the ancient versions render both the nominative and the verb in the plural; and therefore I am more inclined to think that חֲלִין is used in the singular, according to an Hebrew idiom, which admits of a verb in the singular joined with a plural subject taken distributively. Buxtorf. *Thes. Gram.*, lib. ii. cap. 10.

Verse 15. *For a voice declareth from Dan, &c.*—In respect to the sense of this verse, I think differently from the generality of interpreters, who conceive אֶן to mean the calamitous invasion of the Chaldean army, the news of which reached Jerusalem first from Dan, and afterwards from Mount Ephraim, in the order of their march thitherward; others have supposed an allusion to the idolatry set up by Jeroboam in Bethel, a city of Ephraim, and in Dan, which proved the ruin of the kingdom of Israel in the end. But I rather think that אֶן simply and properly denotes the iniquity or idolatry of Judah, as in the preceding verse, which is hereby intimated not to have been a secret or unknown transaction, but as public and notorious as if it had been proclaimed upon the frontiers. Dan and Ephraim were tribes bordering upon the kingdom of Judah, northwards; and as the crime was thus public, for this reason, as it should seem, it is directed, in the next verse, that the neighbouring nations should be made acquainted with its punishment also, for the sake of example.

Verse 16. *Watchers*—By “watchers” are meant besiegers, placing sentinels round the city, to prevent any from coming in or going out; and keeping the place in continual alarm, by shouts of war.

“הִנֵּה—*Sic Versiones. Fortè tamen legendum הִנֵּה; nisi alibi הִנֵּה cum imperativo conjungatur.*”—SECKER.

“*Publish ye*—Or, Publish it: watchers come against Jerusalem.”—SECKER.

Verse 17. *Like keepers of fields*—Mr. Harmer cites from Sir John

- 18 Thy way and thy doings have brought a curse upon thee ;  
Such is thy calamity ; for it is bitterness ; for it is a plague  
even unto thy heart.
- 19 My bowels, my bowels are pained, the walls of my heart ;  
My heart is troubled within me ; I cannot be silent ;  
Because I have heard the sound of the trumpet,  
My soul the alarm of war.

Chardin's ms. the following remark on this place :—" As in the east pulse, roots, &c., grow in open and unenclosed fields, when they begin to be fit to gather they place guards,—if near a great road, more ; if distant, fewer ;—who place themselves in a round about these grounds, as is practised in Arabia." (Chap. v. observ. 15.)

Verse 18. *Such is thy calamity ; for it is bitterness, &c.*—In the preceding line, אִלָּה is rendered "a curse;" and such the evil or calamity brought upon Jerusalem by her wickedness is here proved to be, as being attended with all those bitter and afflictive effects which the nature of a curse implies.

Verse 19. *My bowels, my bowels are pained*—For אוֹחֹלָה, the Masoretes read אוֹחִילָה, with the concurrence of eighteen mss. and five editions, besides the Babylonian and Jerusalem Talmud. This, however, can hardly be right, as it is the future Hiphil of יָחַל, "to wait" or "hope for;" a sense which by no means suits this place. But the mss. exhibit other various readings: Two mss. read אִחֹלָה; twenty-two mss. and seven editions, אִחֹלָה; two mss., אוֹחֹלָה; four, אִחִילָה. In one ms. הוּ is upon a rasure; and one reads אִחֹלָה. From these variations the probability of an error may be concluded; and I am inclined to think that it lies principally in the first letter, which, by a mistake frequently made between the characteristics, is put for ה. So אִנְגְּלָתִי, Isaiah lxiii. 3, is an evident mistake for הַגְּבִלָתִי; and הִאֲדָרֶשׁ, Ezek. xiv. 3, for הִהֲדָרֶשׁ. See also אִסָּף for הִסָּף, chap. viii. 13; and אִשְׁכִּיחַ for הִשְׁכִּיחַ, chap. xxv. 3. The true reading in this place I take to be הִחִילוּ, leaving the ה final to be prefixed as an article to קִירוֹת. Nor is this founded on mere conjecture only; for it seems evidently to have been the reading from which the Syriac and Chaldee versions were made, saving only that they seem to have read לִי after the verb. It is also plain, that the LXX., though they render the verb in the first person singular, found a Vau between that and the noun which follows, reading it καὶ τὰ αὐτῆς κίρτια. But אִחִיל וְהִקִּירוֹת, the initial א being changed, as before proposed, becomes, by a different combination of the letters, הִחִילוּ וְהִקִּירוֹת. By "the walls of the heart," is undoubtedly meant the pericardium, a membrane which sits loose about the heart, surrounding and guarding it like a wall. So that the passion of grief, we may observe, is here described as progressive in a climax. It first affects the bowels, next proceeds to the pericardium, approaching nearer to the heart. It then reaches the very heart itself, where becoming too big to be contained, it breaks forth in outward expression.

*I have heard*—The received reading of the text is שָׁמַעְתִּי, for which the Masoretes substitute שָׁמַעַת, with the concurrence of the ancient versions,

- 20 Destruction is come upon the heels of destruction ;  
Surely the whole land is spoiled :  
On a sudden have my tents been spoiled,  
My curtains in an instant.
- 21 How long shall I see the standard ?  
Shall I hear the sound of the trumpet ?
- 22 Surely my people is foolish,  
Me have they not known ;  
Infatuated children are they,  
And they are without understanding :  
They are well skilled to do evil,  
But for doing good they have no knowledge.
- 23 I beheld the earth, and, lo ! disorder and confusion ;  
The heavens also, and there was no light.
- 24 I beheld the mountains, and, lo ! they trembled ;  
And all the hills shook.
- 25 I beheld, and, lo ! there was not a man ;  
And all the fowls of the heavens were fled.
- 26 I beheld, and, lo ! the fruitful field *was become* the desert ;

sixteen mss. and three editions, besides the Jerusalem Talmud. But the former, nevertheless, seems, in my opinion, to be more genuine, as the parallelism of the lines is thereby rendered more complete ; the words, “ I have heard,” in the one, exactly corresponding with, “ my soul hath heard,” in the other.

“ Verse 22. לֹא־יֵדְעוּ—Οι γινόμενοι, LXX. ; *legerunt* יָדְעוּ *ut* Ezech. xvii. 13.”—SECKER.

Verses 23–26. *I beheld the earth*—The images, under which the prophet represents the approaching desolation as foreseen by him, are such as are familiar to the Hebrew poets on the like occasions. (See Lowth *De Sacra Poesi Heb.* Præl. ix., and his note on Isaiah xiii. 10.) But the assemblage is finely made, so as to delineate all together a most striking and interesting picture of a ruined country, and to justify what has been before observed of the author's happy talent for pathetic description. The earth is brought back, as it were, to its primitive state of chaos and confusion ; the cheerful light of the heavens is withdrawn, and succeeded by a dismal gloom ; the mountains tremble, and the hills shake, under dreadful apprehensions of the Almighty's displeasure ; a frightful solitude reigns all around ; not a vestige to be seen of any of the human race ; even the birds themselves have deserted the fields, unable to find any longer in them their usual food. The face of the country in the once most fertile parts of it, now overgrown with briars and thorns, assumes the dreary wildness of the desert. The cities and villages are either thrown down and demolished by the hand of the enemy, or crumble into ruins of their own accord, for want of being inhabited.

And all its cities were thrown down,  
Before the presence of JEHOVAH,  
Before the fierce heat of his anger.

- 27 For thus saith JEHOVAH,  
The whole land shall become a desolation,  
And I will not make an end.
- 28 For this cause shall the earth mourn,  
And the heavens shall be covered with blackness ;  
Because I have spoken, and I do not repent ;  
I have purposed, and will not recede from it.
- 29 At the shout of the horseman, and of the archer,  
Every city fleeth ;  
They are gone into thick woods,  
And they have climbed up upon the rocks :  
Every city is forsaken,  
And there is not a man dwelling in them.
- 30 And against spoiling what wilt thou do ?  
Though thou clothest thyself in scarlet,  
Though thou adornest thyself with ornaments of gold,  
Though thou distendest thy eyes with paint,  
In vain shalt thou set forth thy beauty ;  
Thy paramours have rejected thee,  
They seek thy life.

“גתצו—Εμπειπισμεναι, LXX. *In fine addunt ηφανισθησαν, et sequens כ omittunt ; pro quo fortè legerunt כלו. Confer Job iv. 9.*”—SECKER.

Verse 27. *And I will not make an end*—That is, I will not desist from giving such marks of my indignation. See chap. v. 10, 18.

Verse 28. *Because I have spoken, and I do not repent*—I have followed the order of the words, as represented by the LXX. ; which is undoubtedly their natural order.

Verse 30. *And against spoiling*—Twenty-two MSS. (seven of them ancient) and three editions read ואת, according to the Masoretic emendation, for ואתי. שדור cannot be the participle, as it is represented in the ancient versions ; because, if a participle, it should be feminine שדורה. I take it to be the infinitive verb used as a noun, and governed by the preposition את. “What wilt thou do, or how wilt thou guard thyself against spoiling ?” The same kind of expression occurs, chap. v. 31 ; only the ל is used instead of את.

*Distendest thy eyes with paint*—This alludes to the custom of the eastern ladies, who, esteeming large eyes beautiful, make use of *stibium*, a sort of black paint, which is laid upon the eyelids with a pencil, and, being of an astringent quality, partly contracts the eyelids, and partly by the contrast of colour tends to enlarge the appearance of the white part of the eyes. See Bishop LOWTH'S note on Isaiah iii. 16. The verb, קרע, properly signifies to

- 31 Surely I have heard the cry as of a woman in travail,  
 Distress as of one that bringeth forth a first child,  
 The cry of the daughter of Sion;  
 She sobbeth, she spreadeth out her hands,  
*Saying*, Wo now unto me !  
 For my soul fainteth because of murderers.

## CHAPTER V.

- 1 RUN ye to and fro through the streets of Jerusalem,  
 And see now and know, and seek in her broad places,  
 If ye can find a single man,  
 If there be one that doeth justice,  
 That seeketh truth ; that I may pardon her.
- 2 But though they say, As JEHOVAH liveth,  
 Surely they will swear falsely.
- 3 O JEHOVAH, are not thine eyes towards the truth ?  
 Thou hast smitten them, but they have not grieved ;

“rend” or “tear,” and may denote the use of this process to excess, so as it were to *tear open* the eyes by way of enlarging them.

Dr. Durell has remarked, that the Ethiopians to this day paint their eyebrows with antimony mixed with moist soot. See LUDOLPHI *Hist. Æthiop.* lib. vii. cap. 7.

Verse 31. *She spreadeth out her hands*—Spreading out the hands is the gesture of one displaying the helplessness of her condition, and imploring the aid of others. See Lam. i. 17.

*Ingemit, et duplices tendens ad sidera palmas,  
 Talia voce refert—*

VIRGIL. *Æn.* i. 97.

CHAP. V. Verse 1. *Her broad places*—רחובותיה mean, no doubt, the market places, and other spacious areas in the city, where citizens used to meet for doing business with each other.

Verse 2. *Surely*—Ten MSS., (four of them ancient,) and the first printed edition of the whole Bible in Hebrew, read לכן instead of לבן; the same is also found in the notes of the celebrated edition known by the name of “Minchath-shai.” See DR. KENNICOTT’S *Dissert. Gen.* § 62. In three other MSS. the ל is upon a rasure. לבן is frequently used by this prophet; and is, I doubt not, the true reading here. לבן, however, is sometimes used for “nevertheless;” a sense not unsuitable to this place. See chap. xvi. 14.

Verse 3. *Are not thine eyes towards the truth?*—The eyes, turned upon or towards an object, denote not only a diligent inspection and nice discernment of it, but also an earnest expectation or looking after it. The phrase may here be taken in both senses, that God both seeth and discerneth the truth, and also expects it from others, especially from those who call upon his name in attestation of it.

Thou hast consumed them, but they have refused to receive correction ;

They have made their faces harder than a rock,  
They have refused to return.

4 Then said I,  
Surely these are the meaner sort, who have acted foolishly,  
Because they have not known the way of JEHOVAH,  
The judgment of their God.

5 I will get me unto the great ones,  
And I will speak unto them ;  
For these have known the way of JEHOVAH,  
The judgment of their God.  
But these have in like manner broken the yoke,  
They have burst the bands.

6 Therefore a lion from the forest shall slay them,  
A wolf of the plains shall spoil them,

*But they have refused*—The LXX., Syriac, and Vulgate read ומאנו with the conjunction ו in both places of this verse, where we find only מאנו in the Hebrew. In the first instance the ו seems requisite, in order to support the antithesis ; and there is a trace of it in one ms., which, by an evident mistake in the omission of the מ, reads ומאנו, instead of ומאנו. But in the second instance the Asyndeton seems more according to the prophet's style. Perhaps the omission of the ו in the latter place may have caught the transcriber's eye whilst hē was writing the former.

Verse 4. *The meaner sort*—So רלים properly signifies, and these are properly opposed to הגדלים in the next verse. The misconduct was not chargeable upon the lower orders of men only, who might have erred through ignorance ; the great ones, who had better opportunities of knowing what was right, and what was wrong, were alike sharers in the offence.

*Have acted foolishly*—נואלו. Perhaps we ought rather to read by transposition נואלו ; for “acting foolishly” or “unadvisedly” seems to be the sense here required ; but נואלו from נאל imports to be “fixed” or “resolved upon” a thing simply, without discrimination of good or bad choice. The ancient Bodleian ms., N<sup>o</sup>. 1, and nine more, with three old editions, read נואלו. Thirteen mss. and three editions do the like, Isaiah xix. 13. Twelve mss., besides one in the margin, and the oldest printed edition, read נואלנו for נואלנו ; Numb. xii. 11. ונאלו is found in the text, chap. l. 36 ; where sixteen mss. and two editions have substituted ונואלו. It is possible, that, as some of the most ancient copies read the word without the ו in the middle, the mistake may have been owing to ignorant transcribers, who, thinking to express the word at large, have unskillfully inserted the ו in the wrong place.

Verse 6. *A wolf of the plains*—In the margin of our Bibles, ערבות is rendered “deserts ;” and those wide and extensive plains, or uninclosed commons, seem to be meant, which were used only for sheep-walks and



- A leopard shall watch over their cities ;  
 Every one that goeth out of them shall be torn in pieces ;  
 Because their rebellions are multiplied,  
 Their apostasies are increased.
- 7 How can I pardon thee for this ?  
 Thy children have forsaken me,  
 And sworn by them that are no gods :  
 When I had fed them to the full, they then committed  
 adultery,  
 And assembled themselves in the harlot's house.
- 8 They were libidinous as stallion horses,  
 Every one neighed after his neighbour's wife.
- 9 For these things shall I not visit ? saith JEHOVAH ;  
 And shall not my soul avenge itself of such a nation as this ?
- 10 Go ye up upon her walls, and destroy,  
 And make ye not an end ;  
 Take away her branches,  
 For they belong not to JEHOVAH.
- 11 For they have dealt very unfaithfully with me,

pasturage, and are of course most likely to be infested with wolves. See note on chap. ii. 6. The wild beasts here spoken of are the king of Babylon and his troops. See chapter iv. 7.

Verse 7. *Can I pardon*—Twenty-eight mss. and four editions read, in conformity with the Masora, אסלח for אסלח.

*The harlot's house*—That is, the idol's temple; as adultery means idolatry.

Verse 8. *They were libidinous as stallion horses*—The general sense of the words is here given; the subject admits not of a more particular explanation: מוֹיָנִים may be rendered *armati, armis instructi*; being the participle in Hophal, from יָוִן or יִוֵן, which in Chaldee and Syriac signify, *armat*. This will sufficiently express what is meant by *equi admissarii*, in which all the ancient versions agree. מַשְׁכִּים is the participle present of מָשַךְ *protrahere, extrahere*. מַשְׁכִּים הֵיוּ, *protrahentes erant*.

Verse 10. *Her branches*—הַנְּשִׁיחוֹת is thus rendered, Isaiah xviii. 5. And by "her branches" may be understood the lesser cities of Judah, which are as it were branches of the capital; and which were of course destined to share in her fate. See verse 17; chapter iv. 16. Or else the individuals of the city may be so called; as a city is sometimes considered in the light of a parent, with respect to the citizens, who are called her children or offspring. Compare chapter xi. 16. Hence also we may see what is intended by the direction given in the preceding line, "And make ye not an end;" that is, Cease not to destroy, till ye have cut off both root and branches. See chapter iv. 27. The address is here made to the enemies that were to be brought against Jerusalem and Judah, verse 15.

The house of Israel, and the house of Judah, saith  
JEHOVAH.

- 12 They have denied JEHOVAH,  
And have said, It is not HE;  
Neither shall calamity come upon us,  
And the sword and famine shall we not see:  
13 But the prophets shall be as wind;  
And they have no authority to say,  
Thus shall it be done unto them.

Verse 12. *And have said, It is not He*—לֹא-הוּא—"Not He;" that is, Either he hath not spoken, or, He will not do as the prophets have threatened in his name. Or, they argued like the wicked, who denied God's moral government of the world, Psalm xciv. 7:

For they said, Jehovah will not see,  
Neither will the God of Jacob regard.

"לֹא-הוּא"—Οὐκ ἐστι (fortè, ἐσται) ταῦτα, LXX. *Vel legerunt יהיה, 'erit,' quæ vox extat Eccles. xi. 3. Vel intellexerunt יהיא idem esse quod Chald. יהי. Rectè, ni fallor.*"—SECKER. It seems to me, that הוּא is used to denote a person or being answering to a certain particular character or description, ο αὐτος. Sometimes the character is expressed in words that immediately follow, as, 2 Sam. vii. 28: אַתָּה הוּא הָאֱלֹהִים, "Thou art HE, the God." And, Neh. ix. 7: "Thou art HE, O JEHOVAH, the God, who didst choose," &c. So also, I think, we should render Isaiah lii. 6, thus:—

Therefore my people shall know my name,  
Therefore in that day *they shall know* that I am HE that said, Behold me!

That is, that I am He that manifested myself unto them, namely, in time past. Compare Isaiah lxxv. 1.

But in other cases the character is to be collected from the general tenor of the context; as, chap. xiv. 12; Deut. xxxii. 39; Isaiah xli. 4; xliii. 10, 13; xlvi. 4; xlviii. 12, &c. Accordingly, here we might render according to the general form, "And have said, He is not HE;" but rather, to avoid the seeming identity of the proposition, "He is no such Being;" for it does not appear that they meant to deny the absolute existence of God, but his existing under the particular character of one that would punish them severely for their wickedness.

Verse 13. *As wind*—"That passeth away, and cometh not again." Psalm lxxviii. 39. Such seems to be the meaning of those who represented the prophets to be "like wind;" they insinuated thereby, that after the sound of their words was once gone over, they should never hear any thing more of them.

*And they have no authority to say*—Literally, "And the word is not in them;" meaning the word of prophecy, denouncing such and such calamities against the people.

- 14 Therefore thus saith JEHOVAH God of hosts ;  
Because ye have spoken this word,  
Behold I will make my words in thy mouth as fire,  
And this people as wood, that it may devour them.
- 15 Behold I will bring against you a nation from far,  
O house of Israel, saith JEHOVAH ;  
It is a strong nation,  
It is a nation of great antiquity ;  
A nation whose language thou shalt not know,  
Neither shalt thou understand what they speak.
- 16 Their quiver is as an open sepulchre ;  
All of them are mighty men.
- 17 And they shall consume thy harvest, and thy bread,  
They shall consume thy sons, and thy daughters,  
They shall consume thy sheep, and thy oxen,  
They shall consume thy vine, and thy fig-tree,  
They shall impoverish thy fortified cities,  
In which thou trustedst, with the sword.
- 18 And also in those days, saith JEHOVAH,  
I will not make a finishing with you.
- 19 And it shall be, when ye shall say,  
Wherefore hath JEHOVAH our God done all these things  
unto us ?  
Then shalt thou say unto them,  
Like as ye have forsaken me,  
And have served strange gods in your land ;  
So shall ye serve strangers  
In a land that is not yours.

Verse 14. *As wood*—The ancient Bodleian MS., N<sup>o</sup>. 1, and three more, read לַעֲצֵי, with the ל prefixed. The Vulgate and Chaldee seem to have done so too.

Verse 15. *A nation from far*—This was threatened, in case of disobedience, by Moses, Deut. xxviii. 49. Compare Isaiah v. 26. The antiquity of the Babylonish nation was very great, having been founded by Nimrod. (Genesis x. 10.)

Verse 17. *They shall consume thy sons, and thy daughters*—All the ancient versions so interpret in this place ; and with them our old English translation. It agrees with the prediction of Moses, Deut. xxviii. 32, 41 ; and with that of Ezekiel, xxiv. 21. But we must read יֹאכֵל instead of יֹאכְלוּ, in conformity with the rest of the verse.

Verse 18. *I will not make a finishing with you*—He means, that he had not yet done with them, but had still more evils in reserve for them. See verse 10 ; chapter iv. 27.

Verse 19. *Strange gods*—Literally, “ gods of the stranger.” So, chapter

- 20 Declare ye this in the house of Jacob,  
And publish it in Judah, saying ;
- 21 Hear ye now this,  
O foolish people, and without understanding ;  
Who have eyes, yet they will not see ;  
Who have ears, yet they will not hear.
- 22 Will ye not fear me ? saith JEHOVAH ;  
Will ye not tremble at my presence ?  
Who have appointed the sand a bound to the sea,  
A perpetual ordinance, and it shall not go beyond it ;  
Though it toss itself about, yet shall it not prevail ;  
Though the waves thereof roar, yet shall they not go  
beyond it.
- 23 But this people hath a revolting and rebellious heart ;  
They have revolted, and are gone.
- 24 Neither have they said in their heart,  
Let us now fear JEHOVAH our God,  
Who giveth rain, both the former and the latter, in its  
season ;  
A sufficiency of the appointed things of harvest he secureth  
to us.
- 25 Your iniquities have turned aside these things ;  
And your sins have withholden that which is good from  
you.
- 26 For among my people are found wicked men,

viii. 19, הבלי נכר, "strange vanities," or idols. And בני נכר, "strange children," or, "sons of the stranger," Psalm xviii. 44; Ezek. xlv. 7.

Verse 22. *It shall not go beyond it*—Here all the ancient versions consider יעברנהו as singular; the same word occurs the last in the verse, and there all the ancient versions, except the LXX., render as if they read at large יעברונהו; and it is so represented in two mss. The LXX., Syriac, and Vulgate likewise appear to have read ויתבעש and יוכל, instead of ויתבעשו and יוכלו; and the syntax seems to require the verbs in the singular, the subject being ים, "the sea." The final ו in both these words was probably a mistake of the transcriber, occasioned by finding the same letter at the beginning of the words next in succession.

Verse 24. *Both the former*—I have followed the received reading, ויורה; although the Masoretes read יורה without the conjunction, and so do all the ancient versions, twelve mss., and three editions.

*A sufficiency of the appointed things of harvest*—שבעת, read with the *sin* instead of the *schin*, signifies "fulness" or "sufficiency;" and so both the LXX. and Vulgate render it. הקות signifies, not only "set times," but whatever is regularly assigned or appointed by divine providence; and, in this place, the ordinary and regulated productions of harvest.

Who lie on the watch like the cowering of fowlers ;  
They have set a trap, that they may catch men.

- 27 As a trap cage is full of birds,  
So are their houses full of fraud :  
Therefore are they grown great and rich,  
28 They are waxen fat, and shine.  
Though they have gone beyond the claims of the wicked ;  
They have not maintained the cause,  
The cause of the orphan, so as to make it prosper ;  
And the right of the poor have they not vindicated.

Verse 26. *Who lie on the watch like the cowering of fowlers*—The LXX. and Syriac totally omit the words ישור כשך, and render יקושים “snares,” instead of “fowlers.” But the translation of the Vulgate, *insidiantes quasi aucupes*, at once points out an emendation of the text, and facilitates the explanation of it. For ישור it is probable the original reading was ישורי, which coming from שור, “to look out for prey,” answers to the word *insidiantes* of the Vulgate. שך is derived from שכך, “to sink down,” or cower, as fowlers do when they lay their snares. So that כשך יקושים may literally be rendered, “according to the cowering of fowlers,” the close posture in which they lie in order to conceal themselves.

Verse 27. *As a trap cage is full of birds*—כלב comes from כלב, “a dog ;” and this name was undoubtedly given to the trap-cage, because it served the same purpose as a dog in assisting to catch game. That sort of trap-cage also seems to be alluded to, in which tame birds are put to hop and fly about as a decoy to others.

Verse 28. *They are waxen fat, and shine*—These words are passed over in the LXX. and Syriac. But Aquila, Symmachus, Theodotion, the Chaldee, and Vulgate acknowledge them, as do all the collated mss. The Chaldee and Vulgate add the conjunction ו before עשתי.

*Though they have gone beyond the claims of the wicked*—דברירע seem to signify “the claims of the wicked man,” or, in the phrase of our law, his “declaration” or “count ;” in which the plaintiff states the nature of his case, the quantity of damage sustained by him, and the extent of that redress which he sues for. These words, however, are omitted by the LXX., who connect דין immediately with עברו, and render καὶ παρεβησαν κτησιν. The Syriac hath also done the same. But in this omission they miss of the very scope of the passage ; the design of which is to oppose עברו דברירע to דין יתום, “the suit of the orphan,” and to אביונים, “the right of the poor ;” and to observe the undue partiality shown in the distribution of justice by those who were concerned in it ; they even went beyond the terms of the wicked man’s declaration, procuring him more than he demanded ; but in supporting the just suit of the orphan, and asserting the legal rights of the poor, they were not equally zealous and successful. The particle גם is used in this sense, Neh. vi. 1, and in other places.

*So as to make it prosper*—This is the true sense of the verb ויצליחו, which is in the conjugation Hiphil.

- 29 For these things shall I not visit? saith JEHOVAH;  
Shall not my soul avenge itself of such a nation as this?
- 30 An astonishing and horrible thing hath been wrought in  
the land.
- 31 The prophets have prophesied falsely;  
And the priests have concurred with them;  
And my people have liked it should be so;  
And what will ye do in regard to the consequences thereof?

## CHAPTER VI.

- 1 RETIRE in a body, O ye sons of Benjamin, out of the  
midst of Jerusalem,

Verse 31. *And the priests have concurred with them*—Literally, “have descended upon their hands;” that is, either, They have joined hands with them, or, have fallen with the weight of their authority upon the measures introduced by the others. All the ancient versions have concurred in the general interpretation of these words. The Masoretes have, indeed, pointed ירדו as if it were the future of ירה, “to bear rule;” but the context evidently requires the preter tense, ירדו, *descenderunt*, from ירד.

*My people have liked it should be so*—See Isaiah xxx. 10.

*And what will ye do in regard to the consequences thereof?*—“How will ye guard against or prevent them?” The form of expression is similar to that used before, chap. iv. 30: “And against spoiling what wilt, or canst, thou do?” namely, to ward it off, or secure thyself from it.

“על־ידיהם—על־יד, Prov. xiii. 11, seems to signify, ‘by the hand,’ by the means of labour; which agrees well with the English translation here. Schultens, on Job i. 14, interprets על־ידיהם ‘after their usual manner;’ and confirms that sense by this place, and Ezra iii. 10; 2 Chron. xxix. 27; where על־ידי seems to mean, ‘after the manner of.’ Mudge in *HEATH on Job*, interprets על־יד, ‘by the direction;’ and consequently על־ידיהם, ‘according to their own direction or pleasure.’”—SECKER. Rather, “The priests have gone down according to their direction;” that is, the direction of the prophets; or followed their lead. Compare the note on chap. xxxiii. 13.

“אֶהְבֵּוּ כֵן—*Eadem phrasis occurrit*, Ainos iv. 5. *Confer et hinc* cap. xiv. 10.”—SECKER.

CHAP. VI. Verse 1. *Retire in a body, O ye sons of Benjamin*—Jerusalem was in the lot of the tribe of Benjamin; (Josh. xviii. 28;) on which account the inhabitants are addressed by the name of the children of Benjamin; and are directed to leave the city, which God was about to destroy, and to take refuge in the mountains. Tekoa, according to Jerome, was a little town about twelve miles from Jerusalem; and Beth-haccerem (probably so called from the vineyards round about it) another little town on the same side, but nearer Jerusalem; and both of them in the mountainous

And in Tekoa sound ye the trumpet,  
Also upon Beth-haccerem light up a fire-beacon ;  
For evil is seen coming onwards from the north,  
Even a great destruction.

- 2 The habitation, even the delightful one, have I doomed to  
destruction,  
The daughter of Sion.

parts of Judah, south of the capital. See D'ANVILLE'S *Map of ancient Palestine*.

"Gather yourselves to flee—"Hasten." See chap. iv. 6."—SECKER.

Verse 2. *The habitation, even the delightful one*—Jerusalem is in like manner called simply "the habitation," *נוה*, Isaiah xxvii. 10. And it seems entitled to the name by way of eminence, as the chief residence both of Israel, and of the God of Israel. Accordingly, speaking of the very desolation here intended, the psalmist says, "They have devoured Jacob, and laid waste his dwelling place," *נוהו*. (Psalm lxxix. 7.) It is also called God's habitation, Exodus xv. 13; 2 Sam. xv. 25, &c. And with respect to the epithet annexed, "the delightful one," Jerusalem is frequently spoken of in terms that show it to have been, in a very eminent degree, the object of delight both with God and with man. It was the city which God chose, (1 Kings viii. 44,) the object of his desire, (Psalm cxxxii. 13, 14,) and of his especial love. (Psalm lxxxvii. 2.) And how fond the Jews themselves were of it, appears from the expressions of rapture with which they spoke of it, Psalm xlviii. 2; l. 2; cxxii. 6; and from the grief with which they bemoaned its fall, Psalm cxxxvii; Lam. i. and ii.

"*נאות sunt pascua*. Si *נוה* *idem notat, repetendo præcedentem* ל, *potest legi* להנוה המענגה, '*pascuo amæno*.' Vide verse 3."—SECKER. *נוה* undoubtedly signifies "a sheep-cote or fold;" chap. xxiii. 3; Isaiah lxxv. 10; Ezek. xxxiv. 14; and from the Syriac it seems probable, that for הנוה we should read להנוה. If then we can suppose the two first letters of המענגה to be a mistaken repetition of the two preceding ones, and read להנוה מענגה, the sense will be such as from the context might be expected—

Unto a pleasant sheepfold have I likened the daughter of Sion.

*Have I doomed to destruction*—דמית. This word cannot bear the sense in this place which our translators have given it, because wherever it signifies "to liken," it requires a preposition to precede the noun which denotes the object of comparison. Nor does it appear from the context in what particular the daughter of Sion was likened to a comely and delicate woman; supposing the terms would admit of that construction. I have, therefore, adopted the other sense of דמית, "I have destroyed," which goes directly to the point; the persons by whom, and the manner in which, this destruction was to be accomplished, being immediately subjoined in the words that follow. It properly means, "I have doomed, or decreed, her destruction;" for with God to decree and to do is one and the same thing; the past and future being contemplated alike in the divine mind, and both equally certain as to the accomplishment.

- 3 The shepherds with their flocks shall come to her,  
And they shall pitch their tents against her round about,  
And shall feed each in his quarter.
- 4 Declare ye war against her ;  
Arise, and let us go up at noonday :  
Alas for us ! for the day is upon the decline,  
For the shadows of the evening are lengthened :
- 5 Arise, and let us go up in the night,  
And let us destroy her palaces.
- 6 For thus hath JEHOVAH of hosts said,  
Cut down her timber,  
And raise a mount against Jerusalem :  
She is a city ripe for visitation ;  
Every kind of oppression is in the midst of her.
- 7 As a fountain causeth its waters to issue forth,  
So hath she caused her wickedness to go abroad :  
Rapine and spoil are heard in the midst of her ;  
Sickness and smiting are continually before my face.

Verse 3. *And they shall pitch*—The LXX. and Syriac seem to have read *ותקעו*, the Chaldee *יחקעו*, and one of them at least was in all probability the true reading ; as was also *ורעו*, the reading of the LXX., Syriac, and Chaldee, and of two mss., for *רעו*. The shepherds and their flocks were, no doubt, the Babylonian chiefs with their troops besieging Jerusalem.

“*רעו איש את-ידו*—‘They shall eat up each his part.’”—SECKER.

Verse 4. *Arise, and let us go up at noonday*—The alacrity and eagerness with which the Chaldeans undertake and execute the commission with which they were charged, is described in this and the following verse in a beautiful vein of poetry. Though it was late in the day before they received their orders, they are for beginning their march immediately ; and though it was night before they got to the place, they are unwilling to put off the assault till morning.

Verse 6. *Her timber*—That is, to be employed in the siege. See Deut. xx. 19 ; where the same word *עצה* is used as here. Two mss. read *עציה* ; but the singular number is equally expressive.

*Ripe for visitation*—*הפקד* is the infinitive in Niphal, and *היא העיר* the *הפקד* may literally be rendered, “She is the city to be visited ;” that is, a proper object of punishment ; the reason of which follows in the next words.

*Every kind of oppression is in the midst of her*—For *כלה עשק* read *כל העשק*.

Verse 7. *As a fountain*—The Masoretes read *ביר* for *ביר*, and so do eleven mss. and four editions. But Houbigant conjectures it should rather be *באר*, which in the pronunciation resembles *ביר*. But both in Chaldee and Arabic *ביר* signifies “a fountain.”

*Sickness and smiting*—*חלי ומוכה*. These two words are an Hendiadys, and signify, “sickness occasioned by blows.”



- 8 Be thou reformed, O Jerusalem,  
 Lest my soul be alienated from thee ;  
 Lest I make thee a desolation,  
 A land not inhabited.  
 Thus saith JEHOVAH of hosts ;  
 They shall thoroughly glean as a vine the reliques of Israel ;
- 9 Turn again thine hand, like a grapegatherer, unto the  
 baskets.
- 10 To whom shall I speak,  
 And give warning, so that they shall hear ?  
 Behold their ear is uncircumcised,  
 So that they cannot hearken ;  
 Behold the word of JEHOVAH hath been among them a  
 thing of nought,  
 They take no delight in it.
- 11 Therefore the wrath of JEHOVAH, with which I am filled,  
 I am weary of refraining to pour forth  
 Upon the children in the street,  
 And upon the cabal of young men together :  
 Yea also the husband with the wife shall be taken,  
 The aged with him that is full of days.
- 12 And their houses shall devolve to others,  
 The lands and women likewise ;

Verse 9. *Turn again thine hand unto the baskets*—That is, Take them again into thine hand, and begin the work of gathering, or gleaning, anew. The address is from God to the Chaldeans, exhorting them, like a grapegatherer, to return again after the first time, and pick up those few inhabitants that were left before, like the grape-gleanings, and to carry them also into captivity. The Chaldeans did so, as may be seen, chapter lii. 28–30.

Verse 11. *Therefore the wrath of JEHOVAH, with which I am filled*—אֵת הַמַּחַד appears to me to be the accusative case in the order of syntax following the verb שָׁפַךְ, with an ellipsis of the relative אֲשֶׁר before מִלְאָתִי.

*The children in the street*—That it was the custom for children to be playing in the streets, see Zech. viii. 5, and compare chapter ix. 21. It is also natural for young men to associate in private parties, and there to concert their plans of operation together. סוּר signifies properly such a private consultation or cabal.

*The aged with him that is full of days*—From hence it appears that זָקֵן means only a man that has passed a certain time of life, which may be considered as his zenith, so as from thenceforth to be upon the decline. In contradistinction to whom is placed one who is arrived at what is esteemed the full period of human life ; in respect to which the patriarchs, Abraham, Isaac, David, and Job, are said to have died “full of years” or “days.” See the same distinction made, Isaiah lxx. 20.

- Because I will stretch forth my hand  
 Against the inhabitants of the land, saith JEHOVAH.  
 13 For from the least of them even unto the greatest of them,  
 Every one is wholly addicted to his lust;  
 And from the prophet even unto the priest,  
 Every one practiseth falsehood.  
 14 And they have healed the wound of the daughter of my  
 people superficially,  
 Saying, Peace, peace; when there was no peace.  
 15 Were they ashamed because they had committed abomina-  
 tion?  
 Nay, they were not at all ashamed;  
 Nay, they knew not how to blush:  
 Therefore shall they fall one after another,  
 In the time of their visitation they shall be cast down, saith  
 JEHOVAH.

Verse 13. *Is wholly addicted to his lust*—בָּצַע I take to signify “evil concupiscence” or “lust” in general, in the same extensive sense as *πλεονεξία* is used by the writers of the New Testament for any irregular or inordinate desire, which impels to sinful action. See chapter xxii. 17; li. 13; Psalm cxix. 36; Isaiah lvi. 11; lvii. 17, &c., &c.

Verse 14. *Of the daughter of my people*—The LXX. read only, “of my people,” *συντριμμα του λαου μου*; and בַּת is totally omitted in fifteen mss. and nine editions; in four mss. it is erased; and in one ms. it is upon a rasure. But it is expressed in all the other ancient versions, as it appears also in the parallel passage, chapter viii. 11.

Verse 15. *Were they ashamed*—הוֹבִישׁוּ. Seventeen mss. and one edition here read הוֹבִישׁוּ. In the parallel passage, chapter viii. 12, the reading of the text in Van der Hooght’s edition is הוֹבִישׁוּ; but twenty-four mss. and three editions read there הוֹבִישׁוּ; sixteen mss. and two editions הוֹבִישׁוּ; one ms. הוֹבִישׁוּ. The true reading I take to be הוֹבִישׁוּ, instead of which some transcriber, mistaking the interrogative particle ה for the characteristic of the conjugation Hiphil, inserted ו and י conformably to such mistake.

“הוֹבִישׁוּ. *Nulla interrogationis nota apud LXX., Syr., Chald., Vulg. Deest aliquando ה. Vide NOLD. Alioqui הוֹבִישׁוּ legi poterat. Sed legitur ut hūc, cap. viii. 12.*”—SECKER.

*To blush*—For הוֹבִישׁוּ we should read here, as in the parallel passage, הוֹבִישׁוּ. This is also the reading of eight mss., one of which is the ancient Bodleian, N°. 1. הוֹבִישׁוּ is in Hiphil, and signifies to “cause” or “put to shame;” which is not the sense here required.

*Shall they fall one after another*—Literally, “They shall fall upon, or after, the fallen.”

*Of their visitation*—In the parallel passage, chapter viii. 12, the reading of the text is פְּקֻדָּתָם; it is so here in six mss. and according to the LXX. and Vulgate versions.

16 Thus hath JEHOVAH said ;  
 Stand ye by the side of the ways, and look,  
 And ask concerning the paths of old time,  
 Which is the best way, and walk ye in it ;  
 So shall ye find a restoration of your souls.  
 But they said, We will not walk *in it*.

Verse 16. *A restoration*—I cannot find what connexion the verb הָרְגִיעַ, from whence comes the noun מְרִיגֵעַ, has with “rest,” that is, the cessation of motion and activity. The root רָגַע seems to imply quite the contrary. The Arabic verb رَجَعَ signifies, *rediit, reversus est* ; correspondently with which הָרְגִיעַ in Hiphil would signify, to “cause to return, bring back, restore.” And it seems to me, that, wherever this verb and its conjugates occur in the Hebrew text, the idea of “restoring” or “causing to return” will be found more suitable than that of “rest.” Accordingly I have rendered לַנְּפִשָּׁכֶם מְרִיגֵעַ, “a restoration of your souls,” or “lives ;” which were indeed forfeited and lost in consequence of their former sins, but which God promises should be restored and preserved to them on condition of their amendment.

The same word in effect may likewise be rendered in the same manner, Isaiah xxviii. 12 : וְזֹאת הַמְּרִיגָה, “And this the restoration ;” that is, the means of restoring you to God’s favour, which ye had lost all claim to. Again, Isaiah xxxiv. 14, the idea of “rest” would be very ill applied to הָרְגִיעָה. For would it not be a very unmeaning tautology to say, that “there the screech owl should rest, and find herself a resting place ?” Whereas it might with great propriety be said,

There shall the screech owl cause to return,  
 And shall find unto herself, a place of rest.

For here “shall cause to return,” and “shall find” forms a kind of Hendiadys, and imports, “shall recover,” or “shall find again” what had been once quitted or lost ; an idiom very similar to that by which “to return and to do” means to do a thing over again. Almost the same phrase occurs, Deut. xxviii. 65 : לֹא תִרְגַּע וְלֹא יִהְיֶה מְנוּחָ לְכַף־רַגְלְךָ, literally, “Thou shalt not cause to return, nor shall there be, a resting place unto the sole of thy foot ;” that is, Thou shalt never regain such a resting place. Again, Isaiah li. 4, after saying,

For a law from me shall proceed,

how fitly does it follow in the next hemistich,

And my judgment will I restore (אֶרְגִּיעַ) for a light unto the Gentiles.

By “my judgment” is clearly meant that rule of moral conduct which God originally impressed upon the hearts and consciences of all men ; but which, having been darkened and almost obliterated by human depravity, God was pleased to “restore” to them again by a new promulgation in the gospel. And I wish it may be considered whether the following translation of Prov. xii. 19, does not recommend itself :—

- 17 And I will set over you watchmen ;  
Hearken ye to the sound of the trumpet.  
But they said, We will not hearken.
- 18 Wherefore hear, O nations, and know, O congregation ;  
That which is among them hear, O earth.
- 19 Behold, I am about to bring evil upon this people,  
The fruit of their own imaginations ;  
Because to my words they have not hearkened,  
And as for my law, they have even rejected it.
- 20 To what purpose shall frankincense be brought unto me  
from Saba ?  
Or the rich aromatic reed from a far country ?  
Your burntofferings are not acceptable,  
Nor are your sacrifices pleasant unto me.

The lip of truth shall be established for a witness,  
But a lying tongue is a witness which I shall reject.

עֵד־אֱרִיכָה—"I shall cause him to return," whenever he offers himself as a witness. As it is undoubtedly the part of a wise and upright judge to turn back, and not to admit the evidence of, one who is notorious for falsehood. Other instances occur in this book, all serving to confirm the same general idea, as will be hereafter remarked in the notes on chapter xxxi. 2; xlvii. 6; xlix. 19; l. 34, 44.

Verse 17. *And I will set over you watchmen*—Our translators have supplied the word "saying" after "watchmen;" but it is not wanting. God declares his intention of sending watchmen, to give timely warning to his people; and, at the same time, exhorts them to pay due attention to the warning so given them by sound of trumpet, as the manner of watchmen was in making public proclamation of the enemy's approach. By "watchmen" are meant God's prophets. See Ezek. iii. 17; xxxiii. 2-9; Isaiah lviii. 1. These were accordingly sent, and did give warning; but the people were as good as their word,—they did not hearken. See chap. xxv. 3-7.

Verse 18. *Wherefore hear, O nations, &c.*—The connecting of שמעי הארץ with the words preceding is recommended by the parallelism thereby established; for, by "the congregation" is meant the congregation of Israel,—God's people; and these, joined with the heathen nations, are just equivalent to "the earth."

Verse 19. *Their own imaginations*—For מַחֲשַׁבֹּתָם, which is in the singular number, thirty-one mss., four editions, and the margin of Van der Hooght's Bible read מַחֲשַׁבוֹתָם, in the plural; and this is agreeable to the Syriac, Chaldee, and Vulgate. The LXX. seem to have read מְשׁוֹבוֹתָם, ἀποστροφῆς αὐτῶν.

Verse 20. *The rich aromatic reed*—The *calamus aromaticus* is a reed of a very fragrant smell, which, when cut down, dried, and powdered, becomes an ingredient in the richest perfumes. It is spoken of, Isaiah xliii. 24, as being costly, and applied to sacred uses. THEOPHRASTUS, (*Hist. Plant.* lib. ix. cap. 7,) and PLINY, after him, (*Hist. Nat.* lib. xii. sect. 48,) say,

- 21 Therefore thus saith JEHOVAH,  
Behold I am about to lay stumbling blocks before this  
people,  
And the fathers and the sons shall stumble at them ;  
Together shall the inhabitant and his companion perish.
- 22 Thus saith JEHOVAH ;  
Behold, a people is coming from the north country,  
And a great nation shall be roused from the extremities of  
the earth ;
- 23 The bow and the spear shall they take in hand ;  
It is a cruel one, and they will shew no mercy ;  
Their voice shall roar as the sea ;  
And upon horses shall they ride,  
In orderly array, as men for battle,  
Against thee, O daughter of Sion.

that this reed, and that of the very best sort, too, grew in Syria, near Mount Libanus. But, had this been the case, I hardly suppose the Jews would have taken the trouble of fetching it from "a far country," when they could have procured it in their own neighbourhood. It is most probable that this reed, as well as the frankincense, came to them from Saba, where it grew, as we are informed by Strabo, (lib. xvi. page 778,) and by Diod. Sic. (lib. iii. p. 125, *edit. Rhodomanni.*) Pliny also, in the place above cited, speaks of it as a native of Arabia ; and DIONYSIUS, in his *Περιγησις*, enumerates it among the fragrant productions of that country :

Ἄλλο δὲ τοι καὶ θαῦμα μεγ' ἐξοχὸν ἐλλαχ' ἐκείνῃ·  
Αἰ κηῳεσσα θυοῖς, ὑπο λάρον ὁδῶδεν  
Ἡ θυοῦ, ἡ συμυρῆς, ἡ εὐοδμοῦ καλαμοῖο  
Ἡ καὶ θεσπεσίῳ πεπαινομένου λιβανοῖο,  
Ἡ κασίης·——

(Vers. 935, &c.)

Saba, we know, was situate towards the southern extremity of the peninsula of Arabia ; so that it was indeed, with respect to Judea, "a far country," as it is also said to be, Joel iii. 8. And our Saviour, speaking of its queen, whom he calls "the queen of the south," says that she came *ἐκ τῶν περατῶν τῆς γῆς*, "from the extreme parts of the earth." (Matt. xii. 42.)

Verse 21. *Together shall the inhabitant and his companion perish*—"The hemistichs seem to require that יחדו should be thus connected."—Dr. DURELL. Twenty MSS. and four editions read, with the Masora, יחדו ; but the ancient versions agree with the present reading, which seems preferable.

Verse 22. *A great nation from the extremities of the earth*—See chap. l. 41, 42 ; Isaiah v. 26–30.

Verse 23. *In orderly array*—עריי. This seems to be the participle *Pahul*, used adverbially, as in Latin, *ordinatè* from *ordinatus* ; or, at least, it must, I think, be considered so, chap. l. 42 ; although here it may be the participle

- 24 We have heard the report thereof;  
Our hands are waxed feeble;  
Trouble hath taken hold of us,  
The pain as of a woman in travail.
- 25 Go ye not forth into the field,  
Neither walk ye in the highway:  
Because the sword is with the enemy,  
Terror on every side.
- 26 O daughter of my people, gird on sackcloth,  
And roll thyself in ashes;  
Make thee wailing as for a darling child,  
Most bitter lamentation:  
For suddenly shall the spoiler come upon us.
- 27 I have appointed thee to make an assay among my people  
as to the gold thereof;

in agreement with גוי in the preceding verse, as well as אֶכְזָרִי הוּא, which are also in the singular number, whilst the intermediate verbs are all plural in regard to the plural sense of the subject.

Verse 25. *Go ye not forth*—The Masoretes here read תִּצְאוּ and תֵּלְכוּ, and all the ancient versions concur in the same; thirteen mss. and two editions countenance תִּצְאוּ, and seventeen mss. and two editions read תֵּלְכוּ.

“כִּי חֶרֶב לְאִיִּב מִגֹּר מִסָּבִיב”—Perhaps, ‘For the sword of the enemy is a terror on every side.’—SECKER.

Verse 26. *Gird on sackcloth*—As the wearing of sackcloth girt round the body next the flesh (see 2 Kings vi. 30) is often mentioned in Scripture, as usual in times of mourning and lamentation, and appears, according to our notions, a very harsh kind of discipline; it may not be amiss to take notice, once for all, what kind of sackcloth is meant. Mr. Harmer cites Sir John Chardin’s mss. to show that the sacks used by travellers in the east for carrying their necessities with them were made of coarse wool, guarded with leather; and then proceeds to infer, with great probability, that “if the sacks were woollen, the sackcloth with which the eastern people were wont to clothe themselves at particular times means coarse woollen cloth, such as they made sacks of, and neither hair-cloth, nor rough harsh cloth of hemp, as we may have been ready to imagine; for it is the same Hebrew word which signifies ‘sacks’ that is translated ‘sackcloth.’ And as the people of very remote antiquity commonly wore no linen, there was not that affectation in what they put on in times of humiliation as we in the west may perhaps have apprehended: They only put on very coarse mean woollen garments, instead of those that were finer, but of the same general nature.”—(HARMER’S *Observ.* chap. v. obs. 4.) Sitting or lying down in ashes was another custom observed on the like occasions. See Esther iv. 3; Job ii. 8; xlii. 6; Isaiah lviii. 5; Jonah iii. 6, &c.

Verse 27. *I have appointed thee to make an assay*, &c.—The images of

- Thou shalt know, when thou shalt have proved, their way.
- 28 They are all of them the dross of revolvers,  
 Passing with a fraudulent currency ;  
 Brass and iron all of them,  
 Instruments of adulteration are they.
- 29 The bellows are burned by the fire,

“a tower” and “a fortress,” which our translators have here introduced, seem very foreign to this place. The LXX. and Vulgate have rendered בֹּהֵן, *δοκιμαστής*, *probatorem*, which signifies an “assayer,” or “trier,” from בִּהַן, “to try;” but as the word is בֹּהֵן, and not בִּוְהֵן, perhaps it may rather mean the “office,” or “business,” of assaying, being either the infinitive of the verb, which implies the action itself, and not the agent; or a noun immediately formed from thence. As for מְבַצֵּר, Dr. Durell has suggested, that it is a compound of the preposition ב, and בָּצָר, “gold;” and proposes to render, “I have appointed thee to try my people beyond (or more than) gold.” But כ has sometimes the force of *de*, “concerning,” or “in regard to;” and the ו which now precedes הָרַע, where it is not at all necessary, but rather unsuitable, as it would act with a conversive force, I think may be joined to מְבַצֵּר, reading מְבַצְרוֹ, and rendering thus, “I have appointed thee the office of an assay-master among my people, as to the gold thereof;” that is, to try what is in them of genuine worth and excellence, which, like pure gold, will stand the utmost test. How well this agrees with the following context is obvious enough.

Verse 28. *The dross of revolvers*—For כַּרִי, which can afford no good sense, twenty-one mss. and one edition read שָׂרִי; and the Syriac, Chaldee, and Vulgate accordingly interpret “princes,” or “chief of revolvers.” But I think, from considering the context, and comparing a passage nearly parallel to this, (Ezek. xxii. 18–20,) it is almost certain that we should read סָגִי, “the dross,” or “alloy,” that is found in the fine metals. The wicked are frequently designed by this comparison. (Psalm cxix. 119; Prov. xxv. 4; Isaiah i. 22, 25.)

*Passing with a fraudulent currency*—הֹלְכֵי רֵכֶל. The verb רָכַל signifies “to go about buying and selling to advantage;” but רֵכֶל, which I take to be an adverb, joined with הֹלֵךְ, is constantly used in a bad sense. Our translators have rendered these words, “tale-bearers,” or persons “walking with slanders;” but I can see no reason, in any of the passages where they occur, to consider them as signifying any thing else than what we understand by the word “sharpers;” persons that go about practising imposition wherever they can make advantage of it. So that, having in view the metaphor of “dross,” or impure alloy, I think we may fairly render הֹלְכֵי רֵכֶל in this place, as expressed in the version.

*Instruments of adulteration*—Forty-five mss. (of which seven are ancient) and six editions read מְשַׁחֲתִים, “adulterating,” which seems right; for brass and iron are the baser metals used to adulterate the pure silver. The LXX., Syriac, and Vulgate seem, however, to have read מְשַׁחֲתִים, the passive participle in Hophal, “corrupted,” or “adulterated;” and so do three mss.

Verse 29. *By the fire*—For מֵאֵשׁתָם, the Masoretes, with twenty-one

- The lead is entirely spent ;  
 The refiner hath melted in vain,  
 For the bad are not separated.
- 30 Reprobated silver call ye them ;  
 For JEHOVAH hath reprobated them.

mss., three old editions, and the LXX. and Vulgate versions, divide and read כִּי אֵשׁ הָיָה.

*The lead is entirely spent*—Before the use of quicksilver was known, the refiners used lead to separate the silver from the other substances mixed with it ; so we learn from PLINY, (*Nat. Hist. lib. xxxiii. sect. 31.*) “ *Excoqui (argentum) non potest, nisi cum plumbo nigro, aut cum vendi plumbi.*”

*The refiner hath melted*—For צוֹרֵף we should read, by transposition, צוֹרֵף ; so the ancient versions all agree ; and nine mss. read צוֹרֵף, where the Cholem is sunk ; and one, צוֹרֵף, where it is expressed at large.

*The bad are not separated*—By רָעִים “the bad,” are meant, according to the metaphor, the base ingredients ; that is, the bad principles and habits which prevail so much, and adhere so closely, that all the endeavours and pains used by the refiner to purge them away, and get clear of them, are frustrated and prove ineffectual ; so that, as it follows in the next verse, nothing remains but to throw them aside, as a metal disallowed and cried down by authority ; counterfeiting silver, but not capable of being brought to the sterling standard.

“ *Malitiæ enim eorum non sunt consumptæ.*” *Vulg.* ; *legerunt* נִחְזְקוּ. *Rectè. Vide* Ezech. xxii. 20–22.”—SECKER. But the sense of נִחְזְקוּ in Ezekiel is totally different from that here : There, the wicked were to be “melted away,” or “dissolved,” in the fire of God’s wrath ; but here the refiner, after exerting his utmost skill, cannot effect his design, which was to “separate,” or “pluck away,” the bad from the good.

CHAP. VII. A new prophecy begins with this chapter, and is continued on to the end of chapter x. The date is not precisely marked, but the probability is, that it was delivered not long after the preceding one, and, as it should seem, on the following occasion. Besides the prophets who were commissioned to announce the approaching calamities of Judah and Jerusalem, there were others who took upon themselves to flatter the people with opposite predictions. They taught them to look upon such threats as groundless, since God, they said, would have too much regard for his own honour, to suffer his temple to be profaned, and the seat of his holiness to be given up into the hand of strangers. Jeremiah is therefore commanded openly to reprove the falsehood of these assertions, and to show, by an example in point, that the sanctity of the place would afford no security to the guilty ; but that God would assuredly do by his house at Jerusalem what he had done unto Shiloh ; and cast the people of Judah out of his sight, as he had already cast off the people of Israel, for their wickedness. (Verses 1–16.) God justifies the severity of his proceedings by a representation of the people’s impiety. (Verses 17–20.) The prophet declares their sacrifices to be of no acceptance, whilst they continued deaf to the



## CHAPTER VII.

- 1 THE word which came to Jeremiah from JEHOVAH, saying;  
 2 Stand in the gate of the house of JEHOVAH, and there shalt  
 thou proclaim this word, and shalt say,

HEAR ye the word of JEHOVAH, all Judah,  
 Ye that enter in at these gates, to worship JEHOVAH.

- 3 Thus saith JEHOVAH of hosts, the God of Israel,  
 Amend your ways and your doings,  
 And I will dwell among you in this place.  
 4 Trust ye not in those that speak falsehood, saying,  
 The temple of JEHOVAH, the temple of JEHOVAH, the  
 temple of JEHOVAH are these.  
 5 For if ye will thoroughly amend your ways and your doings,

calls of God's messengers. (Verses 21-28.) He specifies the gross idolatries with which they were defiled; and pronounces a heavy sentence of divine vengeance both on the dead and on the living. (Verse 29—viii. 3.)

Verses 1, 2. *The word which came*, &c.—These two verses are omitted in the LXX., except the words, "Hear ye the word of JEHOVAH, all Judah." But the whole is acknowledged by the other versions, and by all the collated mss., with a few slight variations.

Verse 3. *And I will dwell among you*—So the Vulgate renders וְאֶשְׁכֵּנָה אִתְּכֶם, and rightly, as I think, especially as the temple was in view, the place of God's residence. See Exod. xxv. 8; xxix. 45; 1 Kings vi. 13; Ezek. xliii. 7, 9; Zech. ii. 10, 11.

Verse 4. *In those that speak falsehood*—דַּבְּרֵי I conceive to be the participle in this place; of which similar instances occur, Psalm v. 6; xxviii. 3; lxiii. 11, &c. The Targum intimates, that the reason of the repetition of the words "The temple of JEHOVAH," three times, was because every Jew was obliged to visit the temple thrice a year. Perhaps we may rather represent to ourselves the speakers as standing before the temple, and pointing to the different parts of the building in front and on each wing, and saying severally of them, What you see here is the temple of JEHOVAH. Just as our Saviour's disciples, immediately after their Lord had been foretelling the destruction of Jerusalem, came to him, and with similar notions in their heads, (as from our Saviour's reply may be collected,) pointed out to him the magnificent buildings of the temple. (Matt. xxiv. 1, 2.)

"הֵמָּה"—These, namely, οἰκοδομαί, 'buildings,' used of the temple, Matt. xxiv. 1; Mark xiii. 1, 2. Perhaps three parts of the temple. The Syriac translates the last clause, 'Ye are the temple of God, if ye,' &c., verse 5. St. Paul οἱ ἅλλοις Christians 'the temple of God.' And R. Alsceh on Hag. ii. 5, in L'Empereur on Daniel, p. 188, makes God call the Jews so. But I see no authority in the Old Testament for it; else the third repetition here might be taken for God's words, 'The people are my temple; and if they keep themselves undefiled, they shall stand.'"—SECKER.

- If ye will altogether do justice between a man and his neighbour ;
- 6 The stranger, fatherless, and widow shall ye not oppress ;  
Neither shed innocent blood in this place ;  
And after strange gods ye shall not go to your own hurt :
- 7 Then will I dwell with you in this place,  
In the land which I gave to your fathers,  
From everlasting to everlasting.
- 8 Behold ye place your confidence  
In those that speak falsehood to no profit.
- 9 What ? whilst ye steal, murder, and commit adultery,  
And swear falsely, and burn incense to Baal,  
And walk after strange gods,  
Whom ye have not known ;
- 10 Will ye then come, and stand before me,  
In this house which is called by my name,  
And say, Deliver us, that we may practise all these abominations ?
- 11 A den of robbers is this house become,  
Which is called by my name, in your eyes ?  
Even I, behold, I have seen, saith JEHOVAH.
- 12 But go now to my place which was in Shiloh,  
Where I caused my name to dwell in former time,  
And see what I have done to it  
Because of the wickedness of my people Israel.

Verse 10. *Deliver us*—So I think it best to render נצלתנו as the imperative singular in Pihel, with the affix of the first person plural. God reproves the impiety of those who were for making him an accomplice in their wicked deeds by desiring his patronage and protection for the authors of them ; and who were for considering his house as an asylum and refuge for the worst of criminals.

Verse 11. *Even I, behold, I have seen, saith JEHOVAH*—In these words God declares that the wicked actions of men do not pass unnoticed by him ; but that he sees them with the eye of a vigilant and just Governor, who will not permit such misconduct to pass off with impunity, whatever miscreants may think of him. (Psalm xciv. 7-9.)

Verse 12. *But go now to my place which was in Shiloh*—Shiloh was the place, where, upon the first coming of the Israelites into Canaan, the tabernacle, in which was the ark of God's presence, was set up, by divine appointment, no doubt ; and there it continued for a long period of time, until the days of Samuel. It was during this residence, that the Israelites received that signal defeat from the Philistines, when the ark of God was taken, as related, 1 Sam. iv. 10, 11 ; the pathetic description of which disaster made by the Psalmist, Psalm lxxviii. 60-64, has caused it to be

- 13 And now because ye have done all these works, saith  
 JEHOVAH,  
 And I have spoken unto you, rising early and speaking, but  
 ye hearkened not ;  
 And I have called unto you, but ye answered not :  
 14 Therefore will I do to the house, which is called by my  
 name,  
 In which ye place your confidence,  
 And to the place which I gave to you and to your fathers,  
 According to what I have done to Shiloh.  
 15 And I will cast you out from my presence,  
 As I have cast out all your brethren,  
 The whole seed of Ephraim.
- 16 And as for thee, pray not for this people,  
 Neither lift up in their behalf a cry or a supplication,  
 Neither intercede with me ;  
 For I will not hear thee.
- 17 Seest thou not what these are doing  
 In the cities of Judah, and in the streets of Jerusalem ?  
 18 The sons gather wood,  
 And the fathers kindle the fire,  
 And the women knead dough,  
 To make cakes for the regency of the heavens,

---

generally believed, that an allusion to it was likewise designed upon this occasion. But a due consideration of the context will, I think, lead us rather to conclude in favour of a more recent event, the vestiges of which were still fresh to be seen. Shiloh was in the tribe of Ephraim ; and this place, once so favoured and sanctified by God's particular residence, had shared the fate of the rest of the kingdom of Israel, and was become a scene of misery and ruin. This they might literally "go and see" at present ; and this, says God, "have I done because of the wickedness of my people Israel." In which words, Israel, meaning the ten tribes, is acknowledged to have been God's people no less than Judah ; and Shiloh, it is observed, had once enjoyed the same privileges, which now belonged to the temple at Jerusalem. But as God spared not Shiloh, but made it the victim of his wrath ; so he says he would do to Jerusalem and her temple ; and would cast off Judah for their wickedness from being his people, in like manner as he had already cast off their brethren, whom he distinguishes by the name of the children of Ephraim.

Verse 15. *All your brethren*—The LXX. have omitted כל before אחיהם, and it is also omitted in one ms. of good note. But all the other ancient versions, and the rest of the collated mss., retain it.

Verse 18. *For the regency of the heavens*—Our translators here render למלכת השמים, "for the queen of heaven," after the Vulgate ; by which,

- And to pour out libations to strange gods,  
 So as to vex me.
- 19 Do they vex me? saith JEHOVAH;  
 Do they not *vex* themselves to the confusion of their own  
 faces?
- 20 Therefore thus saith the Lord JEHOVAH;  
 Behold, my anger and my fury shall be poured forth on  
 this place,  
 Upon man, and upon beast,  
 And upon the trees of the field,  
 And upon the fruit of the ground;  
 And it shall burn, and not be quenched.
- 21 Thus saith JEHOVAH of hosts, the God of Israel;

no doubt, they meant the moon; but the other versions render, "the host of heaven," or something to that effect, including at least all the principal of the heavenly bodies—the sun, moon, and planets. And this sense may, I think, in some sort be applied to מלכה or מלכות, supposing it to stand by a common metonymy, the office for those that bear it. For it is a term nearly synonymous to ממשלה, which signifies "dominion, rule, or superiority" of some kind; and this latter word is used concerning the chief luminaries in the heavens, which God is said to have made לממשלה to "rule" or "preside" there by day and by night. (Gen. i. 16; Psalm cxxxvi. 8, 9.) So that למלכה may not improperly be rendered "the regency," or hierarchy of the heavens. But it must be noticed also, that nineteen mss., some of which are of the greatest antiquity, and perhaps two more, together with two editions, one of which is the first printed Bible, the other the celebrated Complutensian, read למלאכה; and as מלאך properly signifies "a delegated agent," מלאכה or מלאכה, may, by a like metonymy as before, denote the very same heavenly bodies, which, under the divine commission, perform certain stated functions in the heavens. And this sense would perfectly correspond with the term frequently used to denote the sun, moon, and stars, namely, "the host of heaven," because they move regularly in their respective spheres, as a marshalled army, punctually obeying the orders of their almighty Sovereign and Commander. See chapter xliv. 17-19.

"למלכה השמים"—'To the queen of heaven,' English version. Some think the sun so called; for הוה, one of his names, is feminine; and שמש sometimes, though oftener masculine. As ירח, the common name of the moon, is masculine, and לבנה, the other, feminine. And in the old northern languages, the sun is constantly feminine, and the moon masculine. Some take it for the moon, which Greek authors say the easterns called βαλτις and βααλτις. Others take מלכה for מלאכה, as Syriac, and understand it of the host of heaven, as the LXX. do here, putting σπαρατα, but βασιλισσα, Jer. xliv. In both places the Chaldee expresses the stars, which seems to agree best with chapter xix. 13. Perhaps, the frame of nature."—SECKER.

Add your burntofferings unto your sacrifices,  
And eat ye flesh.

22 For I spake not with your fathers, nor commanded them,  
In the day I brought them out of the land of Egypt,  
For the sake of burnt offering and sacrifice :

23 But this was the matter I commanded them,  
Saying, Hearken ye unto my voice ;  
So will I be unto you a God,  
And ye shall be unto me a people ;  
And ye shall walk in all the way which I shall command  
you,  
That it may go well with you.

24 But they hearkened not, nor inclined their ear,  
But pursued measures according to the imagination of their  
evil heart,  
And drew backward, and not forward.

Verse 21. *Add your burntofferings, &c.*—The import of these words is plainly this, that they were left at full liberty to take both their burntofferings and their sacrifices, that is, the beasts designed for those purposes, and to eat their flesh as common food ; for that God did not desire to have any thing to do with them.

Verse 22. *I brought them out*—The Masora here reads הוציא, which is extremely proper ; ninety-five mss. and five editions confirm this reading, besides four mss. which have a letter erased at the end of הוציא, and two which read הוציא.

*For the sake of burnt offering*—על־דבר and על־דברי, signify, “for the sake” of any thing, or out of regard to it ; as על of itself has the force of the Latin preposition, *propter*. And hence the true sense of this passage may fairly be deduced. For God certainly did speak unto the people when he brought them out of Egypt, and gave them many positive ordinances concerning burntofferings and sacrifices. But it is as certain, that God did not command these things purely on their own account, but as a means to some other more valuable end. Moral goodness and religious obedience were the scope he aimed at, the supreme object of his desire and delight. And in this light the words may be understood positively, (and not in a comparative sense, as is generally supposed,) not only here, but elsewhere ; as, “Thou desirest not sacrifice, else would I give it ; thou delightest not in burnt offering ;” (Psalm li. 16 ;) and again, “I desired mercy, and not sacrifice ;” (Hos. vi. 6 ;) and, “Hath JEHOVAH delight in burntofferings and sacrifices, as in obeying the voice of JEHOVAH ?” (1 Sam. xv. 22.) The latter is the immediate object of his satisfaction, and gives him real pleasure ; the former he esteems not, nor regards in the least, for their own sake, but so far only as they are instances of religious faith and obedience.

Verse 24. *And drew backward*—The metaphor is taken from refractory

- 25 From the day that your fathers came out of the land of  
Egypt,  
Even unto this day,  
I have also sent unto you all my servants the prophets,  
Daily rising early and sending.
- 26 But they have not hearkened unto me,  
Nor have they inclined their ear;  
But they have hardened their neck,  
They have acted more wickedly than their fathers.
- 27 And when thou shalt speak all these things unto them,  
They will not hearken unto thee;  
And when thou shalt call unto them,  
They will make thee no answer.
- 28 Therefore shalt thou say unto them, This is the nation,  
Which have not hearkened unto the voice of JEHOVAH their  
God;  
Neither have they admitted correction;  
Truth hath failed, and is cut off from their mouth.
- 29 Shave off thy Nazarite locks, and cast them away,

oxen, which, when put to the yoke, pull back their necks, and will not draw as they are directed. See Hosea iv. 16.

Verse 25. *Even unto this day*—The LXX. and Syriac prefix the conjunction ו before ער; and six MSS. also read וער.

“Join the first part of this verse with verse 24, then render, ‘And I have sent unto you,’ &c.”—SECKER.

Verse 26. *But they have not hearkened unto me*—All the MSS. read לִי, and the ancient versions agree in it; for which reason I make no alteration. But I cannot help suggesting, that לִי, “these,” may not improbably have been the original and true reading; some such word being wanting to distinguish the generation of which the prophet was speaking from their fathers; in which case we might render,

But neither have these hearkened,  
Nor inclined, &c.

Verse 29. *Shave off thy Nazarite locks, and cast them away*—נִזְרִי literally signifies no more than “thy separation,” or “thy Nazariteship;” but is here put for the hair of the head, which was the sign of that state of separation. For a Nazarite was one who, by a special vow, had separated himself, or set himself apart for a time, from all worldly connexions, to attend upon the service of God only. (Numb. vi. 2.) Under these circumstances he was to let the hair of his head grow; (verse 5;) and when the days of his vow were fulfilled, he was then to shave his head at the door of the tabernacle of the congregation, (verse 18;) in a solemn and public manner, to notify that he was no longer in his former state of separation. But the shaving of

- And set up a lamentation upon the open plains ;  
 Because JEHOVAH hath rejected his people,  
 And hath turned adrift the generation of his wrath.  
 30 For the children of Judah have done evil in my sight, saith  
 JEHOVAH ;  
 They have set their abominations in the house,  
 Which is called by my name, to pollute it.  
 31 And they have erected the high places of Topheth,  
 Which is in the valley of the son of Hinnom,  
 To burn their sons and their daughters in the fire ;

the head was also, as we frequently find, a concomitant sign of great mourning and affliction. See Bishop Lowth's note on Isaiah xv. 2 ; and also chap. xvi. 6 ; xlviii. 37 ; Job i. 20. Both these customs are probably alluded to in the passage before us. But the question is, to whom these words are addressed. The verbs גוי, השליכי, and שאי, are all feminine ; but there is not a feminine subject expressed throughout the whole chapter, to which they can be applied ; nor any ground of authority, that I can find, for supplying, "O Jerusalem," as our translators with some others have done. Houbigant therefore conjectures, that for גוי and שאי we should read גו, or גו, and שא ; and השליכי, "cast it away," with the affix, instead of השליכי ; for which last word we actually find השליכי in three MSS. Admitting these emendations, which the text seems absolutely to require, the words may then be considered as a call to mourning addressed to the prophet himself, who was a Nazarite in virtue of his office, and most pathetically complied with the tenor of the command ; or, which I am rather inclined to think, they are a continuation of the divine message, which the prophet was in the preceding verse directed to deliver to the Jewish nation ; a nation notorious for their disobedience to the voice of God ; and, therefore, enjoined to regard themselves no longer as his peculiar people, but to lament grievously, as they had reason, the unhappy change they were about to experience in his entire rejection of them.

*The open plains*—שפיים. See note on chap. iv. 11. Perhaps the waste country may be here alluded to, through which the Jews had to pass in their journeying to the place of their captivity, after God had cast them off. Compare chapter iii. 21.

*His people*—One MS. expresses את עמי, and another עמי after יהוה. The 'parallelism of the hemistichs affords an argument in favour of this reading. See Bishop Lowth's *Preliminary Dissertation*, p. xxxvii. &c.

*The generation of his wrath*—This is easily understood to signify a race of men obnoxious to God's wrath ; in the same sense the apostle speaks of "the children of wrath." (Eph. ii. 3.)

Verse 30. *Have set their abominations in the house*—This has reference to what was done by Manassch. (2 Kings xxi. 4, 5, 7 ; xxiii. 4 ; and compare chapters xxiii. 11 ; xxxii. 34.)

Verse 31. *The high places of Topheth*—The valley of Hinnom, or of the son of Hinnom, was near Jerusalem, and was the scene of those horrid sacrifices which the Israelites, in imitation of their idolatrous neighbours,

- Which I commanded not,  
 Nor was it acceptable unto me.
- 32 Therefore behold the days are coming, saith JEHOVAH,  
 That it shall no more be called Topheth,  
 Or the valley of the son of Hinnom ;  
 But the valley of slaughter :  
 And they shall bury in Topheth, till there be no room left.
- 33 And the carcases of this people shall be for meat  
 To the fowls of the air, and to the beasts of the earth ;  
 And none shall scare *them* away.
- 34 And I will cause to cease from the cities of Judah,  
 And from the streets of Jerusalem,  
 The voice of joy, and the voice of mirth,  
 The voice of the bridegroom, and the voice of the bride ;  
 For the land shall become a desolation.

## CHAPTER VIII.

- 1 AT that time, saith JEHOVAH, shall they cast forth  
 The bones of the kings of Judah, and the bones of the  
 princes thereof,

---

made of their children to Moloch. Topheth was the particular spot in the valley where the fires were made, into which the poor innocent victims were thrown ; and is supposed to have derived its name from the drums and tabrets, that were beaten in order to drown the children's cries. "The high places," בָּמוֹת, were, in all probability, artificial mounts or *tumuli*, thrown up about the place for the purpose of performing some of the rites with which these sacrifices were accompanied ; or from which the persons assembled might command a view of the dreadful spectacle.

*Which I commanded not, nor was it acceptable unto me*—God shows a particular solicitude to vindicate himself and his religion from having any thing to do, either by way of command or goodliking, with a worship so cruel, and so shocking to all our ideas of divine goodness and benevolence. "No such thing," he says, "was to be found among the ordinances which he had prescribed, nor was it what he could find in his heart to accept ;" literally, "it came not over his heart ;" or gained no admission there. See note on chapter iii. 16. Indeed this was speaking by a figure which implies more than is expressed ; for he had strictly prohibited any such practices in his code of laws, and expressed the utmost abhorrence and detestation of them. "Thou shalt not do so unto JEHOVAH thy God ; for every abomination to JEHOVAH, which he hateth, have they done unto their gods ; for even their sons and their daughters they have burned in the fire to their gods." (Deut. xii. 31.)

CHAP. VIII. Verses 1–3. These three first verses ought not to have been separated from those of the preceding chapter.

Verse 1. *Shall they cast forth*—יִצְאֹוּ. The Masoretes properly reject



And the bones of the priests, and the bones of the prophets,  
And the bones of the inhabitants of Jerusalem, out of their  
graves ;

2 And they shall leave them exposed to the sun, and to the  
moon,

And to all the host of heaven, which they have loved,  
And which they have served, and after which they have  
gone,

And which they have sought, and to which they have bowed  
down :

They shall not be gathered, nor shall they be buried ;

They shall be as dung upon the face of the ground.

3 And death shall be chosen rather than life by all the remnant,  
Those that are left of this evil family in all places,  
Whither I have driven them, saith JEHOVAH of hosts.

4 THOU shalt also say unto them, Thus saith JEHOVAH ;

the initial י. Nineteen MSS., with the first printed Bible, and the margin of another old edition, read also יוציא. Twenty MSS. read יוציא, which appears to be a transposition of the two first letters. Two MSS. read יציא.

We learn from JOSEPHUS, (*Ant. lib. vii. cap. ult.*) that king Solomon laid up vast treasures in his father's sepulchre, which remained untouched till the pontificate of Hyrcanus, who on a public emergency opened one of the cells, and took out at once three thousand talents of silver. And afterwards Herod the Great opened another cell, out of which he also took considerable wealth. Whether the Chaldeans had any notion of this particular deposit, or whether they were tempted by a prevailing custom of burying valuable things together with the bodies of the deceased, doth not appear. But it is here foretold, that at the taking of Jerusalem the lawless soldiery should break open the monuments of the great, and scatter the bones abroad, without concerning themselves to cover them again. And that this was no uncommon practice at the sacking of cities, may be learned from HORACE, *Epod. xvi. 13* :—

*Quæque carent ventis et solibus ossa Quirini,  
(Nefas videre) dissipabit insoleus.*

Verse 3. *Those that are left*—הנשארים. This word I consider as standing in apposition to the preceding word, השאירה, and exegetic of it; and not governed by it in the genitive case, as represented in our English version, “the residue of those that are left,” which is a mere tautology, “the remainder of those that remain.” הנשארים appears a second time in the text, after המקמות; but it is omitted in the Bodleian MS., N<sup>o</sup>. 1, and in the LXX. and Syriac versions. In the Vulgate it is likewise expressed but once; but the omission is there in the first instance.

Verse 4. In that part of the prophecy which follows next, the difference of

- Shall they that fall not rise again ?  
 Or he that turneth away, shall he not return ?
- 5 Why then hath this people revolted,  
 Jerusalem with a perpetual apostasy ?  
 They have taken fast hold of deceit,  
 They have refused to return.
- 6 I have hearkened with attention,  
 They will not speak aright ;  
 No one repenteth of his wickedness,  
 Saying, What have I done ?  
 Every one that turneth away runneth on full speed,  
 As a horse rushing to the battle.

speakers requires to be attended to ; the transitions being quick and sudden, but full of life and energy. The prophet at first, in the name of God, reproves the people's incorrigibility ; he charges their wise ones with folly, and threatens them with grievous calamities. (Verses 4-13.) In the three next verses he seems to apostrophize his countrymen in his own person, and as one of the people that dwelt in the open towns, advising those that were in the like situation to retire with him into some of the fortified cities, and there wait the event with patience ; since there was nothing but terror abroad, and the noise of the enemy, who had already begun to ravage the country. (Verses 14-16.) God speaks, verse 17, and threatens to bring foes against them that should be irresistible. The prophet appears again in his own person, commiserating the daughter of his people, who is heard bewailing her forlorn case in a distant land ; whilst the voice of God, like that of conscience, breaks in upon her complaints, and shows her that all this ruin is brought upon her by her own infidelities. (Verses 18-20.) The prophet once more resumes his discourse ; he regrets that no remedy can be found to close up the wounds of his country, and pathetically weeps over the number of her slain. (Verse 21—ix. 1.)

*Shall they that fall not rise again ?*—The verbs in this verse, both plural and singular, are used indefinitely, having no determinate subject. The meaning of this verse, taken in connexion with the two next, seems to be, that since reformation and amendment were not things in their own nature impossible, the people were inexcusable in persisting in their revolt, without showing the least disposition to return to their allegiance ; whilst God, on his part, was ready to have received them on their repentance.

Verse 6. *On full speed*—For במרוצתם, the Masoretes read במרוצתם ; so do nineteen mss., with the oldest edition of the whole Bible, and another in the margin. Eight read במרוצתם. On the other hand, three mss., and the first printed copy of the prophetic books, read במרוצותם. But, read whichever we will, the word, I am persuaded, ought to be divided into two, במרוצו הם, or במרוץ הם ; and for כלה שב we should read כל השב and render, "Every one that turneth away is at the top of his speed," or "runneth on full speed," in *cursu suo absolutus est*. See instances of two words improperly united, verse 18, and chapter vi. 29.

"שובב מרצותם—Εκ του δρομου αυτου. LXX. Fortè legerunt, "שובב מרצותם."  
 —SECKER.

- 7 Even the stork in the heavens knoweth her stated times,  
And the turtle dove, and the crane, and the swallow observe  
the season of their coming :  
But my people have not discerned the judgment of JEHOVAH.
- 8 How will ye say, We are wise,  
And the law of JEHOVAH is among us ?  
Surely the false pen of scribes  
Hath converted these into falsehood.
- 9 The wise ones are confounded,  
They are dismayed and ensnared ;  
Behold, they have spurned at the word of JEHOVAH ;  
And as for wisdom, what is there in them ?
- 10 Therefore will I give their wives unto others,  
Their fields to those that shall enter into possession ;  
Because from the least even unto the greatest,  
Every one is wholly addicted to his lust ;  
From the prophet even unto the priest,  
Every one practiseth falsehood.

Verse 7. *And the crane*—Fourteen MSS. and five editions read, with the Masora, ורסיס. See Bishop Lowth's note on Isaiah xxxviii. 14.

*The judgment of JEHOVAH*—His law, or system of laws ; that rule of moral conduct which God prescribed for their observance ; and which he furnished them with the means of knowing as certainly as those birds of passage are taught, by what we call "natural instinct," all that is convenient for them. See Isaiah i. 3.

Verse 8. *Surely the false pen of scribes hath converted these into falsehood*—The nature of the English language, which usually requires the nominative to precede the verb, will not easily admit the hemistichs to proceed here in the same order as in the original. הנה should not be rendered "behold," but "these ;" namely, the light of natural understanding, and the assistance of a revealed law ; on both which the Jews valued themselves. But these advantages, they are told, were, in a great measure, lost to them, through the false glosses of those that took upon them to expound the sacred text. These are understood to have been called scribes, "writers," from their usually delivering their instructions in writing. And hence, the propagation of error by their means is ascribed to their "false pen."

Verse 10. *Their fields to those that shall enter into possession*—ירש properly signifies, to possess that which was the property of others, and therefore implies a dispossession of the former owners. One MS., with the LXX. and Syriac, place the conjunction ו before שריותיהם.

*From the prophet*—Twelve MSS. and two editions, with the LXX. and Syriac, read וימנבית with the conjunction, as in the parallel place, chap. vi. 13. Also, six MSS. and one edition read כלל for בלל, in the first instance ; and, in the second, seven MSS., and two more in the margin, do the same.

- 11 And they have healed the wound of the daughter of my people superficially,  
Saying, Peace, peace; when there was no peace.
- 12 Were they ashamed because they had committed abomination?  
Nay, they were not ashamed,  
Neither knew they how to blush:  
Therefore shall they fall one after another,  
In the time of their visitation shall they be cast down, saith  
JEHOVAH.
- 13 I will utterly consume them, saith JEHOVAH;  
There shall be no grapes on the vine,  
Nor shall there be figs on the fig-tree;  
Even the leaf is withered;  
For I have appointed these to pass away from them.
- 14 Wherefore do we sit still?  
Assemble yourselves, and let us enter into the fortified cities;  
And let us wait in silence there, since JEHOVAH our God hath silenced us,  
And hath given us water of hemlock to drink.  
Because we have sinned against JEHOVAH,

Verse 11. *And they have healed*—Four MSS. and the oldest edition of the Bible read here וִירְפּוּ, as chap. vi. 14.

Verse 12—*Were they ashamed*, &c—See the note on chap. vi. 15.

Verse 13. *I will utterly consume them*—אֶסְפֵּם אֹתָם. I take אֶסְפֵּם to be one of those words where the א has been put, by mistake, for the characteristic ה, of which instances have been already given in the note on chap. iv. 19. We should therefore read הֶסְפֵּם the infinitive Hiphil, from סָפַח; from whence אֶסְפֵּם, the first person future of the same conjugation. The failing of grapes on the vine, and of figs on the fig-tree, and the withering of the leaf, I conceive metaphorically to signify, that the nation should be deprived of all their real advantages, and also of what was ornamental, by a severe dispensation of God's providence.

Verse 14. *Let us wait in silence*—דָּמָם implies forbearing to act, as well as to speak. The prophet, therefore, hereby seems to advise not to take measures of resistance, as they would be ineffectually employed against what God had determined.

*Hemlock*—So our translators have rendered רָשָׁע, Hosea x. 4; Amos vi. 12. And it is evident from Deut. xxix. 18, that some herb or plant is meant by it of a malignant or nauseous kind, at least; being there joined with wormwood, and in the margin of our Bibles explained to be “a poisonous herb.” In like manner see chap. ix. 15; xxiii. 15. In Psalm lxix. 21, which is justly considered as a prophecy of our Saviour's sufferings, it

- 15 We look for peace, and there is no good,  
For a time of healing, and behold terror.
- 16 From Dan is heard the snorting of his horses,  
At the sound of the neighing of his steeds the whole land  
trembleth ;  
They are come also, and have eaten up the land, and all  
that is in it ;  
The city and those that dwelt in it.
- 17 Surely, behold, I am about to send against you serpents,  
Basilisks, which cannot be charmed ;  
And they shall bite you, saith JEHOVAH.

is said, "They gave me רָאשׁ to eat;" which the LXX. have rendered *χολην*, "gall." And, accordingly, it is recorded in the history, (Matt. xxvii. 34,) "They gave him vinegar to drink, mingled with gall," *οξος μετα χολης*. But in the parallel passage, Mark xv. 23, it is said to be *εσμυρνισμενον οινον*, "wine mingled with myrrh;" a very bitter ingredient. From whence I am induced to think that *χολη*, and perhaps *רָאשׁ*, may be used as a general name for whatever is exceedingly bitter; and, consequently, where the sense requires it, may be put specially for any bitter herb or plant, the infusion of which may be called *מִי־רָאשׁ*.

Verse 15. *We look for peace*—All the ancient versions have rendered קוּה by a verb in the first person plural of the preter tense, both here and chap. xiv. 19; but this is clearly no literal version; for קוּה is the infinitive mood, which is often changed into, or used for, a noun; so that קוּה לְשָׁלוֹם literally signifies "a looking for peace." But as the preceding words כִּי הִטָּאֲנוּ לִיהוּה ought, I am persuaded, to be taken in connexion with the following context, rather than with that which goes before them, we may from thence be justified in supplying לָנוּ לְשָׁלוֹם to קוּה, and so render, "We look for peace," *est nobis expectatio pacis*; and the whole sentence will express the state of anxiety and terror into which the people were fallen in consequence of their sins. See the parallel passage, chap. xiv. 19.

Verse 16. *From Dan*—Grotius observes, after Jerome, that Nebuchadnezzar, having subdued Phenicia, passed through the tribe of Dan in his way to Jerusalem. When the enemy, therefore, was advanced so near, it was time for the people of Judah to take the alarm, and to provide for their own security.

*His steeds*—אֲבִירָיו. This word is used for "war-horses," Judges v. 22; chap. xlvii. 3. See also note on chap. l. 11.

Verse 17. *Which cannot be charmed*—That some persons possessed the faculty of rendering serpents harmless, is a fact too well attested by historians and travellers to admit of contradiction; but by what means this effect was produced, is not quite so clear. The Scripture word לָהֵשׁ seems to be used in conformity to the vulgar opinion, ascribing it to the power of certain cabalistical words and incantations muttered through the teeth. But this, we have reason to believe, was, in general, no other than a mist cast over the eyes of the common people, by those who were in possession

- 18 Sorrow is upon me past my remedying,  
My heart within me is faint.
- 19 Behold the voice of the daughter of my people from a far  
country !  
Is not JEHOVAH in Sion ?  
Is not her king in her ?  
(Why then have they provoked me by their graven images,  
And by their foreign vanities ?)
- 20 The harvest is over, the summer is ended ;  
Yet we are not delivered.

of physical discoveries, in order to procure more veneration and respect. PLINY speaks of certain herbs which, being carried about, prevented the bite of serpents. (*Hist. Nat.* lib. xx. sect. 15 ; lib. xxii. sect. 25.) Others tell surprising, but not altogether incredible, stories of the affinity and influence of musical sounds. See BOCHART, *De Sacr. Animal.* par. ii. lib. 3. cap. 6 ; SHAW'S *Travels*, page 429 ; and Sir John Chardin's ms. cited by Harmer, chap. viii. obs. 14. In this same ms. the author remarks, that "those that know how to tame serpents by their charms, are wont, commonly, to break out their teeth ;" and supposes this to be alluded to, Psalm lviii. 6 : "Break their teeth, O God, in their mouth." But whatever were the methods commonly practised, the enemies of the Jews are here compared to such serpents as were not to be mollified nor disarmed by any of those means : "They shall bite you, saith JEHOVAH."

Verse 18. *Past my remedying*—מְבִלִי גִיּוֹרִי. This I take to be an improper junction of two words, מְבִלִי גִיּוֹרִי, which are so distinguished in four mss. and one edition ; another manuscript also reads מְבִלִי גִיּוֹרִי. The first of these words, מְבִלִי, is a negative particle ; and גִּיּוֹרִי, or, written at full length, גִּיּוֹרִי, is a verb in the infinitive mood, from גָּוַר, "to heal," with the affix י. The LXX. and Arabic versions favour this emendation.

"Kalinsky, on Nahum and Habakkuk, thinks the lamentation of Jeremiah for Josiah begins here, and ends with the next chapter. *Acta Erudit.* 1749, page 467."—SECKER.

Verse 19. *Behold the voice, &c.*—The prophet anticipates in his imagination the captivity of his countrymen in Babylon, "a far country ;" and represents them there as asking, with a mixture of grief and astonishment, if there was no such being as JEHOVAH, who presided in Sion, that he so neglected his people, and suffered them to continue in such a wretched plight. Upon this complaint of theirs God justly breaks in with a question on his part, and demands why, if they acknowledged such a protector as himself, they had deserted his service, and, by going over to idols, with which they had no natural connexion, had forfeited all title to his favour. The people then proceed with their complaint in the next verse, setting forth that, though much time had elapsed, they nevertheless seemed to be still as far from deliverance as ever.

"מֵאַרְצָא מְרֹחָקִים," "from a far country."—SECKER.

*And by their foreign vanities*—The LXX., Syriac, and Vulgate, add the conjunction וְ, and read וְהַבְּלִי.

- 21 Upon account of the wound of the daughter of my people  
am I heartbroken ;  
I mourn ; astonishment hath taken hold on me.
- 22 Is there no balm in Gilead ?  
Is there no physician there ?  
Why then is not the health of the daughter of my people  
restored ?

## CHAPTER IX.

- 1 Oh that my head were waters,  
And mine eyes a fountain of tears,  
That I might weep day and night  
For the slain of the daughter of my people !

---

Verse 22. *Is there no balm in Gilead ?*—"Balm," or "balsam," is used with us as a common name for many of those oily resinous substances which flow spontaneously, or by incision, from certain trees or plants, and are of considerable use in medicine and surgery ; it serves, therefore, very properly to express the Hebrew word צִי, which the LXX. have rendered ρητυη, and the ancients have interpreted "resin," indiscriminately. But Kimchi, and some of the moderns, have understood by צִי that particular species heretofore properly called *balsamum*, or *opobalsamum*, and now distinguished by the name of *balsamum Judaicum*, or "balm of Gilead ;" being that which is so much celebrated by Pliny, Strabo, Diodorus Siculus, Tacitus, Justin, and others, for its costliness, its medicinal virtues, and for being the product of Judea only, and of a particular spot there ; and which Josephus attributes to the neighbourhood of Jericho ; but says, that the tree was according to tradition originally brought by the queen of Sheba to king Solomon out of Arabia Felix, the country that now principally supplies the demand for that valuable drug. See JOSEPH. *Ant.* lib. iv. cap. 6 ; lib. viii. cap. 6 ; *De Bell. Jud.* lib. i. cap. 6. ; *edit. Hudson.* On the other hand, Bochart strongly contends, that צִי could not possibly mean that balsam, as Gilead was very far from the spot which produced it, and none of the trees grew on that side of the Jordan ; and besides, צִי is spoken of as brought from Gilead (Gen. xxxvii. 25) long before the balsam-tree had been planted in any part of Judea. He therefore considers it as no other than the resin drawn from the *terebinthus*, or turpentine-tree, which abounds sufficiently in those parts. BOCHART, *De Sacr. Animal.* par. i. lib. 2. cap. 51. And this, for all that appears, may have been the case ; the resin or balm of the *terebinthus* being well known to have healing virtues ; which is at least sufficient to answer the design of the prophet's question on this occasion ; which was metaphorically to ask, if there were no salutary means within reach, or none that knew how to apply them for the relief of his country from those miseries with which it was afflicted.

CHAP. IX. Verse 1. *Oh that my head*—All the Hebrew mss. and the generality of printed copies reckon this as the twenty-third verse of chapter

- 2      On that I had in the wilderness a traveller's lodge,  
 That I might leave my people, and go from them !  
 Because they are all of them adulterers,  
 An assembly of perfidious dealers.
- 3      And they have bent their tongue like a bow ;  
 By falsehood, and not according to truth, they are become  
 mighty in the land ;  
 Surely from wickedness to wickedness have they proceeded ;  
 And me have they not known, saith JEHOVAH.
- 4      Be upon your guard each man against his companion ;  
 And place no confidence in any brother :  
 For every brother will surely supplant ;

viii., to which it properly belongs, being a continuation of the prophet's sympathetic wailing over his wretched country.

Verse 2. *Oh that I had in the wilderness*—These words are not spoken, like the former, by the prophet in his own person, but as coming immediately from the mouth of God ; as appears from the close of verse 3 : “ And me have they not known, saith JEHOVAH.” God wishes himself in a situation not to see the corrupt and profligate manners of his people, which are set forth at large, and for which he renews his denunciations of vengeance against them, verses 2–16. He summons the mourning women to bewail the calamities of the nation, verses 17–22 ; forbids setting any value on personal endowments, except the knowledge of God and his attributes only, verses 23, 24 ; and shows the punishment of the circumjacent nations, circumcised and uncircumcised, to be near at hand.

*A traveller's lodge*—Travellers in the east are not, nor ever were, accommodated at inns on the road, after the manner of the European nations. In some places, indeed, there are large public buildings provided for their reception, which they call “caravanseras :” but these afford merely a covering, being absolutely without furniture ; and the traveller must carry his own provisions and necessaries along with him, or he will not find any. Nor are even these empty mansions always to be met with ; so that if the weary traveller at night comes into a town, where there is no caravansera, or *πανδοχείον*, as it is called, Luke x. 34, he must take up his lodging in the street, unless some charitable inhabitant will be pleased to receive him into his house ; as we find, Judges xix. 15. And if he passes through the desert, it is well for him if he can light upon a cave, or a hut, which some one before him may have erected for a temporary shelter. And this last is what I conceive to be here meant by *מלון ארחים* ; a solitary, and not very comfortable, situation ; but yet preferable to the chagrin of living continually in the society of men of profligate manners.

Verse 3. *Like a bow ; by falsehood*—Instead of *קשתם שקר* I propose to read *קשת משקר*. The LXX., Chaldee, and Vulgate, do not acknowledge the affix pronoun after *קשת* ; and the ellipsis of *ב*, the particle of similitude, which is wanting before it, is very frequent ; although it may very possibly have been dropped by accident here, on account of the similar sound of the following *ק*. All the ancient versions express it.



- And every companion will go about to overreach.
- 5 And they will impose every one upon his companion ;  
And the truth will they not speak ;  
They have habituated their tongue to speak falsehood ;  
They have wearied themselves in practising iniquity.
- 6 Thy habitation is in the midst of deceit ;  
Through deceit have they refused to know me, saith  
JEHOVAH.
- 7 Therefore thus saith JEHOVAH of hosts,  
Behold I will melt them and try them ;  
For how else can I act with respect to the daughter of  
my people ?
- 8 Their tongue is the arrow of a murderer,  
In whose mouth the word is treachery ;  
He will profess peace towards his companion,  
But inwardly will he resolve to fall upon him by surprise.
- 9 For these things shall I not visit ? saith JEHOVAH ;  
Shall not my soul avenge itself of such a nation as this ?
- 10 Upon the mountains will I bring up weeping and wailing,

Verse 4. *Will go about to overreach*—רָכִיל יִהְיֶה. See the note on chapter vi. 28.

Verse 6. *Through deceit have they refused to know me, saith JEHOVAH*—The knowledge of God, which is true religion, is incompatible with the habitual practice of any wickedness. And therefore it is natural enough for those that are resolved at all events to abide in their evil courses, to endeavour, if possible, to divest themselves of all religious principles, which, if insufficient to restrain, will be sure at least to be very troublesome to them. For this cause they are ready to “say unto God, Depart from us ; for we desire not the knowledge of thy ways.” (Job xxi. 14.)

“הָעֵוָה נִלְאָו : שִׁבְחָךְ—ηδικησαν, και ου διελιπον του επιστρεψαι. τοκος. LXX. *Fortè legerunt*, חָךְ, הָעוּ וְלֹא לֹא שׁוּב.”—SECKER. From the Greek it seems probable, that the true reading may have been הָעוּ וְלֹא נִלְאָו ; the negative וְלֹא having been lost through the similarity of the three first letters of נִלְאָו. Thus the sense and metre will be equally restored, and we may render, “They have practised iniquity, and not been weary.”

Verse 7. *Behold I will melt them and try them*—In these words God professes his intention of making use of the furnace of affliction, to try if he can by such means purge and purify the manners of his people ; since all other had proved ineffectual for their amendment.

Verse 8. *The arrow of a murderer*—The Masoretes here read שְׁחוּט, which is also the reading of twenty-nine, perhaps thirty-one, mss., and three editions. But I prefer שׁוּחַט, the received reading of the text.

*To fall upon him by surprise*—אֲרָבִי. *Insidiari ei.*

“רָבַר בִּי, פִּי, Fortè, רָבַר בִּי.”—SECKER.

“אֲרָבִי, יֵשׁוּט—εχθραν. LXX. ; fortè legerunt ei.”—SECKER.

And upon the pastures of the plain lamentation ;  
 Because they are burned up, so that no man passeth through,  
 And they hear not the voice of cattle ;  
 Both the fowls of the heavens and the beasts are fled, are  
 gone.

11 And I will reduce Jerusalem into heaps, a den of dragons ;  
 And the cities of Judah will I make a desolation without  
 inhabitant.

12 Who is the wise man, that can understand this ?  
 And to whom the mouth of Jehovah hath spoken, so that  
 he can declare it ?

Wherefore is the land destroyed,  
 Burnt up like a desert, so that no man passeth through it ?

13 Even JEHOVAH hath said,  
 Because they have forsaken my law,  
 Which I set before them ;  
 And have not hearkened unto my voice,  
 Neither have walked according to it ;

14 But they have gone after the imaginations of their own heart,  
 And after the deities which they learned from their fathers :

Verse 10. *The pastures of the plain*—מִדְבָּר is used for the plain or campaign country, as opposed to the mountains. See Isaiah lxiii. 13 ; Lam. iv. 19 ; Joel i. 19 ; ii. 22. It properly signifies a thinly inhabited country, used chiefly for sheepwalks ; from the Chaldee signification of the word רִבֵּד, “to lead,” as a shepherd doth his sheep.

*Are fled, are gone*—The Syriac and Vulgate add the conjunction before וילכו, as if they had read וילכו.

Verse 12. *Who is the wise man ?* &c.—In this style of interrogation the prophet indirectly declares himself to be the person qualified by divine inspiration to answer the question proposed in the latter part of the verse ; which he accordingly does in the verses that follow.

Verse 14. *The deities which they learned from their fathers*—The Vulgate seems to point out אשר למדו מאבותם as the true reading ; but whether we follow that, or read as the text stands at present, the sense is the same.

As the heathen nations had their superior gods, *dii majores*, and others of a subordinate rank, so, it has been observed by some learned writers, the Israelites seem in early times to have distinguished between the terms אלהים and בעלים, the former of which they appropriated to JEHOVAH, the supreme God, the Maker of heaven and earth ; and whilst they pretended to admit of no other gods, אלהים, but him, none of the same rank and order, they were willing to think themselves free to pay an inferior worship to the tutelary gods of other nations, whom they styled בעלים, “lords,” “deities,” or “demons,” of a middle rank between the divine nature and the human. But that this evasion availed them little, appears from the frequent and severe rebukes they received from time to time. St. Paul

- 15 Therefore thus saith JEHOVAH of hosts, the God of Israel ;  
Behold I will feed them with wormwood,  
And I will give them water of hemlock to drink.
- 16 And I will scatter them among nations,  
Whom they have not known, they nor their fathers ;  
And I will send after them the sword,  
Until I shall have made an end of them.

- 17 THUS saith JEHOVAH of hosts,  
Consider ye, and call for the mourning women, and let them  
come ;

takes notice of the same kind of distinction made among the Heathen, who had their *θεοι* and *κυριοι πολλοι*, "gods many and lords many;" but admonishes Christians that "to them there was but one God, the Father, and one Lord Jesus Christ," to whom alone they might address themselves, as the single Mediator between God and men; and for this reason,—"because he," and none but he, "ever liveth to make intercession for them." 1 Cor. viii. 5, 6; 1 Tim. ii. 5; Heb. vii. 25.

Verse 15. *Behold I will feed them*—The LXX. omit *את העם הזה*, which is certainly a redundancy in the text, and appears to have been a marginal gloss crept into it. All the other versions retain these words, but omit the affix, reading *מאכלים* instead of *מאכלים העם*. One MS. omits *העם*.

*Water of hemlock*—See note on chapter viii. 14.

Verse 16. *And I will send after them the sword*—So it was threatened by Moses in case of disobedience, Lev. xxvi. 33. Compare chapter xlv. 27; Ezekiel v. 12.

Verse 17. *The mourning women*—It was an ancient custom of the Hebrews at funerals, and on other like occasions, to make use of hired mourners, whose profession it was to exhibit in public all the signs and gestures of immoderate and frantic grief, and by their loud outcries and doleful songs to excite and stir up a real passion of sorrow in others. Women were chiefly employed in this office; and Jerome in his comment upon this verse says, that the practice was continued in Judea down to his days. *Hic enim nos usque hodie manet in Judæa; ut mulieres sparsis crinibus, nudatisque pectoribus, voce modulatæ omnes ad fletum excitent.* And in JOSEPHUS, *De Bell. Jud.* lib. iii. cap. 8, (*edit. Hudson,*) we find, that on a false report of that historian's death, many of his friends hired musical persons, *οι θρηνων εγγρχον αυτοις*, to take the lead in their lamentations. As it required, therefore, a degree of skill to discharge this office, for that reason these "mourning women," *מקינות*, are also called *דחכמות*, "the skilful ones." Frequent allusions to this custom are to be met with in Scripture, particularly 2 Chron. xxxv. 25, where "the singing men and singing women" are said to have made it a constant rule, after king Josiah's death, to commemorate that excellent prince in all their future dirges or lamentations, as one in whom the public in general had sustained an irreparable loss. Such also were the "mourners that go about the streets," mentioned, Eccles. xii. 5, and those whom Amos calls *יודעי נהי*, "skilful of lamentation;" Amos

- And send to the skilful ones, and let them come ;  
 18 And let them haste and begin a lamentation over us ;  
 That our eyes may let fall tears,  
 And our eyelids pour forth waters.  
 19 Surely a voice of lamentation hath been heard from Sion ;  
 How are we spoiled ! we are greatly confounded !  
 Because we have abandoned the land,  
 Because they have thrown down our habitations.  
 20 Therefore hear, O ye women, the word of JEHOVAH,  
 And let your ear receive the word of his mouth ;  
 And teach your daughters a lamentation,  
 And every one her companion a mournful dirge.

v. 16. And such I presume were “the minstrels, and the people making a noise,” *οχλον θορυβουμενον*, whom our Saviour found in the house of the ruler of the synagogue, whose daughter was just dead, Matt. ix. 23. St. Mark calls them “those that wept and wailed greatly ;” *κλαιοντας και αλαλαζοντας πολλα*, Mark v. 38. Nor was this practice peculiar to the Jews. In HOMER we find Hector’s corpse thus attended, *Iliad*. Ω. 719 :—

Οι δ’ ἐπει εισαγαγον κλυτα δωματα, τον μιν επεϊτα  
 Τρητοις εν λεχεεσσι θεσαν, παρα δ’ εισαν αιιδους,  
 Θρηνων εξαρχους, οϊτε στονοεσσαν αιιδην  
 Οι μιν αρ’ εθρηνεον, επι δε στεναχοντο γυναικες.

So likewise in the *Phænissæ* of EURIPIDES, verse 1504 :—

Τινα δε προσφδον,  
 Η τινα μουσοπολον στοναχαν επι  
 Δακρυνσι, δακρυσιν, ω δομος, ω δομος,  
 Ανακαλεσομαι ;

The Romans called these mourning women *præficæ*, concerning whom we find the following lines in a fragment of Lucilius, lib. xxii :—

*Mercede quæ conductæ fient alieno in funere præficæ,  
 Multo et capillos scindunt et clamant magis.*

But STATIUS, in *Epicedio patris*, speaks of them as of foreign growth :—

*Ut Pharios aliæ fictâ pietate dolores  
 Mygdoniosque colunt, et non sua funera plorant.*

See also LOWTH, *De Sacra Poesi Hebr. Prælect.* xxii.

Verse 19. *They have thrown down our habitations*—Our present English translation would require that we should read השליכונו instead of השליכו, and in one mss., indeed, we find השליכנו. The LXX. render απεῤῥριψαμεν, as if they had read השלכנו. But the present reading of the text needs no alteration ; השליכו being the third person plural, in Hiphil, used according to the Hebrew idiom indefinitely, and as it were impersonally, without a nominative expressed ; so that, “They have thrown down our habitations,” is in effect the same as, “Our habitations are thrown down ;” in which manner the words are rendered by the Syriac, Chaldee, and Vulgate.

- 21 For death hath climbed up through our windows,  
It hath entered into our palaces;  
It hath at once cut off the children from the street,  
And destroyed the young men from the broad places.
- 22 The carcases of men also shall fall as dung on the face of the  
field,  
And as the handful behind the reaper, when there is none to  
gather.
- 23 Thus saith JEHOVAH;  
Let not the wise glory in his wisdom,

“השליכו—Either, ‘Our dwellings are cast down;’ or, ‘They have cast down our dwellings.’”—SECKER.

Verse 21. *It hath at once cut off, and destroyed*—דבר, signifies not only “to speak,” but also “to destroy;” see 2 Chron. xxii. 10. Taken in this latter sense, and detached from the place where it now stands at the beginning of the next verse, it connects well with this, and completes the sentence. In the present editions of the LXX. and in the Syriac it is totally omitted; but is found in those of Aquila, Symmachus, the Chaldee, and Vulgate, where it is rendered imperatively, “speak,” or “prophesy.” Theodotion, however, expresses it by *θαρατφ*, and the Hexaplar represents the LXX. as doing the same; which is verified by the *ms.* Pachom. The passage may literally be translated, “In cutting off (or, Whilst it cut off) the children from the street, it hath destroyed,” &c.; which amounts exactly to the sense expressed in the version I have given. As the children used to play in the streets, (see the note on chapter vi. 11,) so the open areas of the towns, such as the exchange, the market-places, &c., (as רחבות have been already explained in note on chapter v. 1,) were the customary places of resort for the young men; but death, it is here said, entering into the houses, effectually cut off both the children and young men from their usual haunts.

Verse 22. *And the carcases, &c.*—At the beginning of this verse, besides דבר, we read in the Hebrew text, כה נאס־יהרה. But these words are not to be found in the LXX.; and there is good reason to believe them to be spurious; as they serve only to perplex the sense, which goes on clear and smooth without them. They seem to have been inserted first into the margin by some one who misunderstood the sense of דבר, and thought some addition necessary to introduce the words that follow. In time they found their way into the text.

*And as the handful behind the reaper*—This alludes to the manner of reaping corn in the field, where the reaper, as soon as he has cut what he can hold in his hand, lets it fall, and passes on; but is usually followed by another, who gathers what is cut, and binds it into sheaves. But here it is said, that there would be none to gather; and consequently the corn, after being cut, would lie neglected and rot on the ground; which renders the simile a very apt one.

- Nor let the mighty glory in his might,  
 Nor let the rich glory in his riches :  
 24 But let him that glorieth glory in this,  
 In understanding and knowing me,  
 That I am JEHOVAH, exercising loving kindness,  
 Judgment, and faithfulness upon earth :  
 For in these do I delight, saith JEHOVAH.  
 25 Behold the days are coming, saith JEHOVAH,  
 That I will punish all the circumcision with the uncircum-  
 cision ;  
 26 Egypt, and Judah, and Edom,

Verse 23. *Nor let the rich*—Forty-four MSS. and seven editions read נאם, instead of נא; and all the ancient versions express the conjunction. To glory in wisdom, might, or riches, is to depend on them as the means of procuring security and happiness.

Verse 24. *Exercising lovingkindness, judgment, and faithfulness*—Security and happiness, if to be had at all, must come from God. They are his gift, and bestowed by him on one or other of these accounts; either as a matter of “gratuitous favour,” which is the proper sense of חסד; or as a matter of right or “judgment,” משפט; as when God in the character of a righteous judge distributeth rewards to the well-deserving; or, lastly, as a matter of “faithfulness,” in regard to his word and promises. So צדקה often signifies; and God’s salvation is also often said to be extended to his people on this very account, to fulfil the promises made to their fathers.

*For in these do I delight*—אלה is here ambiguous, and may either denote those attributes, or those persons who place their confidence in those known or acknowledged attributes of the Deity; which is having a right faith in him. And this latter I take to be in reality intended here; but I have retained the ambiguity in the version, so that those who are of a different opinion may follow their own sense.

I am inclined to think this verse may better be translated thus:—

But let him that glorieth glory in this,  
 In understanding and knowing me, that I am JEHOVAH;  
 In practising benevolence, judgment, and righteousness upon earth;  
 For in these things do I delight, saith JEHOVAH.

Compare Micah vi. 8.

Verse 25. *The circumcision with the uncircumcision*—מול and ערלה are here used as περιτομή and ακροβυστία in the New Testament, the abstract for the concrete. See Rom. iii. 30.

“מול בערלה—Περιτετμενους ακροβυστίας αυτων LXX.; ‘*qui circumcisa (fortè, circumcisa) qui) habet præputium,*’ Vulg. גור בעורלות, ‘*circumcisa in, vel cum,*’ &c., Syr. Nusquam alibi cum ב construitur מול. Ακροβυστία pro incircumcisis apud Paulum sæpius.”—SECKER. Query. Whether instead of בערלה it might not have been כערלה; and then we might render, “I will punish the circumcised in like manner, or, as well, as the uncircumcised.”

And the children of Ammon, and Moab,  
And all those that have their coast insulated,

Verse 26. *All those that have their coast insulated*—By this circumlocution the Arabians are generally supposed to be designed; and thus much, I think, may fairly be concluded from the connexion in which these words stand with the context in chapter xlix. 32. But concerning the precise meaning of the words קְצוּצֵי פָאָה, interpreters differ very greatly. Some represent them as signifying persons cut off from other people by being thrust into a remote corner; in which light the translators of our Bible appear to have considered them, when they rendered in the text, “all that are in the utmost corners;” and in the margin, “cut off into corners.” But all the ancient versions understand them as expressing the peculiar manner in which the Arabians cut the hair of their heads or beards. Dr. Durell professes himself to have been of this opinion in a note as follows: “The marginal reading, ‘and all having the corners’ of their hair ‘polled,’ ought doubtless to be received into the text; for the Arabs, who are meant by this periphrasis, cut their hair short, particularly about the crown of the head; and in respect to their beard, they left only a tuft of hair growing about their chins; a practice which was forbidden the Jews, Lev. xix. 27. Herodotus, speaking of this nation, says; *Τὸν τριχὼν τὴν κορυφὴν κείρεσθαι φασί, καταπερ αὐτὸν τὸν Διονύσου κεκαρθᾶν κείρονται δὲ υποτροχαλὰ, περιξυροντες τοὺς κροταφοὺς.* (Lib. iii. cap. 8.)” Dr. DURELL.

But the words, I am persuaded, have a respect to the peninsular form of the country, surrounded on all sides by the sea, excepting only the isthmus to the north; and thus these people were “insulated” or “cut off” as to their “coast” or “quarter” from any other land. HORACE speaks of lands thus cut off or parted by the sea: (*Odorum*, lib. i. 3. 21):—

*Neguequam Deus abscedit  
Prudens Oceano dissociabili  
Terras.*

And VIRGIL of the insular situation of Britain: (*Ecl.* i. 67):—

*Et penitus toto divisos orbe Britannos.*

Where we may observe, that the words *penitus divisos* mark the total separation all around; but קְצוּצֵי פָאָה need only be understood of a partial one.

But I cannot help offering a conjecture here with respect to the words, הַיִּשְׁבִּים בַּמִּדְבָּר, that they are not exegetic, as they appear at present, of קְצוּצֵי פָאָה, the inhabitants of the peninsula of Arabia properly so called; but respect a distinct people, namely, those Arabians that dwelt above in the great desert between Mesopotamia and Palestine. This distinction we find made, chapter xxv. 23, 24, and therefore, I am inclined to think, we ought to read הַיִּשְׁבִּים, with the conjunction ו prefixed: “And those that dwell in the wilderness.” See also the notes on chapter xlviii. 45; xlix. 28.

In one MS. we find עַל before הַגִּיִּם. There it is certainly misplaced. But perhaps יַעַל ought to have come in before הַיִּשְׁבִּים. See [the preceding part of this] note.

Those that dwell in the wilderness :  
 For all the nations are uncircumcised,  
 And all the house of Israel, uncircumcised in heart.

# CHAPTER X.

- 1 HEAR ye the word which JEHOVAH hath spoken ;
- 2 Unto you, O house of Israel, thus hath JEHOVAH said ;  
 Unto the way of the heathen conform ye not ;  
 Neither be ye dismayed at the signs of the heavens,  
 Although the heathen be dismayed at them.
- 3 For the institutions of the peoples are vanity itself ;  
 For they cut down trees out of the forest,  
 The manufacture of him that worketh with a sharp tool.
- 4 With silver and with gold they decorate,

*And all the house of Israel, uncircumcised in heart*—So I think these words should be pointed, in order to express the prophet's meaning, which was, that not only the heathen nations were uncircumcised, but the house of Israel, also, uncircumcised, if not in flesh, at least in heart ; which was the uncircumcision that rendered them obnoxious in God's sight.

CHAP. X. THE beginning of this chapter to the end of verse 16 contains an earnest dissuasive against the practice of heathen idolatry, setting forth the vanity of idols in comparison with the true God. And this, no doubt, was designed by way of precaution to the Jews against the time of their removal out of their own land, to dwell amongst idolaters, as is predicted, verses 17, 18. Jerusalem lamenteth the completion of her ruin ; and humbly supplicateth the intervention of God's mercy, verse 19, to the end.

Verse 2. *The signs of the heavens*—The Chaldeans, among whom the Jews were destined to live in captivity, were particularly addicted to astrology, and attributed to the heavenly bodies a considerable influence over human affairs. This naturally tended to beget a religious dread and awe of those objects, from whence so much good or evil was supposed to be derived. The sun, moon, and planets are said indeed to have been created and set in the firmament “for signs,” Gen. i. 14. But hereby is meant, that they should serve as natural marks serving to distinguish, by their periodical revolutions and appearances, the various times and seasons ; which, however, is a very different use from that of prognosticating future events, or causing any alteration in the fortunes of men.

Verse 3. *Of him that worketh with a sharp tool*—כַּעֲצֵר is sometimes interpreted “an axe,” and sometimes “a plane.” But it seems rather to be a general name for any cutting instrument, from עָצַר, which signifies *secuit* in Arabic, as Bishop Lowth observes in a note on Isaiah xlv. 12. Here I suppose it to mean that tool with which the carver shapes his block into due form, before he proceeds to decorate it with gold and silver, in order to be set up as an object of worship. Compare Isaiah xl. 19, 20 ; xli. 7 ; xlv. 12, &c.



- With nails and with hammers they fasten them,  
That they may not totter.
- 5 As the palm-tree are these for stiffness,  
And they cannot speak ;  
They must altogether be carried,  
For they cannot walk :  
Fear ye them not, for they cannot hurt ;  
And also to do good is not in their power.
- 6 There is none like thee, O JEHOVAH,  
Great art thou, and great is thy name in might.
- 7 Who will not fear thee, O king of nations,  
When he shall approach unto thee ?  
Forasmuch as among all the wisest of the nations,  
And in all their kingdoms, there is none like thee.

Verse 4. *They fasten them, that they may not totter*—The plural affix in יְהוּקִים has reference to עֵץ in the preceding verse, which, though singular in form, is often plural in sense ; and here “timber,” or “trees,” cut down and wrought into images, may be properly considered as the antecedent. But for יִפְקוּ we must then read יִפְקֶה, with the LXX., Syriac, and Arabic.

Verse 5. *They must altogether be carried*—Nine MSS. read by transposition יִשְׂאוּ for יִשְׂאוּ, besides three editions, in which it is so found among the various readings collected in them. One MS. also reads יִשְׂאוּ with the mark of a letter erased at the end ; and another had at first יִשְׂאוּ.

*For they cannot hurt*—See Isaiah xli. 23.

Verse 6. Perhaps the former part of this verse should be connected with the preceding verse thus :—

Fear ye them not, for they cannot hurt ;  
And also to do good is not in their power :  
So that there is none like thee, O JEHOVAH.

Verse 7. *When he shall approach unto thee*—Dr. Durell has the following note on this passage :—“All the ancient versions seem to have considered the words כִּי לֹךְ יֵאָתֶה, as an elliptical phrase, and supply a substantive, namely, ‘honour, glory,’ or ‘kingdom,’ except Theodotion, who very properly reads as in the Hebrew, *οτι σοι αυηκεν*. The phrase is, indeed, elliptical ; but ‘fear’ is obviously understood from the preceding words : Or יֵאָתֶה may be a substantive, signifying ‘submission’ or ‘acquiescence,’ with the ellipsis of the verb substantive ; which may seem more agreeable to the Hebrew idiom. I find Taylor proposes this sense.”—DR. DURELL.

It seems, however, to me more natural and suitable to the context, to consider יֵאָתֶה as the third person future from יָאָתָה, “to come” or “approach unto” God in the way of worship and supplication. So the verb is used chapter iii. 22.

*Among all the wisest of the nations*—בְּכָל־הַחֲכָמִי הַגּוֹיִם. These words may signify, either all those nations which were most distinguished for the cultivation and improvement of their rational faculties ; or else those sage

- 8 But they, when they approach, are stupid and sottish,  
The very wood itself being a rebuker of vanities.
- 9 Beaten silver is brought from Tarshish,  
And gold from Uphaz;  
The work of the silversmith,

individuals among them, from whose learning and philosophy some better notions of God and religion might have been expected, than from the rude and illiterate vulgar. And yet the fact was, that all their boasted wisdom and knowledge had failed of leading them to an object of worship, in any degree corresponding with the infinite perfections and majesty of the divine nature.

“חבכי—*Codex MS. unus Kennicotti legit מלכי*, page 512.”—SECKER. Three of the collated MSS., besides one in the margin, read מלכי.

Verse 8. *But they, when they approach*—ובאחה. It can hardly be doubted that for ובאחה we should, by a slight alteration, read ובהחה; אחה, or אהיה, being the infinitive of אהה, the verb used just before in the preceding verse. See the last note but one. The contrast is thus strongly marked between the true God and the objects of heathen superstition. The servants of the former, when they approached him in their devotions, could not help being impressed with a reverential awe of a Being so transcendently glorious. But those who drew near to worship the latter, manifested the greatest stupidity in not discovering, what was so obvious to common apprehension, the gross unworthiness of the objects to whom their adorations were addressed.

*The very wood itself being a rebuker of vanities*—The true meaning and force of this passage seems to have escaped the notice of all the commentators. מוסר properly signifies “rectifying” or “correcting” a false notion by just reproof; and by “vanities” are meant “idols,” so called from their being of no real use or advantage to those who had recourse to their assistance. And this unprofitableness of the idol, the very dull and senseless matter, says the prophet, out of which it was formed, is capable of demonstrating. But the “rebuke,” strictly speaking, is not directed to the idol, but to those who had not sense to perceive, that all the efforts of human art could never change an inanimate log of wood into an animated being, possessed of power and intelligence far surpassing the person from whom its origin was derived. There is, therefore, an energy and pointedness in this short sentence, at least equal, in my opinion, to whatever has been said upon the same subject by the most spirited writer, whether sacred or profane. Not even the keen railery of the Roman satirist in those celebrated lines, *Olim truncus eram ficulneus*, &c. (HOR. SAT. lib. i. sat. viii. 1,) though in a more ludicrous style, cuts with greater severity.

“מוסר—*Confer Prov. xix. 27. Qu. Annon legendum מוסר, ‘fundamentum’ idolorum lignum est; cui superinducuntur argentum, aurum, vestes? Sed nulla suffragatur versio.*”—SECKER.

Verse 9. *And gold from Uphaz*—For מואופ, the Syriac, Chaldee, and Theodotion render “from Ophir;” but whether they read in their copies מואופ, or supposed אופר and אופו to be the same name, though a little

And of the hands of the founder :  
 Blue and purple is their clothing ;  
 The work of the skilful all of them.

- 10 But JEHOVAH, he is truly God,  
 A living God, and an everlasting King ;  
 At his wrath the earth shall tremble,  
 And the nations shall not be able to abide his indignation.
- 11 In this manner shall ye speak unto them ;

varied in the spelling, which in proper names is not uncommon ; or whether Uphaz be the name of some other place famous for its mart of gold, is not very easy to determine. One or other of these, however, I think more likely to have been the case, than that **אֹזֶז** denoted gold of any particular species or quality ; which latter seems to have been the opinion of Jerome, who says that **אֹזֶז** was one of the seven names by which gold was distinguished among the Hebrews. That **פֶּז** may have been such, I am not at all inclined to dispute ; as it may signify very properly gold of the most compact kind, and consequently having the least mixture of alloy. And supposing it to be so, it may account, with some degree of probability, for the corruption of **אֹזֶז** or **אֹפִיר** into **אֹזֶז** ; the former being accounted the country from whence the finest gold was imported, which had also the name of **פֶּז** given it for its quality ; and so from a jumble of both together the word **אֹזֶז** may have proceeded. Perhaps the text might have been originally, **וְהָיָה כִּי־אֹפִיר וְפֶז**, “And gold from Ophir, even the finest gold.” This would render both the metre and the parallelism of the lines more perfect ; and at the same time, the similarity of the last word **וְפֶז** to the three letters immediately preceding, would easily account for the mistake of a transcriber.

*Blue and purple is their clothing*—The splendour and magnificence of dress seems among the ancients to have consisted very much in the richness of the colours ; the art of dying which to perfection was esteemed a matter of great skill, being known and practised by very few. The excellency of the Tyrian purple is celebrated by both sacred and profane authors. And the blue, which from many passages of Scripture we find to have been in great request, was also imported from remote countries as an article of elegant and expensive luxury. See Ezek. xxvii. 7, 24.

*The work of the skilful all of them*—If in the preceding verse the insignificance of the idols was argued from the vile and perishable matter out of which they were composed, the same is inferred in this from their being indebted to the art and labour of man for all their costly ornaments, their splendid outward show. In short, “the whole of them,” says the prophet, internal and external, “is the work of skilful men.” And so says the prophet Hosea, xiii. 2, “the work of craftsmen entirely.” Upon what ground, then, could the thing formed pretend to a nature more excellent than its former ?

Verse 10. *He is truly God*—**אֱמִתִּי** is here used adverbially. The margin of our Bible renders, “a God of truth ;” but in that case **אֱלֹהִים** should have been in *statu regiminis*, **אֱלֹהֵי**. See chapter xiv. 13.

Verse 11. *In this manner shall ye speak unto them*—This verse is omitted

The Gods, which have not made the heavens and the earth,  
Shall perish from off the earth, and from under these  
heavens.

- 12 He hath made the earth by his power,  
Establishing the world by his wisdom ;  
By his understanding also hath he spread out the heavens.
- 13 When he exerteth his voice, there is a tumult of waters in  
the heavens,  
And he maketh clouds to rise from the extremity of the  
earth ;  
He produceth lightnings with rain,  
And bringeth the wind forth out of his magazines.
- 14 Every man cometh a brute by acknowledging,  
Every goldsmith is put to shame by graving,  
When they have set up false objects of worship,  
And such as have no breath in them.

in one ms., and, to speak my mind freely, I cannot help questioning the authenticity of it, not only on account of the singularity of its being written in Chaldee, at a time too, when the people, not having left their own land, had not yet begun to make use of that dialect ; but also because it breaks in upon and interrupts the course of the argument, which, it is manifest, would proceed more regularly and smoothly without it. It seems probable to me, that some public teacher during the captivity, deducing it by direct inference from the prophet's words, had it inserted in the margin, and perhaps usually read together with this section of the prophecy in the assemblies of the people, in order that the common people might have their answer always ready, whenever they were molested on the point of religion, or importuned to join in the idolatrous worship of the Chaldeans. The LXX. and Syriac interpreters seem to have been conscious of the interruption given to the sense by the interpolation of this verse, having added a word answerable to יהיה at the beginning of verse 12, for a subject of the verbs. But no trace of such a word appears in any of the Hebrew copies.

Verse 13. *From the extremity of the earth*—Twenty-five mss. and four editions read, with the Masora, *הארץ* ; and four mss. have a letter erased before *ארץ*. By “the extremity of the earth,” is here meant the horizon.

*מקצה ארץ*.—See note on chap. li. 16.

Verse 14. *Every man cometh a brute by acknowledging*—Both *מדת* and *מפסל* I take to be verbs in the infinitive mood, with the particle *מ* prefixed. In our English Bible *נכר* is also considered as a noun with the affix, “his molten image ;” but this the LXX., Syriac, and Chaldee have more rightly represented as a verb ; and *נכך* signifies, not only “to pour out melted metal,” as the founder doth, but “to anoint” or “consecrate” a person to an office by pouring oil upon him. See Psalm ii. 6. And both here, and Isaiah xlv. 10, it signifies “to set up” or “dedicate” an image for religious worship. The last-cited passage, with the verse that follows it, I look upon to be so nearly parallel in sense to the verse under consideration,

15 Vanity are these, the work of those that greatly err :  
In the time of their visitation they shall perish.

16 Not like these is the portion of Jacob ;  
For he is the former of the universe,  
And Israel is the rod of his inheritance ;  
JEHOVAH of hosts is his name.

17 GATHER up thine effects out of the land,  
O thou that dwellest in a fortress.

that they seem to throw light mutually upon each other. And as Bishop Lowth, in his annotations upon Isaiah xlv. 10, 11, hath observed, that some part of these verses has never yet been interpreted to any tolerably good sense, and it is my chance not entirely to coincide with that learned prelate in his interpretation of them, I shall beg leave to offer, with all due deference, what appears to me a more suitable translation of them :—

- 10 Who hath formed a God ?  
Or set up a graven image, that profiteth not ?  
11 Behold, all that are connected with it shall be ashamed ;  
And the artificers, they above all men ;  
They shall assemble all of them ; they shall stand forth ;  
They shall fear, they shall be ashamed at the same time.

That is, while they stand before the image they have set up, and worship it with a religious dread, the glaring absurdity of their conduct shall tend to their shame and disgrace.

“מַדַּעַת—Perhaps ‘for want of knowledge.’ See Lowth, and Noldius on יֵצֵא.”—SECKER.

Verse 15. *Of those that greatly err*—תַּעֲתִיעִים. The reduplication of תַּעֲתִיעִים, the participle in Kal, from תָּעָה, “to err,” seems emphatically to imply a multiplication of errors ; or persons more than simply gone astray.

Verse 16. *The portion of Jacob*—Upon the principles of heathen theology every nation was committed to the care and superintendency of its own tutelary God ; who might with propriety be styled its “portion,” on account of the peculiar relation that subsisted between them. “The portion of Jacob,” therefore, is the same as the God of Jacob ; he who had taken upon himself the guardianship and protection of that family. But he was distinguished from all the rest ; who, as before observed, were falsehood and vanity, all of them, having no other existence than as lifeless images, the work of deluded men ; whereas he was the Creator of the universe, of all that exists ; and that there might be no room to mistake the Being intended, he is further characterized as he who had made choice of Israel for the special object of his concern, had marked him out for his own possession, as with a measuring-rod ; and to whom the name of “JEHOVAH” belonged.

Verse 17. *Gather up thine effects out of the land*—The person here addressed under a female character, most probably means the same as the daughter of Sion, that is, the community of citizens resident in Jerusalem, justly styled “a fortress,” or “strong-hold,” for so it was. These are

- 18 For thus saith JEHOVAH ;  
Behold I will smite with slings the inhabitants of the land  
at this time,  
And I will distress them, so that they shall be taken.
- 19 Wo is me because of my bruise !  
My wound is painful ; but I said,  
Surely this is an affliction, yet have I borne it.
- 20 My tent is laid waste, and all my cords are broken ;  
My children are gone forth from me, and are not ;  
There is none to pitch my tent any more,  
Or to set up my curtains.
- 21 Because the pastors are become brutish,  
And JEHOVAH have they not sought ;  
Therefore they have not prospered,  
And all their flock is dispersed.

required to collect together all their goods for packing, like persons about to change their place of abode ; and the reason assigned in the next verse shows that hereby is meant a preparing of themselves to go into captivity ; because the enemy is represented as driving the inhabitants of the country before him with slings, from one post to another, till—being reduced at last to the utmost distress, in a place no longer tenable—they are taken and carried away into servitude in a foreign land ; the usual fate of prisoners of war in those days. See Ezek. xii. 3. Hence, also, we see the connexion and ground of the foregoing exhortations against idolatrous conformity ; forasmuch as the people would soon be found in such circumstances as would minister frequent temptations to such a practice.

*O thou that dwellest*—For יושבת the Masoretes rightly read יושבת, which is conformable to eight mss. and one edition ; besides sixteen mss. and the first printed Bible, which read ישובת.

Verse 18. *At this time*—בפעם הזאת. This implies, that though they had been often saved by God's providence from hostile attacks, they would, however, on this occasion, find it otherwise.

Verse 19. *Wo is me, &c.*—In this and the following verses the prophet seems, by anticipation, to suggest motives of patience and consolation to his country, in regard to the evils that were coming upon her. These he puts into her own mouth, and makes her observe, first, that her affliction, though great, was such as, by experience, she found to be tolerable ; secondly, that she had less reason to complain of what she suffered, as it was no other than might have been expected from the misconduct of those who had the direction of her affairs ; and, lastly, that she was not without hope in the mercy of God, who, upon the humble supplication of his people, might be moved to mitigate their chastisement, and to turn his hand against the Heathen that oppressed them.

*Yet I have borne it*—ואשאנו. The ו conversive requires the time past.

- 22 Hark a noise ! behold, it advanceth,  
Even a great commotion from the north country ;  
To make the cities of Judah a desolation,  
A dwelling place for dragons.
- 23 I know JEHOVAH, that his way is not like that of men,  
Not like a human being doth he proceed and order his  
going.
- 24 Correct me, O JEHOVAH, only with moderation ;  
Not in thine anger, lest thou crush me to atoms.

Verse 22. *Hark a noise ! behold, it advanceth*—שמיעה signifies something “audible,” or “to be heard,” “a bruit,” or “noise ;” which is explained, in the following hemistich, to be that of the tumultuary invasion of the Chaldeans from the north, of which notice had been repeatedly given. See chap. i. 15 ; iv. 6 ; v. 15 ; vi. 22. Perhaps the same thing is meant by the words קול המלחמה גדולה, chap. xi. 16. Our English translation cannot be right, which makes קול the subject of באה, though of a different gender. But קול שמיעה is an independent member of the sentence, and should be rendered by itself, “Hark a noise !” or, more literally, “The voice or sound of a noise !” So קול is frequently used to denote a thing to be already within hearing ; as Cant. ii. 8 ; Isaiah xl. 3 ; lxvi. 6. The subject of באה is the pronoun substitute of שמיעה, not expressed, but virtually contained in the verb.

Verse 23. *I know JEHOVAH, that his way is not like that of men*—Dr. Durell hath thus explained this passage :—“The meaning of this verse, according to our English version, seems to be, that all events are under the direction of God’s providence, which man cannot counteract. But I think the text may admit of another sense, rather more connected with the context, thus, ‘I know, with respect to JEHOVAH, that his way is not like that of a mortal ; that he doth not walk nor direct his step like a man.’ This construction is justified by the most common of all Hebrew idioms ; and ל is often used as a particle of comparison. See Noldius. The sense here proposed is parallel to several other passages of Scripture, and is adopted by the Syriac version. And upon the ground of this sentiment it is, that the daughter of Sion (whom I here suppose to be the speaker) builds her confidence of mercy in God’s chastisements.”—Dr. DURELL.

In this verse Archbishop Secker coincides with the explanation given [in the preceding note] by Dr. Durell.

Verse 24. *Only with moderation*—In the preceding verse the speaker, having professed a satisfactory belief that she had not to do with such a weak, peevish, and vindictive being as man, here humbly entreats Almighty God to deal out his corrections in such a moderate degree, as to show that he aimed at the amendment, and not the destruction, of the offender. נשפט properly signifies that “calm and dispassionate judgment” which stands opposed to the hasty sallies of anger and furious revenge. And though the latter cannot actually exist in God, it is sometimes, however, nominally attributed to him, whenever the effects of his displeasure are so violent as to stop nothing short of utter ruin ; although such a proceeding may be

- 25 Pour out thy wrath upon the heathen which have not known thee,  
 And upon the families which have not called upon thy name;  
 For they have devoured Jacob, and consumed him,  
 And his dwelling place have they made desolate.

## CHAPTER XI.

- 1 THE WORD WHICH CAME TO JEREMIAH FROM JEHOVAH, SAYING,

- 2 HEAR ye the words of this covenant. And thou shalt speak them to the men of Judah, and to the inhabitants of

---

justifiable upon the most solid principles of reason and equity. As, therefore, to punish with anger implies an unrelenting rigour and severity; so to correct with judgment admits the use of such moderation as is consistent with the sinner's personal safety, whilst it promotes his reformation.

Verse 25. *They have devoured Jacob, and consumed him*—The LXX. and one ms. omit ויאכלהו, and, I think, rightly. There appears no elegance in the repetition of אכלו; and, besides, it is not conformable to the Hebrew syntax, which would have required the future tense after the ו conversive, ויאכלהו, or ויאכלהו, as we find ויכלהו. The interpolation doubtless arose from the similarity of the following verb, ויכלהו. In the parallel place, Psalm lxxix. 7, both ויאכלהו and ויכלהו are omitted; and so likewise they are here in one ms.

CHAP. XI. THE prophecy contained in this and the following chapter may not improbably be assigned to the reign of Josiah; only, to the latter end of it, when the people (who, in the eighteenth year of that prince, had solemnly engaged to perform the obligations of the divine covenant) may, in course of time, be supposed to have relapsed into their former disregard and neglect. The prophet is, therefore, sent to recall them to their duty, by proclaiming anew the terms of the covenant, and rebuking them sharply for their hereditary disobedience. (Verses 1-8.) He denounceth evil against the inhabitants of Judah and Jerusalem for their idolatrous apostasy; (verses 9-17;) and, being informed of the conspiracy of the men of Anathoth against his life, by divine revelation, he prayeth against them, and is authorized to foretell their utter destruction.

Verse 2. *And thou shalt speak*—The Chaldee and Vulgate with the generality of interpreters construe ודברתם as the second person plural, "And ye shall speak." But it will not, I think, be easy to find who the persons were, that are thus addressed in the plural number. שמעו indeed is plural, though the Syriac read שמע instead of it. But the word or message which came from God to Jeremiah, may well be conceived to contain a general precept of obedience to the people of Judah at large; and afterwards a particular injunction to Jeremiah. But the people, though intended in the first instance, could not be required to speak unto them-



3 Jerusalem ; and thou shalt say unto them, Cursed is the man  
 4 who will not hearken to the words of this covenant, which I  
 commanded your fathers in the day that I brought them forth  
 out of the land of Egypt, out of the iron furnace, saying,  
 Hearken ye unto my voice, and do all which I command you:  
 so shall ye be unto me a people, and I will be unto you a God:  
 5 That I may perform the oath which I swear unto your  
 fathers, to give them a land flowing with milk and honey, as  
 at this day. Then answered I and said, So be it, O JEHOVAH.  
 6 And JEHOVAH said unto me, Proclaim all these words in the  
 cities of Judah and in the streets of Jerusalem, saying, Hear  
 7 ye the words of this covenant, and do them. For I earnestly  
 admonished your fathers in the day that I brought them up out  
 of the land of Egypt, and all along unto this day, rising up early  
 8 and admonishing, saying, Hearken ye unto my voice. But  
 they hearkened not, nor inclined their ear, but went every one  
 after the lusts of his wicked heart : therefore have I brought

selves. Nor do we meet with any trace of others joined in commission with Jeremiah, to whom it might be said, “And ye shall speak ;” besides the manifest impropriety of it being followed immediately after with וְאַתָּה, “And thou shalt say.” Accordingly the LXX. render, *Kai λαλησεις*, as if they, as well as the Syriac, had read וְבָרַתָּה. But וְבָרַתָּה I conceive still to be the true reading, and to be the second person singular, with the affix ב; so that, after a general command given to the people to obey the words of the covenant, the prophet is particularly ordered to speak or rehearse “them,” the words of the covenant, before the men of Judah and the inhabitants of Jerusalem, and to enforce the obedience required by pronouncing a curse against the disobeyers.

Verse 4. *And do all which I command you*—The LXX. and Vulgate appear to have read אֶת־כָּל אֲשֶׁר, which is undoubtedly the true reading. אֶת־ is omitted in one MS., but in eighteen MSS. and four editions is written אֶת־; the ׀ having probably been added by mistake from a transient glance cast on the last syllable of וְעִשְׂתֶּם. One MS. reads כָּל for כָּל־; and the first כ, perhaps, was added after the prior corruption of אֶת־, being then deemed necessary.

Verse 7. *And all along unto this day*—Thirty-five MSS. and four editions read וְעַד with the conjunction, instead of עַד.

Verse 8. *Therefore have I brought*—It is of the nature of a covenant to denounce penalties against the presumptuous transgressor of it. And the sanctions of the Mosaic covenant may be seen scattered through different parts of the law, but particularly Lev. xxvi. 14, &c.; Deut. xi. 26-28; xxvii.; xxviii.; xxx. 15, &c. Our English translators have rendered וְאַתָּה in the future tense; but it has the signification of the preter because of the Vau conversive. And there is no impropriety in saying, that God had already brought upon the people the evils, which he had not only resolved on, but had begun in some measure to carry into execution.

upon them all the denunciations of this covenant, which I commanded them to perform; but they performed not.

- 9      ALSO JEHOVAH said unto me,  
A combination hath been found among the men of Judah  
and among the inhabitants of Jerusalem.
- 10     They are turned again unto the iniquities of their fore-  
fathers,  
Who refused to hearken unto my words;  
These also have gone after strange gods to serve them:  
The house of Israel and the house of Judah have broken  
my covenant,  
Which I entered into with their fathers.
- 11     Therefore thus saith JEHOVAH;  
Behold I am about to bring upon them a calamity,  
From which they shall not be able to extricate themselves;  
And though they cry unto me, yet will I not hear them.
- 12     And the cities of Judah and the inhabitants of Jerusalem  
shall go,  
And shall cry unto the gods unto whom they burn incense;  
But they shall not save them at all in the time of their  
calamity.
- 13     For according to the number of thy cities have been thy  
gods, O Judah;  
And according to the number of the streets of Jerusalem ye  
have set up altars to a thing of shame,  
Altars for burning incense to Baal.
- 14     Therefore pray thou not for this people,  
Neither lift up in their behalf a cry or a supplication;

Verse 9. קָשָׁר—"Treason," namely, against the sovereign majesty of JEHOVAH.

Verse 10. *The iniquities*—Thirty mss. and five editions read עוֹנוֹת at large; and all the ancient versions express the plural number.

Verse 11. *Upon them*—For אֵלֵיהֶם eight mss. and the oldest edition of the Bible read עֲלֵיהֶם; which seems preferable.

Verse 13. *According to the number of thy cities*. See chapter ii. 28.

*To a thing of shame*—See note on chapter iii. 24.

"לְבִשָּׁה מוֹבָהוֹת"—*Desunt in LXX. Extant verò apud Aq., Sym., Theod., Syr., Chald., Vulg. Suspiciarier potius tres ultimas voces hujus versús assutas esse.*—SECKER. לְבִשָּׁה might signify, "for shame," or a shameful business; which would be explained by the words that follow. So likewise הַבִּשָּׁה, chapter iii. 24, and לְבִשָּׁה, Hosea ix. 10, may both be understood of the idolatrous worship, which was matter of shame to all who had any part in it. See the note on chapter x. 14.

For I will not hear in the time that they cry unto me,  
In the time of their calamity.

15 What hath my beloved to do in my house whilst she practiseth wickedness?

Shall vows and holy flesh be allowed to come from thee?

When thou art malignant, shalt thou then rejoice?

16 An olive tree, green, fair, of goodly fruit,

JEHOVAH had called thy name:

With the noise of loud clamour hath he kindled a fire  
mounting upwards,

Even to consume the branches thereof.

Verse 14. *In the time of their calamity*—Thirteen mss. and two editions read בעת for בעד; and all the ancient versions seem to have done the same.

Verse 15. *What hath my beloved*, &c.—ידידים, ידידות or ידודות, and ידורים, seem to be all nouns of exactly the same import, signifying “loves,” *amores*, in the abstract, but most probably of familiar use as an endearing appellation between married people, speaking to or of each other. See chapter xii. 7. God is frequently said to have espoused his people, in regard of the special covenant that subsisted between them; and, chapter ii. 2, he tells them, he had not forgotten “the kindness he had for them in their youth, the love of their espousals.” But when his spouse acted a disloyal part, he might then think fit to disclaim any further correspondence with her.

But the remainder of the verse seems so intricate and perplexed, as greatly to need some critical assistance. For, first, it is not easy to construe הרבים המזמחה together, as the Syriac and Vulgate have done, who render, “many wickednesses,” or much “wickedness,” both in defiance of grammar; or as our English translators, “lewdness with many;” which the words will as little bear. But here the LXX. step in to our aid, who appear instead of הרבים to have read נדרים, “vows,” and to have prefixed the ה as a particle of interrogation, detaching it from the end of the preceding word המזמחה, and rendering, Μη ευχα. It is obvious how much this reading tends to clear up all difficulties, and affords a sense that speaks altogether for itself. “Shall vows and holy flesh,” that is, sacrifices, “pass from thee with acceptance to me?” Compare chap. vi. 20; Isaiah i. 11–13; Prov. xv. 8; Amos v. 22.

In the subsequent part of the verse רעהי seems to be an improper combination of two words, רעה, of which the former may be the second person singular of the preter in Kal, from רוע, to be “evil” or “malignantly disposed.” The verb, I think, occurs in this sense, Deut. xv. 9; xxviii. 54, 56; and perhaps in other places, where it is thought to be in Hiphil. כי is a particle of interrogation. See Noldius. The question then implies negatively, “When, instead of a due return of love, thou showest malignancy or ill-will, shalt thou then carry it off triumphantly?”

“Τι ἡγαπημεν—διαφευξῇ; LXX. *Videntur legisse* עשהה, או, הנדרים, או, הרבים, עשוהה, *et non legisse* כי, *cui præcedit* יך.”—SECKER. Perhaps for כי רעהי we should read בי רעה, “When thou art malignant towards me.”

Verse 16. *With the noise of loud clamour*—The words קול המלה or המולה

- 17 For JEHOVAH of hosts, who planted thee,  
Hath pronounced evil against thee,  
In prosecution of the evil of the house of Israel, and of the  
house of Judah,  
Which they have wrought unto themselves,  
In provoking me to anger by burning incense to Baal.
- 18 JEHOVAH also acquainted me, and I knew ;  
Then didst thou shew me their proceedings.
- 19 For I was like a tame lamb that is led to slaughter ;  
And knew not that they had laid plots against me, *saying*,  
Let us destroy the tree in its nutriment ;

occur, Ezekiel i. 24, and are there explained to be בקול מחנה, "like the voice of an host." Here, as it has been remarked, chapter x. 22, they signify the confused murmur of the Chaldean army, coming to desolate Jerusalem and its dependencies with fire and sword. See Homer's description of the advance of an Asiatic army, composed, as was that of Nebuchadnezzar, of various nations. Iliad. Δ. 433-438.

*Mounting upwards*—עליה is generally considered as the preposition עלי with the affix ה. But this may justly be questioned, as it must be referred to the same antecedent, as רליווי, and, therefore, should have been עליו. But I rather take עליה to be the feminine participle present of עלה, the third radical admitting a change into ו, and so in agreement with אש to signify, "a fire mounting or spreading upwards." In ורעו also I conceive רעו to be the infinitive of רעה, according to a common anomaly, and to denote either the design for which the fire was kindled, or the effect of its increasing violence, so as to consume the tree, both the trunk and its branches.

Verse 17. *In prosecution of the evil of the house*, &c.—בגלל properly signifies "devolving," or "rolling on," that is, prosecuting or pushing forwards into effect the evil or mischief which the house of Israel and Judah had been the means of bringing upon themselves by provoking God to anger.

*In provoking me*—One ms. reads להבעיסו, "in provoking Him to anger." But all the versions agree in the pronoun of the first person. And God, being the speaker, may be admitted to speak of himself in the first or third person indiscriminately.

להם—*Fortè redundat.*—SECKER.

Verse 19. *Like a tame lamb*—There is no conjunction to be found before אלוה, and therefore it cannot signify, "or an ox," as in our English version. All the ancient versions represent it as an epithet of כבש. The Vulgate renders it *mansuetus* ; and אלוה may be either the participle Pahul of אלף, "to teach," or "habituate ;" or a participial adjective from that source. In Arabic الف signifies *mansuefactus fuit*. See CASTELLI *Lexicon*.

כבש אלוה—'A quiet lamb.' See LOWTH.—SECKER.

*Let us destroy the tree in its nutriment*—The prophet's countrymen, instead of reflecting on themselves as the real authors of their own misfor-

- And let us cut him off from the land of the living,  
That his name may no more be mentioned.
- 20 But, O JEHOVAH of hosts, who judgest righteously,  
Who triest the reins and the heart,  
Let me see thy vengeance upon them,  
For unto thee have I laid open my cause.
- 21 Therefore thus saith JEHOVAH,  
As concerning the men of Anathoth that seek thy life,  
Saying, Prophecy not in the name of JEHOVAH,  
That thou mayest not die by our hand :
- 22 For this cause thus saith JEHOVAH of hosts ;  
Behold I am about to execute judgment upon them ;  
The young men shall die by the sword ;  
Their sons and their daughters shall die by famine ;
- 23 And there shall be none of them left remaining ;  
For I will bring evil upon the men of Anathoth,  
The year of their visitation.

## CHAPTER XII.

- 1 RIGHTEOUS art thou, O JEHOVAH, whensoever I enter  
into controversy with thee,

tunes, seem in these words willing to throw the blame upon him, as if he was the promoter and efficient cause of the evils which he predicted, and to suppose that by cutting him off they might have a chance of escaping them. This is the most probable meaning of their proverbial saying, "Let us destroy the tree by intercepting that which supplies it with nourishment;" לְחַסֵּי, "its food." Upon the same principles Ahab charges Elijah with "troubling Israel;" (1 Kings xviii. 17;) and professes to hate Micaiah, as if it had been the effect of that prophet's ill-will, that "he did not prophesy good concerning him, but evil." (1 Kings xxii. 8.)

Verse 21. *That seek thy life*—The LXX. read נִשְׁכַּח, "my life;" but this is unsupported by any other authority.

Verse 22. *For this cause thus saith JEHOVAH of hosts*—These words are omitted by the LXX.; and indeed they seem to be quite superfluous, so as to favour a suspicion, that they may have been repeated from the beginning of the preceding verse by the mistake of a transcriber.

*The young men*—The LXX. and the Chaldee render, "their young men."

Verse 23. *Upon the men of Anathoth*—The ancient Bodleian ms. and three others for לָא read לְע.

CHAP. XII. EMBOLDENED, as it should seem, by the success of his prayers against the men of Anathoth, the prophet ventures freely, though with professions of confidence in the divine justice, to expostulate with God concerning the prosperity of wicked men in general; whose punishment he solicits, attesting the mischiefs that were continually brought upon the

Yet let me expostulate with thee concerning judgments.

Wherefore doth the way of wicked men prosper?

At ease are all they who deal very perfidiously.

2 Thou hast planted them, they have also taken root;

They advance in growth, they have borne fruit;

Thou art near in their mouth,

But art far from their reins.

3 But thou, O JEHOVAH, hast known me;

Thou canst discern by trial my heart to be with thee;

land by their unrestrained wickedness. (Verses 1-4.) In reply he is forewarned to expect, that, in proportion to the power of his enemies, his own personal grievances would naturally increase; whilst the distractions of the state and the unkindness of his kinsfolk precluded him all hopes either of public or of private redress. (Verses 5, 6.) But God expressly challenges the national calamities as the result of his own special determination and judgment. He had discarded his people for their malicious behaviour towards him, and they were therefore given up to the outrage and devastation of fierce and merciless invaders. (Verses 7-13.) At last he promises them a restoration in future, with a retaliation in kind upon their heathen neighbours who had oppressed them; but with this reservation, that such of these as would come over to his established worship, he would receive and incorporate into his church; but the unbelieving part should be utterly extirpated.

Verse 1. *Yet let me expostulate with thee concerning judgments*—משפטים אורר אותך. This phrase, or nearly the same, has occurred twice before, chapter i. 16; iv. 12; and does again, chapter lii. 9, where it evidently signifies, to “arraign” a criminal, and bring him to a trial for a violation of the laws. Here it must signify a similar, though respectful, inquiry into certain measures of God’s providence, how far they correspond with those principles of justice and equity, which we conceive God to have established as the common measure of his own actions as well as ours. This is the only way in which a good and pious man can, with any propriety, be said to “speak judgments with God,” or bring his action against him.

“Πως δὲ σεο, Κρονίδη, τόλμα νουὸς ἀνδρὸς ἀλιτρουῦ

Ἐν ταύτῃ μοῖρᾳ τὸν τε δίκαιον εἶχειν.

THEOG. v. 377, 378.”—SECKER.

Verse 2. *Thou art near in their mouth, but art far from their reins*—By מכליותיהם, as it is written in fifty-seven mss. and eight editions, we are to understand the secret thoughts and affections of the heart. So the “reins” are frequently used in Scripture language: See chapter xi. 20; xvii. 10; Psalm vii. 9; xvi. 7; Rev. ii. 23. Compare Isaiah xxix. 13.

Verse 3. *My heart to be with thee*—Here the marginal translation of our Bibles merits the preference, “with thee.” For the prophet contrasts the affections of his own heart, which he says were “with God,” or set upon him, with the dispositions of those of whom he had said, that God was far from their reins or inward parts.

Draw them out as sheep for slaughter,  
And set them apart as for the day of execution.

- 4 How long shall the land mourn,  
And the grass of every field wither,  
Through the wickedness of them that dwell therein?  
The beasts are consumed, and the birds,  
Because they have said, He will not see our latter end.

- 5 If thou hast run with footmen, and they have wearied thee,  
Then how wilt thou chafe thyself with horses?

Verse 4. *Because they have said, He will not see our latter end*—That is, he will not concern himself about rewarding or punishing us hereafter. *אחרית*, which is expressly rendered by our translators “a reward,” Prov. xxiv. 14, 20, properly signifies the final result or consequence of our actions, according to which only it can be determined, whether they have been advantageous to us or otherwise. See chapter xvii. 11; Num. xxiii. 10; xxiv. 20; Prov. xix. 20; xxiii. 18; and more particularly, Psalm xxxvii. 37, 38, where the different end, *אחרית*, of the good man and of the wicked is precisely distinguished; to the good man it is peace, but to the wicked it is utter destruction. But the inference which bad men are apt to draw from God’s past forbearance is, that he is totally regardless and indifferent as to the moral conduct of mankind. Hence promising to themselves the same impunity in future, which they have hitherto experienced, they are led to a free indulgence of all their wicked inclinations. Accordingly, the psalmist complaining, as the prophet does here, of the prosperity of the wicked, represents their behaviour and their principles in terms exactly similar. Psalm xciv. 5-7:—

They break in pieces thy people, O JEHOVAH,  
And thine heritage do they afflict;  
The widow and the stranger do they murder,  
And the fatherless they put to death:  
For they have said, JEHOVAH will not see,  
Neither will the God of Jacob regard.

Verse 5. *Then how wilt thou chafe thyself with horses*—*תתחרה* does not properly signify “contending,” as it has been commonly rendered; but the effect of contending, being “chafed” or “heated;” as if it had been more fully expressed, “Then how wilt thou be heated, when thou runnest with horses?” And the plain meaning of the metaphor is, “If in contending with men of thine own rank thou hast suffered already some inconvenience; how much more molestation hast thou room to expect, when it cometh to thy lot to contend, as in the course of thy prophetic mission thou unavoidably wilt, with persons far more considerable in station and power?” The leading men of the state, the princes of Judah and Jerusalem, are meant, whom Jeremiah appears to have offended by the freedom of his opposition, and by whom he was persecuted almost unto death.

“*Ἰππεις οὖν εἰς πεδῖον ἀγῶνιζωνας πρὸς πᾶσιν ἀγωνίας*. ARR. *Epict.* lib. ii. cap. 13.”—SECKER.

*Ἀγωνίας* seems perfectly to express the sense of the Hebrew verb *תתחרה*.

- And though in a land of peace thou mayest have confidence,  
Yet how wilt thou do in the swelling of Jordan ?
- 6 Whereas also thy brethren and the house of thy father,  
Even these have acted perfidiously towards thee ;  
Even these have pursued with loud outcries after thee :  
Rely not upon them, that they will speak friendly unto thee.
- 7 I have abandoned my house,  
I have relinquished my heritage,  
I have given the beloved of my soul into the hand of her  
enemies.
- 8 Mine heritage hath been to me as a lion in the forest,  
She hath exerted her voice against me,  
Therefore have I hated her.
- 9 As the ravenous bird Tseboa hath my heritage been to me ;

It denotes the commotion and chafing of a man's mind, when he finds himself in danger of being foiled by a superior adversary.

“בִּזְעָה—*Putat Cler. legendum* לֹא בִזְעָה.”—SECKER.

*In the swelling of Jordan*—The ravages of war and hostile invasion are often represented in Scripture under the image of a river rising rapidly above its banks, and carrying all before it. To these inundations the river Jordan was very subject ; and on such occasions, as we are told, (MAUNDRELL's *Travels*, page 81,) several sorts of wild beasts, which are wont to harbour among the trees and bushes by the river side, are forced out of their covert, and infest the neighbouring plains. This circumstance is particularly alluded to by the prophet, (chapter xlix. 19,) and seems likewise to have been here in his view. For among all the dire effects incident to a country from the approach of a foreign enemy, this is not one of the least formidable, that evil-minded persons within the state are emboldened to throw off all legal restraints, and, taking advantage of the general confusion, openly commit the most daring outrages on their fellow-citizens ; not only with impunity, but often under a pretence of zeal for the public welfare. *Silent leges inter arma*, is a well-known adage ; and the prophet found it verified to his cost, when even the authority of the king himself, as we learn from the following history, (chapter xxxviii. 4, 5,) was insufficient to protect him from the malice of his persecutors.

Verse 6. *Rely not upon them, that they will speak friendly unto thee*—That is, Their former behaviour plainly shows, that thou canst not reasonably depend upon them for that countenance and support which a man naturally looks for from that quarter, against the hostilities of strangers.

Verse 7. *The beloved of my soul*—יְדִידוֹת is more properly written in forty-six mss. and nine editions יְדִידוֹת. See the first paragraph of the note on chapter xi. 15.

Verse 9. *As the ravenous bird Tseboa*—BOCHART (*De Sacr. Animal.* par. i. lib. 3. cap. 11.) hath undeniably proved, that צִבּוּעַ frequently signifies that fierce wild beast called the “hyæna ;” but not exclusively ; for the same author admits in another part of his work a species of serpents to be



O ye ravenous birds, come ye against her round about ;  
 Assemble, all ye beasts of the field,  
 Come ye to devour.

- 10 Many pastors have destroyed my vineyard,  
 They have trodden under foot my portion,  
 They have reduced my pleasant portion into a desolate wilderness.

designed by the same name, and that both these animals are so called from the various colours with which their bodies are marked. See par. ii. lib. 3. cap 7. But this learned man has not, I think, so incontrovertibly maintained his opinion, that the hyæna is here intended ; because in order to make good his assertion, he is obliged to construe עֵשׂ, “ a beast,” instead of “ a bird of prey.” And why not, says he, since the verb עָשָׂה, or עֵשׂ, belongs not to birds only, but to any animal that rushes on its prey ? I must confess I see no better reason to the contrary ; nor does the nature of language require a better, than that common use, the supreme arbiter in the case, hath restricted it to birds only ; for it does not any where appear, as far as I know, to be used for a beast of prey, which is usually designed by a different word. “ But to show,” continues Bochart, “ that the name of עֵשׂ belongs not to birds only, צִפּוֹר, ‘ a bird,’ is sometimes added to it διακριτικῶς, as Ezekiel xxxix. 4 : ‘ I will give thee unto the ravenous birds, לְעֵשׂ צִפּוֹר ;’ every עֵשׂ not being a bird, but beasts of the ravenous and carnivorous kind being included in that name.” This, however, shows nothing at all, being a mere circular fallacy ; for without previously admitting the truth of the conclusion, that the name עֵשׂ belongs not to birds only, it does not appear that צִפּוֹר is added diacritically, and not rather pleonastically, or in some other manner.\* But what seems more probable is, that it is צִבְרֵעַ, and not עֵשׂ, which is of ambiguous use, and may signify a species of bird so called from its variegated plumes, as we have already seen it attributed to a species of serpent, as well as to the hyæna, for a similar reason. And here I shall beg leave to borrow the words of Bochart, which follow those above-cited, as much to the purpose : “ Nor is it a new thing,” says he, “ that the same name should belong in common to a ravenous bird and a carnivorous beast. In Greek, as every one knows, *κῆρυξ* signifies a species of ‘ hawk ;’ *αἰγῶν*, a species of ‘ eagle ;’ and *ἰκτινός*, ‘ a kite.’ Yet Oppian enumerates among the different wolves, *κῆρυκα*, *αἰγῶνα*, and *ἰκτινον*. On the other hand, the Greeks call a ‘ kite’ *λουπη*, from the similarity of disposition. And why a species of *monedula* (*Anglicè*, ‘ a jackdaw’) is called *λαῖκος*, is owing to its rapacity.” Now these reasons, though they may not prove, as I think they do not, that עֵשׂ is a generic name for a ravenous beast as well as a ravenous bird, since the

\* From a view of the passage, Ezekiel xxxix. 4, I am inclined to think, that לְעֵשׂ there is not a noun, but the infinitive verb with the ל prefixed ; for if לְעֵשׂ צִפּוֹר signified “ to the ravenous birds,” we ought to read afterwards וְלַחַיִּית, “ and to the beasts ;” but the words seem more properly to be rendered, “ I have given thee to be fallen upon by (literally, ‘ to the falling upon of’) the birds of every kind, and the beasts of the field, for devouring ;” that is, I have given or appointed thee to be fallen upon and devoured by them.

- 11 They have made it a desolation ;  
 Through me it mourneth being desolate ;  
 The whole land is made desolate,  
 Yet there is no man that layeth it to heart.
- 12 Upon all the plains in the wilderness are the spoilers come ;  
 Surely the sword by JEHOVAH's appointment devoureth,  
 From one end of the land even unto the other end of  
 the land,  
 No flesh hath any peace.

instances adduced are of specific names only in the lowest degree ; yet may well serve to evince by analogy, that צבוע may denote a species of bird (of the eagle or falcon kind, perhaps, some of which are known to have beautifully speckled or spotted feathers) as well as the hyæna, and the serpent so called ; and accordingly the generic name דעיס, "the bird of prey," may be added in order to give it its proper discrimination.

It may further be observed in confirmation that דעיס צבוע means a "ravenous bird," and not a beast, in this place, that in the subsequent part of the verse the birds of prey are called upon to come in a body, distinctly from the beasts of the field, whose attendance is likewise particularly required. This I am sensible might be looked upon as a kind of begging the question, were not the point in a manner determined not only by the text of Ezekiel just now cited ; but also by another, (Isaiah xviii. 6,) where both beasts and birds are found joined together in a manner exactly parallel. Now if דעיס be admitted in the second instance in this verse to signify a "bird of prey," it is most likely that it bears the same sense in the first instance also. And, indeed, the context furnishes a good presumption of its so doing. God in the preceding verse had set forth, that his heritage or people had acted towards him as a lion, a particular kind of wild beast ; in this he is supposed to liken their behaviour to that of a bird of prey equally fierce and rapacious : Hence he calls in return upon other ravenous creatures, birds as well as beasts, meaning the Chaldeans and Babylonians, to come forward and avenge his cause, by falling upon this ungrateful race and devouring them.

As there is no determining with certainty the particular species of bird to which the name צבוע is given, the Hebrew name is therefore left in the version.

Verse 11. *They have made it a desolation*—I know not how שמה can admit of being rendered passively ερηθη, according to the Roman, or ερηνηθη, according to the Alexandrian, ms. of the LXX. All the other versions seem either to have read שמה, or to have supposed שמה to have been written contractedly for it.

Verse 12. *Upon all the plains in the wilderness*—By שפים במדבר the same I apprehend is meant as by נאות מדבר, chapter ix. 10, namely, the smooth plots of greensward in the waste, or uncultivated country, which afford pasturage to the cattle. See notes on chapter iv. 11, and chapter ix. 10.

*By JEHOVAH's appointment*—לידוה. See notes on chapter iv. 12 ; xv. 8, &c.

- 13 They have sown wheat, and have reaped thorns,  
They have possessed, and shall not be benefited;  
But they shall be disappointed of your crops,  
Because of the fierceness of the wrath of JEHOVAH.
- 14 Thus saith JEHOVAH;  
With regard to all my evil neighbours,  
Who molest the inheritance which I have caused my people  
Israel to inherit;  
Behold I will pluck them out of their land,  
And the house of Judah will I pluck out from among them.
- 15 And it shall be, after that I shall have plucked them out,  
I will again have compassion on them, and bring them  
back,  
Every one to his own possession,  
And every one to his own land.
- 16 And it shall be, if they will indeed learn the ways of my  
people,  
To swear by my name, As JEHOVAH liveth,  
Like as they have taught my people to swear by Baal;  
Then shall they be built in the midst of my people.
- 17 But if they will not comply,  
Then will I pluck up that nation,  
Plucking up and destroying, saith JEHOVAH.

Verse 13. *And shall not be benefited*—Twenty mss. and two editions read ולא instead of לא before יועלו; the Syriac and Vulgate also prefix the conjunction.

Verse 14. *Thus saith JEHOVAH*—Two mss. read בי כה, “Surely thus:” And this seems to have been the reading in the copies used by the LXX., who have expressed בי by ου.

“שכני—*Negligunt pronomen LXX., Chald. הרעים reddit Syr. ‘pastoribus.’ non est pronomen, sed nota numeri pluralis. Vide Buxtorf. Thes. lib. i. cap. 9.*”—SECKER. Perhaps הרעים ought here to be rendered “pastors,” or “shepherds,” and the verse to be translated thus:—

Thus saith JEHOVAH;  
With respect to all my neighbours,  
The pastors who molest the inheritance,  
Which I have caused my people Israel to inherit.

Compare verse 10.

Verse 16. *Then shall they be built in the midst of my people*—The acceptance of the believing Gentiles is here clearly intimated, and their union with the church of God, the middle wall of partition being thrown down. See, concerning the actual accomplishment of this prophecy, Ephes. ii. 13–22.

## CHAPTER XIII.

1 THUS said JEHOVAH unto me, Go and get thee a linen girdle, and put it upon thy loins, but put it not in water.  
 2 And I got the girdle according to the word of JEHOVAH,  
 3 and I put it upon my loins. And the word of JEHOVAH  
 4 came unto me a second time, saying, Take the girdle which thou hast gotten, which is upon thy loins, and arise, go to  
 5 Euphrates, and hide it there in a hole of the rock. So I

CHAPTER XIII. THIS chapter contains a single and distinct prophecy, which under two symbols, a linen girdle left to rot, and all vessels being filled with wine, foretells the utter destruction that was destined to fall upon the whole Jewish nation, including the individuals of every rank and denomination. (Verses 1-14.) An exhortation to humiliation and repentance is subjoined, (verses 15-21,) and the cause of all the evils is assigned in the general corruption and profligacy of manners that prevailed without prospect of amendment. (Verses 22 to the end.) The particular mention of the joint downfall of the king and queen, verse 18, seems to justify the opinion which ascribes this prophecy to the beginning of the reign of Jehoiakim, whose fate with that of his queen is in like manner noticed together, chapter xxii. 18.

Verse 1. *But put it not in water*—God explains at verse 11 what was meant by the symbol of the girdle or sash worn about the loins, namely, his people Israel, whom he purchased and redeemed of old, and attached to himself by a special covenant; that as a girdle serveth for an ornament to the wearer, so they should be subservient to the honour and glory of his name. But it is added, “they would not hearken,” or conform to his intentions; therefore, being polluted with the guilt of their disobedience, they were in that state, and on that very account, to be carried into captivity; conformably to which the prophet was directed not to put the girdle in water, that is, not to wash it, but to leave it in that filthiness which it had contracted in the wearing.

Verse 4. *Go to Euphrates*—In the margin of our ancient English Bibles it is remarked, that “because this river Perath or Euphrates was far from Jerusalem, it is evident that this was a vision.” And the generality of the best commentators seem to have been of this opinion. Nor indeed is it very credible, that the prophet should have been sent twice upon a journey of such considerable length and difficulty, to a very great loss of his time, when every purpose would have been answered altogether as well, if the transaction had been represented in vision. The same supposition of a vision must be admitted in other cases also, particularly chapter xxv. 15-29; for it would be a downright absurdity to believe, that Jeremiah actually went round with a cup in his hand to all those kings and nations there enumerated, and made them drink of its contents. And yet the prophet makes no more distinction in this latter case, than in that now before us, between mental and bodily action. The reason of which in both cases

- went and hid it near Euphrates, as JEHOVAH had com-  
 6 manded me. And it came to pass after many days, that  
 JEHOVAH said unto me, Arise, go to Euphrates, and take  
 from thence the girdle, which I commanded thee to hide  
 7 there. And I went to Euphrates, and digged, and took  
 the girdle from the place where I had hidden it; and, be-  
 hold, the girdle was marred, so that it was good for no-  
 8 thing. And the word of JEHOVAH came unto me, saying,  
 9 Thus saith JEHOVAH;  
 After this manner will I mar the excellency of Judah,  
 And the excellency of Jerusalem exceedingly;  
 10 This wicked people,  
 Who refuse to hearken to my words,  
 Who walk after the lust of their own heart,  
 And have gone after strange gods,  
 To serve them, and to bow down to them;  
 And they shall be as this girdle,  
 Which is good for nothing.  
 11 For as the girdle cleaveth unto the loins of a man;

most probably was, that as to the matter in hand it made no difference, whether the performances related were visionary or real; for either way they served equally to represent the events, which it was God's pleasure to make known. In like manner St. Paul, who says of himself, that he was caught up once into the third heaven, and another time into paradise, where he heard things beyond the power of utterance, was at the same time himself left in a state of uncertainty, whether he was in the body, or out of the body; but though he could not decide this point, he was not in the least degree doubtful of the truth of what was then revealed to him. (2 Cor. xii. 2-4.) Bochart, however, supposes, that Jeremiah's journeys and all the transactions were real; but that by פרתה is to be understood אפרתה, "Ephrata," a town not far distant from Jerusalem; and supports his conjecture by saying, that the elision of the first letter or syllable א is not uncommon; and that when the Euphrates is meant, the word נהר, "river," always precedes. But, supposing that to be the case, the symbolical representation would not be near so perfect, as wanting that allusion to the place of the captivity of the Jews, which is to be found in the river Euphrates, emphatically called, "The rivers of Babylon," Psalm cxxxvii. 1.

Verse 9. *Exceedingly*—הרב is probably the adjective רב used adverbially with the article ה, to denote the superlative degree; see Psalm li. 4, where הרב is adopted by the Masoretes instead of הרבה, and is the reading found in twenty-seven mss. and three editions.

הרב—Perhaps this should have been הרבה, the gerund of רבה in Hiphil, signifying "to do a thing much." See note on chapter ii. 12, page 26; also Psalm li. 4. ה follows immediately.

So caused I to cleave unto me  
 The whole house of Israel,  
 And the whole house of Judah, saith JEHOVAH;  
 To be unto me a people,  
 And a name, and a praise, and a glory;  
 But they hearkened not.

- 12      THOU shalt also speak unto them this word,  
 Thus saith JEHOVAH, the God of Israel;  
 Every vessel shall be filled with wine.  
 And they will say unto thee, Do we not know assuredly  
 That every vessel shall be filled with wine?  
 13      Then shalt thou say unto them, Thus saith JEHOVAH,  
 Behold I will fill all the inhabitants of this land,  
 And the kings that sit in David's stead upon his throne,  
 And the priests, and the prophets,  
 And all the inhabitants of Jerusalem, with drunkenness:  
 14      And I will dash them one against another,  
 And the fathers and the children together, saith JEHOVAH;  
 I will not pity, neither will I spare,  
 Neither will I shew mercy so as not to destroy them.
- 15      Hear ye, and attend; be not lifted up;  
 Surely JEHOVAH hath spoken:  
 16      Give ye glory unto JEHOVAH your God,  
 Before it grows dark,

Verse 12. *And they will say unto thee, Do we not know, &c.*—This answer, which God foretells would be made by the people to the foregoing denunciation, seems to imply that by a wilful mistake they would put a literal construction upon his words, as if he had meant to tell them of a plentiful vintage that was coming on, which would fill all their wine vessels; and of this they claim to be as good judges as he from the promising appearance of the vineyards. “Do you tell us this as a piece of news, or a supernatural discovery? Is it not evident to us as well as to you?” But the prophet is directed to deal more plainly with them, and to tell them that the wine he meant was not such as would exhilarate, but such as would intoxicate; being no other than what would be poured out of the wine cup of God's fury to the subversion of all ranks and orders of men among them. Compare chapter xxv. 15–29; and see Bishop Lowth's notes on Isaiah i. 22; li. 21.

Verse 13. *In David's stead*—This is evidently the literal construction of לִדָּוִד, the particle ל signifying *vice, loco*, “in the stead of.” See Noldius.

Verse 16. *Before it grows dark*—יִחְשֶׁךְ. Twenty-three mss. and three editions read יִחְשֶׁךְ, according to which our English translators have ren-

And before your feet stumble upon the mountains of gloominess ;

And when ye look for light,

It there be turned into the shadow of death, even gross darkness.

17 But if ye will not hear it, whilst ye are in secure places ;

dered, "before he cause the darkness." But the more general reading is יחשך, the future in Kal of חשך, which signifies "to be or grow dark." This seems rather preferable, and is conformable to the version of the LXX., Syriac, and Vulgate, "before it grows dark ;" that is, before the time of darkness or distress comes on ; darkness being a common emblem of distress and misery.

*The mountains of gloominess*—By הרי נשף I imagine those caverns and holes in the mountains are meant, which the Jews were wont to make use of for burying-places ; the gloomy shade of which probably gave rise to that expression we meet with both here and elsewhere, "the shadow of death." The prophet Isaiah makes use of much the same images, Isaiah lix. 9, 10, where he represents the people as thus complaining of the wretchedness of their situation :—

We look for light, but behold darkness !  
For brightness, but we walk in obscurity.  
We grope for the wall like the blind,  
Even as those that are eyeless do we grope :  
We stumble at midday, as in the dusk,  
In desolate places, like the dead.

Our translators seem rightly to have derived אשמים, in the last of these lines, from אשם, "to make desolate ;" and the "desolate places" probably intend the same as "the dark mountains," those solitary and gloomy mansions, at which when "the dead" arrive, they may, by a poetical image, be supposed to stumble because of the darkness, and to fall so as never to rise more. Compare Psalm xlv. 20 ; cxliii. 3.

*It there be turned, &c.*—The Masoretes for ישיה substitute ישיה ; and so it is found in sixteen mss. and four editions. This variation affords ground to suspect a mistake in the text ; but it is probable that the true reading was neither ישיה nor ישיה, but ישיה, the future in Niphal, which the sense seems to require ; and is indeed only a transposition of the י and י in ישיה. The LXX. render ושמיה, και εκει, and none of the ancient versions express more than one verb.

Verse 17. *Whilst ye are in secure places*—במסתרם. סתר in Hiphil signifies "to secure" or "protect" from danger or evil ; (Psalm xvii. 8 ; xxxi. 21 ; lxiv. 2, &c.) and both מסתר and סתר being nouns, denote a "place of security." See Deut. xxxii. 38 ; Psalm xxxi. 21 ; lxi. 5 ; cxix. 114 ; Isaiah iv. 6 ; Jer. xlix. 10. All the ancient versions, and the modern ones, as far as I know, are agreed in connecting במסתרם with the words that follow ; but it seems evident to me that the best sense arises from joining it with the preceding context ; the prophet telling the people, that if they would not take warning in time, whilst they were still secure and

My soul shall mourn from forth of its body, and shall weep sorely,

And mine eye shall run down with tears,

Because the flock of JEHOVAH is carried into captivity.

18 Say to the king and to the queen, Humble yourselves, sit ye down ;

For he will cause to fall from your heads the diadem of your glory.

19 The cities of the south are shut up, and none openeth ;

The captivity of Judah is fully effected, the captivity of one and all.

unhurt, and had it in their power to prevent the threatened evils by a sincere repentance, all he could do for them would be to sympathize with them, and bewail the calamities they brought upon their own heads.

*From forth of its body*—The LXX., Chaldee, and Vulgate, seem to have taken גוה for גאה, and our English translators have accordingly rendered it “pride.” None seem to have perceived that גוה is a compound of גו, “a body,” and the affix pronoun ה; and that the meaning is no other than that the soul should show its internal grief “from the face of its body,” מפני גוה, that is, “by the outward signs of bodily weeping;” which answers to the parallel line, “And mine eye shall run down with tears.”

Verse 18. *Humble yourselves, sit ye down*—That sitting was a posture of humiliation under circumstances of affliction and distress, see Judges xx. 26 ; Job ii. 8 ; Isaiah iii. 26 ; see Bishop Lowth’s note on the last-cited passage ; and see HARMER’S *Observations*, chap. vi. obs. 25.

*He will cause to fall from your heads*—יורד can neither have מראשיתכם nor עטרת for its subject, for obvious grammatical reasons. I apprehend it to be written contractedly for יורד, the third person singular of the future in Hiphil, whose subject is יהוה, found in the preceding context. ראש may be supposed to have a plural with a feminine termination, ראשות, as well as a masculine, ראשים ; in which case ראשות seems to signify the “bolsters,” “pillows,” or “cushions,” on which the head rested in lying down, and upon which the regal ornaments were laid. See Gen. xxviii. 11, 18 ; 1 Sam. xix. 13, 16 ; xxvi. 7, 11, 12, 16 ; 1 Kings xix. 6. Twenty-eight mss. and six editions read at large, מראשותיכם.

“מראשותיכם, ‘from your heads.’ ‘*Multæ voces habent duplicem terminationem pluralem.*’ (Buxtorf. *Thes. lib. i. cap. 10, in fine.*)”—SECKER.

Verse 19. *The cities of the south*—Judah, lying south in respect of Chaldea, which, in the next verse, is characterized by the name of “the north ;” the “cities of the south” may mean the cities of Judah in general ; or they may mean those cities in particular which lay in the southern parts of Judah, at the greatest distance from the enemy ; which yet were subjected to the common calamity, as well as those which were nearer at hand. And this suits rather better with the sense of the next line. By their being “shut up,” is meant that they were uninhabited ; and, of course, the gates were kept shut, and not opened for the admission of passengers to and fro.



- 20 Lift up your eyes, and see those that are coming from the north ;  
Where is the flock that was given thee, the sheep of thy glory ?
- 21 What wilt thou say, when visitation shall come upon thee ?  
Seeing it is thou that teachest them to be rulers in chief over thee ;  
Shall not pangs seize thee, like as a woman in travail ?

*The captivity of Judah is fully effected, the captivity of one and all—* הגלת יהודה כלה הגלת שלומים. It is hardly possible to admit of the translation given of these words, either by the ancient or modern interpreters, although they seem not to deviate widely from their general sense. הגלת is generally considered as the third person singular of the preter in Hophal, from גלה. But this, in the masculine, is הגלה; in the feminine, הגלתה. Nor can כלה in any wise agree with יהודה, either as the feminine of כל, or as having the feminine affix ה; because יהודה is masculine. But הגלת is the noun גלה in *regimine* with the article prefixed, and כלה is a verb which properly signifies, “is fully wrought,” or “brought about.” As for שלומים, or שלמים, as it stands in twenty mss. and five editions, I cannot conceive it to be used adverbially, or in any wise like it. שלם signifies, “full,” “complete,” “entire;” so that I apprehend שלמים may very fairly be taken for the integral parts which constitute the whole taken together, and not some without the other.

Verse 20. *Where is the flock that was given thee*—Nations and cities are often spoken of under the figure of distinct female personages, as “the daughter of Judah,” “the daughter of Sion, or Jerusalem,” “the daughter of Tyre, Egypt, Edom, Babylon,” &c. The single female, then, that is here addressed, must be the daughter of Judah; who is asked, with a sarcastical sneer, what was become of all the numerous multitudes which God had given her formerly, constituting, like flocks of sheep, the national wealth and glory.

Verse 21. *Seeing it is thou that teachest, &c.*—Thirty-one mss. and seven editions read למדה; but למדתי seems as likely to have been the true reading, if the י be taken as paragogic to the feminine participle Benoni; of which frequent instances occur. See chap. xxii. 23; li. 13; and Buxtorf. *Thes. Gram.* lib. i. cap. 13; *Annot. ad particip. præsens*. Some have understood the alliances contracted heretofore with the Assyrians by Ahaz, and the conduct of Hezekiah towards the ambassadors of the king of Babylon, to be here alluded to, as having paved or prepared the way for the future invasion of the country by the Chaldeans. But I rather think that the irreligious and wicked manners of the people are principally designed; which put them out of the protection of Almighty God, and rendered them an easy conquest to any enemy that came against them. Thus they taught their enemies to oppress and to be lords over them; against whom, but for their own faults, they might have maintained their security and independence.

*A woman in travail*—For לדה all the ancient versions seem to have read

- 22 And when thou shalt say in thine heart, Wherefore have these things befallen me ?  
 For the abundance of thine iniquity thy skirts are uncovered,  
 thy heels are left bare.
- 23 Can a Cushite change his skin, or a leopard his spots ?  
 Then may ye prevail with them to do good who have learned  
 to do evil.

ילדה, or, יולדה, the ' having been, in all probability, since lost by accident. Six mss. still retain the ' in לידה, though transposed out of its proper place ; unless we should think ללדה a more likely reading, which word occurs, Isaiah xxxvii. 3.

Verse 22. *Have these things befallen me*—For קראני, twenty-one mss. and two editions read קראוני.

*Thy skirts are uncovered, thy heels are left bare*—This is a periphrasis for “being forced into captivity ;” it being the barbarous custom of conquerors in ancient times to treat their captives with such indignities, in conducting them to the place of their intended residence. See Isaiah iii. 17 ; xx. 4 ; xlvii. 2, 3 ; Nahum iii. 5. חמס implies, “stripping,” or, “tearing off by violence.”

Verse 23. *A Cushite*—It has been a matter of great dispute among the learned, whether the Cushites were Ethiopians or Arabians. BOCHART, among many others, is thoroughly persuaded that the latter are always designed in Scripture by that appellation. (*Phaleg*, lib. iv. cap. 2.) I am much inclined to be of his opinion ; not hereby supposing that all the Arabians are so denominated, but principally those who bordered upon Egypt, along the banks of the Red Sea, and whom we find closely connected with the Egyptians. (Chapter xlvi. 9 ; Isaiah xx. 3–5 ; xxxvii. 9.) And this situation is, I think, indisputably confirmed by 2 Chron. xxi. 16, where God is said to have “stirred up against Jehoram the spirit of the Philistines and of the Arabians that were on the confines of the Cushites.” Here we find a distinction between the Arabians properly so called, and the Cushites. But, by the “Arabians,” who joined with the Philistines, it is most natural to understand those of Arabia Petræa, who, together with the Philistines, were on the confines of the Cushites, the people inhabiting along the western coasts of the Red Sea ; but could not, in any wise, be said to be contiguous to the Ethiopians, since the whole length of Egypt lay between them. But the text now before us is principally insisted on, (by those who hold the Cushites to have been Ethiopians,) as alluding to the sable skins of the natives of Ethiopia. It is probable, however, that the Cushites that lay along the Red Sea, if not altogether black, were of a much more swarthy complexion than the Jews, as approaching so much nearer to the sun, and, from their manner of living, being exposed so much more to the rays of it. Our ingenious traveller, SANDYS, speaking of the Moors that now inhabit Egypt, and who, he says, were descended of the Arabians, (meaning, no doubt, the Cushites we are speaking of,) expressly describes them to be “tawny of complexion.”—SANDYS'S *Travels*, book ii.

*Then may ye prevail with them*—This is clearly the sense of תוכלו.

- 24 I have therefore scattered them as the stubble passing before  
the wind of the desert.
- 25 This is thy lot, thy measured portion from me, saith  
JEHOVAH,  
Who hast forgotten me, and hast trusted in falsehood :
- 26 Therefore have I uncovered thy skirts before thee,  
That thy shame may be seen, thine adulteries, and thy  
neighings.
- 27 Thou hast devised thy whoredom upon the hills,  
In the fields I have seen thine abominations :  
Wo unto thee, O Jerusalem ! thou wilt not be clean ;  
How much longer yet shall it be before thou wilt ?

See chapter xx. 7 ; xxxviii. 22. And, by rendering thus, we find the proper antecedent of אַפִּיצָם, in the next line.

Verse 24. *The wind of the desert*—"The most vehement storms to which Judea was subject, came from the great desert country to the south of it." See Bishop Lowth's note on Isaiah xxi. 1.

Verse 26. *Therefore have I also uncovered*, &c.—Mr. Lowth, on verse 22, observes, that it was the usual punishment inflicted on lewd women to strip them naked, and expose them to the eyes of the world. This was a way of publishing their faults to their utter disgrace ; as was the avowed design of God in the present instance.

Verse 27. *Thou hast devised thy whoredom*—זָמַת I take not to be a noun, but a verb, from זָמַם. It is hereby designed to reproach Jerusalem with having practised her idolatry in such a deliberate manner, as showed it to proceed from a steady attachment, which at the same time she was at no pains to disguise, having chosen the most public places for the scene of her wickedness. Seven MSS. and two editions read זָמַתֶּךָ in the plural.

"Appear, thine adulteries and thy neighings, the lewdness of thy whoredom. I have seen thine abominations on the hills in the fields." So the old versions."—SECKER.

*Thou wilt not be clean*—Our English version supposes an interrogation here : "Wilt thou not be made clean ?" But all the ancient versions understand the words לֹא תִטְהָרִי as simply declarative of the cause for which the woe was pronounced. The LXX. render, οτι ουκ εκαθαρισθης. The Syriac also expresses the causal particle.

*How much longer yet shall it be before thou wilt ?*—In the margin of our English Bible the words are literally translated, "After when yet ?" But this is manifestly an elliptical form of speech, and requires to be supplied by a repetition of the foregoing words, לֹא תִטְהָרִי. "After what time yet wilt thou not be clean ?" that is, How much longer shall it be before thou wilt ?

"לֹא תִטְהָרִי אַחֲרֵי מָתִי עַד"—*Puto legendum יַאֲחֲרֵי, et ejusmodi phrasin esse, cujus est יוֹמָלָא אַחֲרֵי* Num. xiv. 24, *et alibi.*"—SECKER.

## CHAPTER XIV.

1 THE WORD OF JEHOVAH WHICH CAME TO JEREMIAH.

2 BECAUSE of the drought Judah mourneth,

CHAP. XIV. I CANNOT find any mark, internal or external, whereby to ascertain the date of the prophecy delivered in this and the following chapter. Some have imagined, that the mention made of false prophets and their predictions at verse 13 of this chapter, according with what is said, chapter xxiii. 9-32, is a proof that both prophecies belonged nearly to the same period of time; and the latter of them was undoubtedly delivered in the reign of Jehioakim, as we shall see hereafter. But from this circumstance of agreement nothing can with certainty be inferred, because we find the like mention made of false prophets, both in preceding times, (see chapter v. 31,) and in those that are subsequent. (Chapter xxvii. 14, &c.) As for what is said of the drought, and of the calamities of sword and famine, it is evidently spoken prophetically of what should happen in future, without limitation of distance. Nothing therefore appearing to the contrary, the presumption is in favour of the order in which these chapters are found at present; and we are justified in admitting, that this prophecy may have been delivered in the beginning of Jehoiakim's reign, not long after the foregoing, since the subject-matter will equally fall in with this season as with any other.

The six first verses of this chapter foretell great distress that should be occasioned in Judah by means of a long drought. The prophet in the name of the people makes a confession of sins, and supplicates the divine mercy. (Verses 7-9.) God declareth his resolution to punish, and will not be entreated. (Verses 10-12.) Jeremiah complains of false prophets, who amuse the people with contrary predictions; God disclaimeth them, and threatens both them, and the people who listened to them, with sword and famine. (Verses 13-18.) The prophet renews his supplications in the people's name and behalf. (Verses 19 to the end of the chapter.)

Verse 2. *Because of the drought*—על־דברי הבצרות. These words are usually taken in connexion with the preceding; but I have detached them for the following reasons: First, because the word of JEHOVAH in the prophecy which follows comprehends other matters, and not the drought singly; secondly, על־דברי more properly signifies "because," or "by means of," and thus specifies the direct and immediate cause of the mourning of Judah; and, thirdly, the hemistichs are hereby better distinguished.

The word הבצרות, which our English translators have rendered "the dearth," is derived from בצר, which is used in the same sense as עצר, to "withhold" or "restrain;" so that it might indeed signify a withholding of provisions, or making a scarcity of them; but, from the context, it is obvious, that a withholding of rain, or "a drought," is rather intended; as בצרה is also rendered, chapter xvii. 8, and as all the ancient versions have here represented. The plural number is adopted, most probably to denote that the usual showers were withholden, not for one season only, but for a continued succession of them; as was the case in the reign of king Ahab, (1 Kings xvii. 1,) when, according to the reckoning of St. James, (chapter

- And the gates thereof languish ;  
 They are in deep mourning for the land ;  
 And the cry of Jerusalem is gone up.
- 3 The nobles also have sent their younger ones for water ;  
 They came to the pits ; they found no water ;  
 They returned with their vessels empty ;  
 They were ashamed and confounded,  
 They covered their heads.
- 4 Because the ground is crumbled to dust,  
 Forasmuch as there hath been no rain in the land,  
 The husbandmen were ashamed ;  
 They covered their heads.
- 5 When the hind also had calved in the fields,  
 Then it was deserted, because there was no grass.

v. 17,) "it rained not on the earth by the space of three years and six months." At what time the great drought, here mentioned, took place, we find not among the records of history. Some intimations of a like kind are given, chapter iii. 3 ; see the note there. That it was a calamity incident to the land of Israel, and applied as a punishment for sin, may be seen from comparing Deut. xi. 17 ; xxviii. 23 : 1 Kings viii. 35.

*The gates thereof languish ; they are in deep mourning*—The gates of cities being places of public resort, where the courts of justice were held, and other common business transacted, seem here to be put for the persons that meet there ; in like manner as when we say, "The court is in mourning," we mean the persons that attend the court or king's palace. So that by this passage we are to understand, that all the persons who appear in public are dejected, and put on black, or mourning, on account of the national distress.

Verse 3. *Their younger ones*—Six mss. at present, one of which is the ancient Bodleian one, N<sup>o</sup>. 1, and four others, as they stood originally, confirm the Masoretic reading צעיריהם ; as do also the oldest printed Bible, and one other edition in its marginal notes. Four other mss. read צעיריהם. The LXX. render τὸς νεωτέρους αὐτῶν, "the younger members of their family," or their children. For we find, that in the simplicity of ancient times the children of considerable persons, particularly the daughters, were employed in the menial offices of drawing water for the use of the family and of the flocks. (Genesis xxiv. 13, 15 ; xxix. 6–10 ; Exodus ii. 16.) In like manner HOMER describes the daughter of king Alcinous going in person with her maids to the river to wash the clothes of the family. (*Odyss.* z. 50, &c.)

*They covered their heads*—See note on chapter ii. 37. Two mss. omit the conjunction ו in ויהפּוּ, as in the next verse ; and the use of the Asyndeton seems not only more elegant, but more conformable to grammatical rule in this place ; for the ו would regularly have a converse force.

Verse 5. *When the hind also had calved in the fields, then it was deserted*—The LXX. and Theodotion render as if they had read, אילנות בשדה ילדו, ויעזבו. And, indeed, as the text stands at present, we are obliged to have

6 And the wild asses stood on the plains,  
They snuffed up the wind like dragons;  
Their eyes were wasted,  
Because there was no herbage.

7 Though our iniquities have testified against us,  
O JEHOVAH, do thou act with a regard to thine own name;

recourse to the sense of the preceding words, rather than the words themselves, for a subject of יעזוב, "it was then deserted;" it, namely, what she had just calved, was deserted. But if we could suppose a mistake in the word בשרה, and by the slightest alteration imaginable substitute בשרה, it would clear up every difficulty, and the sense of the passage would be highly improved. בשרה signifies "her own flesh," one of her own kind, a part of herself, in whose preservation she is interested by the strongest impulse of nature; yet even this is abandoned through dire necessity. Near relations are called one's own flesh. "He is our brother and our flesh." (Gen. xxxvii. 27.) Much more may the offspring of a female be called "her own flesh." I submit this, however, as a mere conjecture only; as the corruption, if one, must have been of a date prior to the oldest versions; and there is no trace to be met with of any thing like the alteration proposed. But of the substitution of the ו and ר for each other by mistake we have numberless instances; and perhaps there is no mistake more easy to be fallen into.

Verse 6. *The plains*—שפיים. See note on chapter iv. 11, 12.

*They snuffed up the wind like dragons*—They sucked in the air for want of water to cool their internal heat. BOCHART (*De Sac. Animal.* par. i. lib. 3, cap. 16) observes, that the comparison to dragons or great serpents is very just; for Ælian (cap. ii. 19) describes these animals as standing daily for some hours with the head erect, and the mouth wide open towards the sky, and by the force of their breath, σινοει αγγυ, as by an attractive charm, drawing to them not only the air, but the very birds as they fly along. Varro thus speaks of the ox:—

*Et bos suspiciens cælum (mirabile visu!)  
Naribus aërium patulis decerpsit odorem.*

And is imitated by VIRGIL, *Georg.* i. 375.

————— *bucula cælum  
Suspiciens patulis captavit naribus auras.*

The same author, Bochart, adds, that, "the eyes of the wild asses are properly noticed, as being by nature extremely sharp-sighted." But, for want of nourishment these must fail and be exhausted.

Verse 7. *Do thou act with a regard to thine own name*—That is, Deal not with us according to our deservings, but so as not to give occasion to strangers to speak evil of thy name, to question thy power, wisdom, or goodness. So God says, (Ezek. xx. 9, 14, 22, 44,) that, amidst the various provocations he had received, he had still acted uniformly upon this principle.

For our apostasies have been many ;  
We have sinned against thee.

8 O thou hope of Israel,  
His saviour in time of distress,  
Wherefore wilt thou be as a stranger in the land ?  
And as a traveller that turneth in for a night's lodging ?

9 Wherefore wilt thou be as one in a deep sleep ?  
As a man that hath no power to save ?  
Seeing thou art in the midst of us, O JEHOVAH,  
And we are called by thy name,  
Desert us not.

10 Thus hath JEHOVAH said concerning this people,  
They have so loved to wander,  
Their feet have they not refrained,  
When JEHOVAH bruised them not :  
Now will he call their iniquity to remembrance,  
And will take account of their sins.

11 Therefore said JEHOVAH unto me,  
Pray not for this people in a friendly manner.

12 When they fast, I will not hearken to their cry ;  
And when they offer a burnt offering or a meat offering, I  
will not accept them ;

Verse 8. *As a stranger, and as a traveller*—That is, as one who, having no permanent interest in the land, is little concerned for its welfare.

Verse 9. *As one in a deep sleep*—נדרם is a word that occurs no where else in the Hebrew, nor is acknowledged by the kindred dialects. The LXX. seem to have preserved the true reading, νύκτωρ, *somno obrutus*. In one MS. the ה is upon a rasure. Of God it is said, Psalm cxxi. 3, 4, that he is a guardian and protector, that never slumbereth nor sleepeth.

“ נדרם—נדרם, LXX. *alibi semel sic reddunt* ; νύκτωρ *semel* ; et הלוך *σπνός sapè*.”—SECKER.

“ Verse 10. וְכֵן אֲהֲבִי—‘This they love ; (see chapter v. 31 ; Amos iv. 5:) they restrain not their feet from wandering.’”—SECKER.

*Their feet*—Four MSS. read וְרַגְלֵיהֶם with the conjunction ; “and their feet have they not refrained.”

*When JEHOVAH bruised them not*—All the ancient versions, as well as our English one, consider רצם as formed from רצה, to “accept” or “delight in.” But it seems rather to belong to the verb רץ, to “bruise” or “crush.”

Verse 11. *In a friendly manner*—טובה denotes a kind, benevolent, and friendly disposition in the prophet, inducing him to wish and promote the welfare of the people as far as it lay in his power. And such seems to be the general sense of לְטוֹבָה in the Old Testament.

But by sword, and by famine, and by pestilence,  
I will make an end of them.

- 13 Then said I, 'Alas ! O Lord JEHOVAH !  
Behold the prophets say unto them,  
Ye shall not see the sword,  
Neither shall famine come unto you ;  
But peace will I assuredly give you in this place.
- 14 Then said JEHOVAH unto me ;  
The prophets prophesy falsely in my name :  
I have not sent them, nor commissioned them,  
Neither have I spoken unto them ;  
A false vision, and divination, and vanity,  
And the guile of their own heart, do these prophesy unto  
you.
- 15 Therefore thus saith JEHOVAH ;  
As concerning the prophets who prophesy in my name,  
Though I have not sent them, but they say of themselves,  
Sword and famine shall not be in this land ;  
By sword and by famine shall those prophets be consumed.
- 16 And the people, to whom these prophesy,  
Shall be cast forth in the streets of Jerusalem  
By means of the famine and the sword ;  
And they shall have none to bury them ;  
They, their wives, and their sons, and their daughters ;  
And I will pour upon them their own wickedness.
- 17 And thou shalt say unto them this word ;  
Let mine eyes run down with tears night and day,  
And let them not cease ;

Verse 13. *Assuredly*—אמת is here also used adverbially, as chap. x. 10.

Verse 14. *And vanity*—For ואלול, the Masoretes read ואליל, which is confirmed by sixteen mss. and three editions.

*And the guile*—For ותרמות the Masoretes read ותרומית, and so do thirteen mss. and four editions, with the Syriac, Chaldee, and Vulgate. But the LXX. render in the plural number, και προκτρεσεις.

“ וקסם ואלול—*Videtur vel prima vox mendosa esse, vel aliquid deesse.*”—SECKER. It appears to me, that חזון שקר signifies “an imaginary vision or revelation,” which was not real ; קסם, “something supposed to be discovered by the art of divination ;” ואלול or אליל, “the oracular response of an idol ;” but תרמות לבם, “the fraudulent suggestion of a man’s own heart,” which he knew to be false, but uttered with an intent to deceive.

Verse 16. *I will pour upon them their own wickedness*—That is, by metonymy, the ill effects and consequences of it.



- Because a great hurt hath she received,  
 The virgin daughter of my people,  
 A blow that is exceedingly painful.
- 18 If I go out into the fields,  
 Then behold those that are slain by the sword !  
 And when I enter the city,  
 Then behold those that pine with famine !  
 Yet both the prophet and also the priest  
 Go trafficking about the city, and take no knowledge.
- 19 Hast thou altogether rejected Judah ?  
 Hath thy soul abhorred Sion ?  
 Wherefore hast thou smitten us, and we have no remedy ?  
 We look for peace, and there is no good,  
 For a time of healing, and behold terror ?
- 20 We acknowledge, O JEHOVAH, our wickedness,  
 And the iniquity of our fathers ;  
 For we have sinned against thee.
- 21 Spurn us not for thy name's sake,  
 Dishonour not the throne of thy glory ;  
 Call to mind, annul not thy covenant with us.
- 22 Are there among the vanities of the heathen any that can  
 cause rain ?

Verse 18. *Go trafficking about the city*—The meaning is, they go about with their false doctrines and lying predictions, as pedlars do with their wares, seeking their own gain. St. Paul characterizes such sort of teachers in much the same terms : *Περιπατούντες εν πανουργία, (και) δολουντες τον λογον του Θεου.* (2 Cor. iv. 2.) And St. Peter says of them, *Εν πλεονεξία πλαστοις λογοις υμας εμπορευσονται.* (2 Peter ii. 3.)

*And take no knowledge*—They pay no regard to the miseries in which their country is involved, but act as if they were totally insensible of them. See the verb ידע used in this sense, Isaiah i. 3 ; lviii. 3.

Verse 19. *We look for peace*—Here the construction is more marked by the preceding words יאמין לנו כרפא, than it is, chapter viii. 15 ; for the translation might proceed thus : “ A looking for peace,” &c. or, more at large, “ Wherefore is there to us a looking for peace ? ” &c. See note on chapter viii. 15.

Verse 20. *And the iniquity of our fathers*—The Syriac and Chaldee read ויעני, and it is not improbable that the conjunction may have been lost in the preceding. But if there be no conjunction, then I conceive that ויעני may be considered as a verb, and construed thus : “ We acknowledge, O JEHOVAH, that we have wrought wickedly the iniquity of our fathers ; ” that is, have practised over again the same wickedness, of which our fathers set the example.

Or can the heavens give showers?  
 Art not thou He, O JEHOVAH our God?  
 And we have looked up to thee,  
 Because thou hast done all these things.

## CHAPTER XV.

- 1      THEN said JEHOVAH unto me;  
         Though Moses or Samuel should stand before me,  
         My soul would not be moved in favour of this people;  
         Send them away from before me, and let them depart.
- 2      And it shall be, when they shall say unto thee, Whither  
         shall we depart?  
         Then shalt thou say unto them, Thus saith JEHOVAH;  
         They that are for death, unto death;  
         And they that are for the sword, unto the sword;  
         And they that are for famine, unto famine;  
         And they that are for captivity, unto captivity.
- 3      And I will commission against them four species, saith  
         JEHOVAH;  
         The sword to slay, and the dogs to drag about,  
         And the birds of the heavens, and the beasts of the earth,  
         To devour and to destroy.

CHAP. XV. To the supplications at the close of the preceding chapter God replies by declaring, that not even the intercession of his favoured servants, Moses and Samuel, should divert him from executing his purpose of vengeance against Judah, which is denounced in terms of great severity. (Verses 1-9.) At verse 10, Jeremiah breaks out into a passionate exclamation on account of the odium and persecution that was brought upon him. God reproves him for speaking slightly of the divine aid, the benefit of which he had already experienced; and threatens him with the loss of his fortunes as a punishment for his sins. (Verses 11-14.) The prophet deprecates the ill effects of God's displeasure, representing the cheerful readiness with which he had obeyed the divine call, and the continual uneasiness he had felt in contemplating the melancholy subject of his commission. (Verses 15-18.) Assurances of protection and security are renewed to him, on condition of obedience and fidelity on his part. (Verses 19 to the end.)

Verse 1. *Send them away from before me, and let them depart*—That is as much as to say, Tell them to come no more to me with their supplications, but to go out of my sanctuary. So Isaiah i. 12, 13: "When ye come to appear before me, who hath required this at your hands? Tread my courts no more." A strong declaration of determined resentment!

Verse 2. *For death*—It is obvious from the foregoing enumeration, (chapter xiv. 12,) that מוֹת, "death," here means "the pestilence." So also chapter xviii. 21.

- 4 And I will give them up to vexation in all kingdoms of the earth,  
On account of Manasseh the son of Hezekiah king of Judah,  
Because of all that he did in Jerusalem.
- 5 For who shall have pity upon thee, O Jerusalem ?  
Or who shall condole with thee ?  
Or who shall turn aside to solicit for thy welfare ?
- 6 Thou hast forsaken me, saith JEHOVAH,  
Thou wilt go backward :  
Therefore have I stretched out my hand against thee, and destroyed thee.
- 7 I am weary of forbearing them ; therefore I have scattered them with a van ;

Verse 4. *To vexation*—"According to the Masora, we have here a metathesis of a letter, לוועה for לוועה ; but the word in the text bears a greater affinity to its root ווע, and is in general more agreeable to the genius of the language than the proposed lection."—DR. DURELL.

Twenty mss. and three editions concur with the above-mentioned Masoretic reading. But though the word is read with the like variation in other places, the Samaritan text represents it, Dent. xxviii. 25, as we read here, לוועה ; and וועה occurs, Isaiah xxviii. 19, without any opposition from the Masoretes, or any variation in the mss., except that in one ms. it is contractedly written ועה. But it is more material to observe, that the sense in which our translators have generally rendered לוועה, "to be removed," or "for a removing," seems not at all competent to it. For the verb ווע, signifies to "move, agitate, or disquiet ;" but not to remove or transfer from one place to another. Accordingly, וועה is rightly rendered "a vexation," Isaiah xxviii. 19 ; and לוועה, "to trouble," 2 Chron. xxix. 8.

*Because of all that he did*—Instead of על אשר, all the ancient versions appear to have read אשר ; and so it is found in the text of three mss., and in the margin of one more.

Verse 5. *To solicit for thy welfare*—לשאל לשלם לך. This phrase, 2 Sam. viii. 10, seems to signify simply, "to enquire after one's welfare." The meaning here is, "Who will go out of his way to show thee any office of humanity, either to inquire after thy welfare, or to petition God for it ?" Either sense is admissible.

Verse 7. *I am weary of forbearing them*—Our translators have rendered, "I am weary of repenting," deriving הנהם from נהם ; and the sense is a very unexceptionable one, as God is said to "repent" when he remits in mercy the punishment due to sin, and is moved by some sufficient reason not to execute his threatened vengeance. But in this place I am rather inclined to follow the LXX. and Syriac, which seem to have considered הנהם as the infinitive Hiphil from ינה, with the affix ׁם, and signifying, to "leave them unpunished," or "unmolested."

- With my whirlwind have I rendered the land childless ;  
 I have destroyed my people ;  
 From their ways have they not returned.  
 8 Their widows have been multiplied by me beyond the sand  
 of the sea,  
 I have brought against their mother a chosen one, spoiling  
 at noonday :  
 I have caused to fall upon her suddenly an enemy and  
 terrors.

*With my whirlwind*—שער, with a Sin, signifies “a storm or whirlwind,” the same as סער; and this seems more apposite here, than to render בשערי הארץ, “in the gates of the land.”

*From their ways*—Two MSS. and the Syriac version read ומדרכיהם, “but, or yet, from their ways,” &c. There is, however, a like ellipsis of the discretive particle, verse 1; and again, verse 10, of this chapter.

Verse 8. *Their widows have been multiplied by me*—Eleven MSS. and three editions read, with the Masora, אלמנותי; besides eight MSS. more, which read contractedly אלמנותי—לי, “by” or “through me;” that is, according to my disposition or appointment. See note on chapter iv. 12.

*Against their mother*, להם עליאם—אם signifies here “a mother city;” see 2 Sam. xx. 19; and להם is used as a possessive pronoun. One MS. reads לחם, which, being interpreted “war” or “fighting,” would afford a good sense. The LXX. totally omit להם.

“The nation in general is called the mother of each Jew in particular; Isaiah l. 1; Hosea ii. 2-5; or, as Lowth thinks, Jerusalem.”—SECKER.

*A chosen one*—Nebuchadnezzar king of Babylon is undoubtedly here designed, who might be called “a chosen one,” as being selected by God to be the instrument and executioner of his vengeance. In the margin of our Bibles, בחור is rendered “a young man;” and this also would very properly characterize the same person. For JOSEPHUS (*Contra Apion*. lib. i.) cites from Berosus, the Chaldean historian, a passage to the following purport; that “Nabopolassar, king of Babylon, hearing that the provinces of Egypt, Cœle-Syria, and Phœnice had revolted, and being himself infirm through age, sent a part of his forces under his son Nebuchadnezzar, then in the prime of youth, οὗτις ἐστὶ ἐν ἡλικίᾳ, by whom those provinces were again reduced.” This was the expedition said to have been undertaken by him in the third year of Jehoiakim, king of Judah; in the course of which, after having first defeated the Egyptian army at Carchemish, he laid siege to Jerusalem, took and plundered it, carrying away much spoil and many captives to Babylon. See chapter xlv. 2; Dan. i. 1-3; 2 Kings xxiv. 1.

*An enemy and terrors*—None of the ancient versions, except the Vulgate, seem to have conceived עיר to signify “a city” in this place; nor is it possible to construe the text as it is done there, and in our English version. It is most probable that עיר is either a mistake for ער, “an enemy,” or that it is sometimes used in that sense. And עיר ובהלות may, by an Hendiadys, stand for “a terrible enemy.”

- 9 She that hath borne seven is become feeble,  
 She hath given up the ghost ;  
 Her sun is gone down while it is yet day ;  
 She is ashamed and confounded ;  
 And their remnant will I give to the sword  
 Before the face of their enemies, saith JEHOVAH.
- 10 Wo unto me, O my mother !  
 For thou hast borne me a man of strife,  
 And a man of contention throughout the whole land ;  
 Yet have I neither lent on usury, nor have they taken usury  
 of me.
- 11 They have reviled me all of them, said JEHOVAH ;  
 Have I not brought thee off advantageously ?  
 Have I not stood by thee in time of evil,  
 And in time of distress against the enemy ?

Verse 9. *She that hath borne seven*—See 1 Sam. ii. 5. Seven is put for “many,” and the multitude of the inhabitants or children of Jerusalem, the mother city, is here alluded to.

*Her sun is gone down*—Literally, as the text now stands, “She is gone down, her sun, while it is yet day.” But the Masora reads *בא שמישה*, instead of *באה*, and has the sanction of four mss. Houbigant, however, insists that *שמישה* is both feminine and masculine.

Verse 10. *For thou hast borne me a man of strife*—The prophet here complains of the opposition he met with from his countrymen for speaking unwelcome truths, which had occasioned him as much uneasiness as if he had engaged in the most invidious of all occupations, and the most likely to engender strife,—that of lending and borrowing upon usury. The discrete particle is here elliptically wanting before *לא־ינשיתי*; as has been already noted on verse 7. One ms. reads *ולא*.

Verse 11. *They have reviled me, all of them, said JEHOVAH*—*מקללוני* cannot certainly be right; for it does not appear how such a word can be formed. I apprehend, therefore, that the reading should be *כלהם קללוני*; and that they are the words, not of Jeremiah, but of God; who, resenting what had fallen from the mouth of the prophet, complains that the whole nation, one and all, his prophet as well as the rest, had spoken reproachfully of him; and then proceeds to remind the prophet what an especial care he had taken of him.

*Have I not brought thee off advantageously?*—For *שרותך* the Masoretic reading is *שריתך*, and it is countenanced by five mss. and three editions. But there are many other variations. Nineteen mss. read *שרותיך*; twelve *שריתך*; one *שארותיך*; one *שארתך*; one *שארייתך*; and one *שארייתך*. But among all these *שריתך* seems the most probable, which, coming from *שרה*, to “set loose,” or “let go,” may very properly be understood of God’s

- 12 Shall he break iron in pieces,  
Iron from the north, and brass ?
- 13 Thy substance, and thy treasures will I give for spoil,  
Not for price, but for all thy sins, even in all thy borders :
- 14 And I will cause *them* to pass with thine enemies into a land  
thou hast not known ;  
Because a fire is kindled in mine anger, that shall burn upon  
you.

extricating or bringing the prophet out of all the dangers and difficulties he had hitherto encountered, לִטְבוֹ, "happily," or in an advantageous manner ; so that he had little reason to censure or reproach his Patron and Benefactor.

Verse 12. *Shall he break iron in pieces*—The subject of יָרֵעַ seems to be "the enemy," הָאֵיִב, mentioned in the preceding verse ; and the meaning may be, "Shall the enemy crush or overpower one whom I have made like the hardest iron and brass ?" alluding to what God had said to the prophet when he first engaged him in his service ; chapter i. 18. "Iron from the north" is perhaps justly supposed to denote in a primary sense that species of hardened iron, or steel, called in Greek χαλῦψ, from the Chalybes, a people bordering on the Euxine Sea, and consequently lying to the north of Judea, by whom the art of tempering steel is said to have been discovered. Strabo speaks of this people as known in former times by the name of Chalybes, but afterwards called Chaldæi ; and mentions their iron mines. (Lib. xii. pag. 549.) These, however, were a different people from the Chaldeans, who were united with the Babylonians.

Verse 13. *Not for price*—That is, not making thee any compensation, but inflicting these losses upon thee as a punishment for thy sins.

*But for all thy sins*—The ancient Bodleian MS., N<sup>o</sup>. 1., and one more, with the LXX., Syriac, and Vulgate, omit the conjunction ו. The Syriac and Chaldee also omit בָּל, and seem to have read only בְּחַטֹּאתֶיךָ, "Because of thy sins."

Verse 14. *And I will cause them to pass with thine enemies*—The same substantives וְאֹיְצֵרֶיךָ וְאֵיִבֶיךָ serve for accusatives to this verb וְהֵעֲבַרְתִּי, as to the verb אֶתֵּן in the preceding verse : "Thy substance and thy treasures will I give for spoil — and will cause *them* to pass with thine enemies into a land," &c. ; that is, I will suffer thine enemies to carry them away. There appears, therefore, no internal cause to suspect the authenticity of the text. But the LXX. and Syriac for וְהֵעֲבַרְתִּי read וְהֵעֲבַדְתִּיךָ, "And I will cause thee to serve ;" whether they actually found it so in their Hebrew copies, as it now appears in one MS., and perhaps in two more ; or whether they thought it necessary to bring the text to a conformity in this instance with chapter xvii. 4. Of these two passages, however, it may be observed, that though there is a similarity between them in some respects, there is a difference in others, and intentionally, no doubt, because they relate to different objects, the one to an individual, the other to the Jewish nation taken collectively ; so that what might be true of the one would not hold equally with respect to the other. Thus the Jewish nation were made to

- 15 THOU hast known, O JEHOVAH, remember me,  
And visit me, and avenge me of my persecutors ;  
Within the length of thine anger comprehend me not ;  
Know that for thy sake I have undergone reproach.
- 16 Thy words were found, and I entertained them ;  
And thy commission was joy to me, and the delight of my  
heart :  
Because I was called by thy name,  
O JEHOVAH, God of hosts.
- 17 I have not sat in the assembly of those that make merry ;

serve their enemies in a foreign land ; but not so Jeremiah, who retired, when he left his own country, into Egypt, where he was not under the Babylonish dominion. But all that he had was carried off by the Babylonians with the rest of the spoil ; so that for good reasons the present reading of והעברתי seems to be authentic. Seven mss. and one edition, notwithstanding, read והעברתי, and one ms. והעברתיך. Also in the subsequent part of the verse five mss. for עליכם read עד-עולם in like conformity with chapter xvii. 4. But this last variation is not countenanced by any of the ancient versions, which seem uniformly to have been made after עליכם.

Verse 15. *Within the length of thine anger comprehend me not*--There is no doubt that ארך אפים denotes "slowness to anger," Exodus xxxiv. 6, &c., but that sense is not suitable here. But ארך is applied to space as well as time ; and denotes "a length" or "extent of limits ;" and the prophet may be understood to pray, that God would not so far lengthen or carry forward his resentment, as to comprehend him personally within the limits of it, who had already incurred the reproach of men for his zeal in God's service. Our old version renders, "Take me not away in the continuance of thine anger ;" which differs not very greatly from the sense I have proposed ; the prophet seeming to think, that, during a long course of God's anger against his people, he himself, however innocent, might naturally be involved in those sufferings, which were intended for the punishment of the guilty. But the former translation seems preferable.

"אל-לוא ארך אפך תקחני—*Fortè delendum* אל ; *sequitur* לוא."—SECKER.

Verse 16. *And I entertained them*—*Et suscipiebam eos*. So Jerome represents the translation of Symmachus. In which case ואכלם seems to be derived from כול, *complecti*. And it is certain that none of the ancient versions, except the Vulgate, understand ואכלם as belonging to the verb אכל, "to eat." The prophet says of himself, that when God's commands were communicated to him, he instantly received them with cordiality and goodwill ; and was rejoiced at the honour done him in being appointed the servant and messenger of such a master.

*And thy commission*—All the ancient versions read דברך in the singular number, according to the reading of the Masora, and of eleven mss. and two editions.

Verse 17. *I have not sat in the assembly of those that make merry*—

- Neither have I rejoiced because of thy hand ;  
 I sat solitary, because thou filledst me with indignation.  
 13 Wherefore hath my grief been unremitting ?  
 And my wound mortal, refusing to be healed ?  
 Wilt thou be altogether unto me  
 As the lying of waters that are not sure ?

משחקים, which our translators have here rendered, “mockers,” is more properly translated, “them that make merry,” chapters xxx. 19; xxxi. 4. In the preceding verse the prophet had declared, that he had felt great satisfaction at first in being appointed to the office of God’s messenger. But his joy was not of long continuance; the tenor of his commission was such as to affect him, like St. Paul, and much upon the same account, with “great heaviness and continual sorrow of heart;” (Romans ix. 2 :) so that, renouncing all cheerful society, he indulged a solitary melancholy, in prospect of the dire effects of God’s indignation against his unhappy country.

*Because of thy hand*—“The hand of God” upon a prophet often means the impulse of the prophetic spirit. (1 Kings xviii. 46; 2 Kings iii. 15; Ezekiel i. 3; iii. 14, 22, &c., &c.)

“Verse 18. מֵאֵין אֶרְפָּא—*ποθεν ιασομαι*; LXX. *Legerunt* מֵאֵין אֶרְפָּא.”  
 —SECKER.

*Wilt thou be altogether unto me as the lying of waters, &c.*—These words, I think, may be thus paraphrased, “Wilt thou frustrate and disappoint my hopes, as the waters of a spring, that fail in a dry season, do the hopes of those who are thirsty, and seek for them in vain to allay their thirst?”

On this passage Dr. Durell has the following note:—“As *היה* is equally the third person feminine as the second masculine of the same verb, *היה*, I would rather make *מבתי*, ‘my wound,’ the subject of the verb, than God. A wound alternately healing and rankling may not improperly be compared to ‘a liar.’ But, for a prophet of the true God to address his Creator under that idea, seems to me to border on profaneness. I would, therefore, render, ‘It is altogether to me as a liar,’” &c.—DR. DURELL.

I have produced the above remark of my late pious and learned friend as being certainly ingenious, and corresponding with the LXX. and Vulgate versions. There appears not, however, to me that profaneness in the prophet’s expression, which the Doctor supposes; but a degree of impatience only, which is duly checked in the following reply. But I cannot help bringing forward another citation made by Mr. Harmer (chapter v. observation 24, note) from one of Sir John Chardin’s mss., concerning a delusive appearance of water in the deserts of Arabia, which, as Mr. H. supposes, may be referred to in this place. “There is a splendour, or vapour,” says Chardin, “in the plains of the desert, formed by the repercussion of the rays of the sun from the sand, that appears like a vast lake. Travellers of the desert, afflicted by thirst, are drawn in by such appearances, but, coming near, find themselves mistaken; it seems to draw back as they advance, or quite vanishes. I have seen this in several places. Q. Curtius takes notice of it in speaking of Alexander the Great in Susiana.” With this allusion in view we might render, “Wilt thou be to me as the



- 19 Whereupon thus said JEHOVAH,  
 If thou wilt turn when I turn thee, thou shalt stand before  
 me ;  
 And if thou wilt separate the precious from the vile, thou  
 shalt be as my mouth ;  
 These shall turn to thee,  
 And thou shalt not turn to them.
- 20 And I will make thee against this people a strong wall of  
 brass ;  
 When they shall war against thee, they shall not prevail over  
 thee ;  
 For I will be with thee to save thee,  
 And to deliver thee, saith JEHOVAH.
- 21 And I will deliver thee out of the hand of wicked men,  
 And I will rescue thee out of the grasp of formidable ones.

## CHAPTER XVI.

- 1 THE WORD OF JEHOVAH CAME ALSO UNTO ME, SAYING,  
 2 Thou shalt not take unto thee a wife,

---

delusion of waters that are not real," or "not answerable to their appearance?"

"כִּמּוֹ אֶחָד—*Fortè legendum אֶחָד. Confer cap. xxx. 14. Sed com-  
 modè se habet lectio recepta.*"—SECKER.

Verse 19. *If thou wilt turn as I shall turn thee*—The prophet, having shown some impatience at the nature of his commission, is informed by God that the condition of being his servant must be following implicitly the directions given him ; and that if he did so, and discharged his duty in a proper manner, his opponents should be obliged to conform to him, instead of his complying with their humours and inclinations, and he might rest assured of safe protection. To "separate the precious from the vile" means to teach sound doctrine, distinguishing rightly between what is good and what is otherwise ; which is the characteristic of a true minister of God.

" 'If thou wilt return,' that is, to tell the Jews what I bid thee, 'I will bring thee back,' that is, safe from them ; 'and if thou separate the precious,' that is, my word, 'from the vile,' that is, the reproaches of the people, 'thou shalt be my prophet, and they shall follow thee to seek my word.' CLER. Or, 'If thou distinguish good persons from bad, and make them distinguish themselves.'"—SECKER.

CHAP. XVI. THE prophecy which begins here is continued on to the end of verse 18 of the next chapter. Nor is there any reason to suspect its being out of its proper place, but that it may have been delivered, as well as those of the preceding chapters, towards the beginning of Jehoiakim's evil reign.

The prophet is forbidden to marry or beget children because of the

Neither shall there be unto thee sons and daughters in this place.

- 3 For thus saith JEHOVAH ;  
 As concerning the sons and concerning the daughters,  
 Those that are born in this place ;  
 And concerning their mothers that bear them,  
 And concerning their fathers that beget them, in this land ;
- 4 They shall die of mortal diseases,  
 They shall not be lamented nor buried,  
 They shall be for dung upon the face of the ground ;  
 By sword also and by famine shall they be consumed ;  
 And their carcases shall be for meat  
 Unto the fowls of the heavens, and to the beasts of the earth.
- 5 Surely thus said JEHOVAH ;  
 Enter not into the house of mourning,  
 Neither go to one that lamenteth,

judgments that were about to fall upon all the inhabitants of the land, both old and young. (Verses 1-4.) For the like reasons he is commanded not to join with any of his neighbours either in their mourning, or in their convivial mirth. (Verses 5-9.) He shows that their calamities were the effect of their apostasy and disobedience, for which God would drive them into exile, and give them no quarter, till he had fully requited their wickedness. (Verses 10-18.) But their future restoration is intermediately foretold, (verses 14, 15,) as is also the conversion of the Gentiles. (Verses 19-21.)

Verse 3. *Those that are born*—Forty-one MSS. and twelve editions for מְלִידִים read more rightly, הַלְיָדִים, the participle *Pahul*.

Verse 4. *Of mortal diseases*—מִמּוֹתֵי תַחֲלָאִים. Literally, "Of deaths of sicknesses ;" meaning, no doubt, epidemical disorders, such as the pestilence, terminating in death.

Verse 5. *The house of mourning*—I see not the least reason for rendering מִירוֹחַ, "a mourning feast," as it is expressed in the margin of our Bibles, and as several learned commentators have distinguished it. The word occurs only once besides in the Hebrew, namely, Amos vi. 7, nor is another to be met with from the same root. And in that passage of Amos the notion of a "funeral banquet" is clearly out of the question ; and I am inclined to think the same as to any banquet at all. That funeral feasts were in use among the Greeks and Romans, cannot be doubted ; and that something of the same kind was practised by the Jews, may likewise be allowed ; but whatever relates to that point is here treated of at verse 7. In Arabic the verbs *malè habuit*, رَزَحَ, and *malo affectit, vel, detrimentum passus*, مَرَّ, might countenance in מִירוֹחַ the sense of "mourning" or "affliction," which the context in this place evidently suggests, but without any idea of feasting, with which these verbs seem not to have the least connexion. But under

Nor condole with them ;

For I have withdrawn my peace from this people, saith

Jehovah,

Lovingkindness and tender mercies.

the root רָחַץ in CASTELL'S *Lexicon* we find a sense which seems exactly to suit מְרוּחָה in both passages where it is used, though in different ways ; namely, *exaltatio vocis, sive ad fletum, sive ad lætitiā* ; so that in one place it might stand for "noisy mirth," in the other, for "the loud outcry of lamentation." The latter is characterized in St. Mark's gospel, chapter v. 38, by the term *θορυβος*, where, speaking of Jairus's daughter, lately departed, our Saviour, it is said, found *θορυβον κλαιοντας και αλαλαζοντας πολλα*. Correspondent to which is a passage cited by Mr. Harmer, (chapter vi. obs. 54,) from one of Sir J. Chardin's mss. concerning the present manners of the east, in which "the concourse to places where persons lie dead is said to be incredible. Every one runs thither, the poor and the rich ; and the first more especially make a strange noise." See also what follows in the same observation still more to the purpose. The prophet then is forbidden to enter into the house from whence such lamentable outcries proceeded ; or of "one that lamenteth thus loudly ;" (for מְרוּחָה may be the participle present in Pihel ;) as he is at verse 8 to go into the house of feasting.

For לִסְפּוֹד nineteen mss. and three editions read לִסְפֹּד, which might be the participle present, "to him that lamenteth ;" and if בֵּית מְרוּחָה be rendered, "the house of him that uttereth a mournful cry," these two participles will point out the antecedents, to which לָהֶם, which presently follows, refers.

*Lovingkindness and tender mercies*—These words are not expressed in the version of the LXX. ; but Origen has inserted, as from some other version, *και τον ελεον μου, και τους οικτιρμους μου*, which supposes the reading of the text to have been, וְאֶת־חַסְדִּי וְאֶת־רַחֲמֵי. But none of the ancient versions besides, nor any of the collated mss, countenance this reading. And perhaps it might be meant, that as God had withdrawn "his peace" from the people, so he would not have any others show "loving-kindness or compassion" for those, with whom he had declared himself at enmity.

Verse 6. *No one shall cut himself for them*—יִתְגַּדֵּר לָהֶם וְלֹא is commonly joined with the words preceding ; but those words are complete by themselves, as may be seen above, (verse 4,) and in one ms. the ו in וְלֹא is omitted, in which case יִתְגַּדֵּר לָהֶם will make a hemistich perfectly corresponding with the next.

The cutting of their own flesh as a mark of grief for their deceased friends and relations, though expressly forbidden to the Jews by the law, (Lev. xix. 28 ; Deut. xiv. 1,) appears from hence to have been still in use among them, as well as among their neighbours, on this and other occasions of great mourning and affliction. See chapter xli. 5 ; and compare chapters xlvii. 5 ; xlviii. 37. The like practice attendant on funeral obsequies has been found among people lately discovered in the South Seas. "The New Zealanders have deep furrows marked on their foreheads. These were cut, in the frenzy of their grief, with a sharp shell, for the loss of their friends and relations. The Otaheitean women wound the crown of the head, under

- 6 And they shall die, great and small, in this land,  
 They shall not be buried nor lamented,  
 No one shall cut himself for them,

---

the hair, with a shark's tooth, to prove the sincerity of their grief. And the ancient Huns wounded their cheeks on all occasions, where they wanted to testify their grief for the loss of a great man or a relation."—FORSTER'S *Observations*, p. 588. It is curious to remark and to investigate the cause of such corresponding usages, in nations so widely distant from each other.

It has been observed, that the priests of Baal slashed themselves with knives, in order to excite the attention and commiseration of their idol; (1 Kings xviii. 28 ;) and hence it has been supposed, that this cutting of the flesh was forbidden the Israelites in the law of Moses, as having been practised by their heathen neighbours under the form of an idolatrous rite. This may have been so in some measure; and the superstition of heathen nations might have led them to think, that the anger of their deities, which had occasioned their misfortune, might be propitiated by the voluntary sufferings they inflicted on themselves. If this practice, therefore, in succeeding times was unattended with any such superstitious intention among the Jews, this may have been the cause why the breach of the law in this respect was so coolly passed over in them, who meant no more by cutting their flesh, than others do by tearing their hair and beating their breasts, namely, to give vent to their grief; perhaps not without some indignation against themselves, as if they thought themselves accessory to the evil they deplored by some fault or inadvertency of their own. But that there was no infringement of the law in this proceeding, can never be granted, either as to the letter or the spirit of it. As to the first, Mr. Harmer, indeed, contends (chapter x. obs. 66) that the law would not be at all contravened, if the word "dead," in Deut. xiv. 1, be understood to signify "dead idols." But this cannot possibly be the case, if we consider that לַמֵּת there must be understood as לַנֶּפֶשׁ, Lev. xix. 28, where the same prohibition is given. And if there can be any doubt concerning the import of this latter word, we shall find it explained in a subsequent chapter, (Lev. xxi. 1,) where the priests are forbidden to be defiled, לַנֶּפֶשׁ, "for the dead among his people;" that is, they were not to approach any dead body, or assist in doing the last offices for it; unless, as expressed in the following verses, that dead body was one of their kindred in the nearest degrees of consanguinity. And in the verse immediately after, the same prohibition of shaving off their hair and cutting their flesh is especially renewed in their particular case. This, therefore, plainly shows, that by the terms, "cutting the flesh for the dead," the law had respect to nothing else than to this mode of expressing grief for, or in regard to, a deceased relation or friend. And that the spirit, as well as letter, of the law was violated by this practice, will likewise appear from the reason assigned, Deut. xiv. 2: "For thou art an holy people unto the Lord thy God; and the Lord hath chosen thee to be a peculiar people unto himself above all the nations that are upon the earth." A similar reason is given, Lev. xxi. 6, for restraining the priests from the same behaviour: "They shall be holy unto their God, and not profane the name of their God; for the offerings of the Lord made by fire, and the

Nor shall any one make himself bald for them.

- 7 Neither shall men break bread among them,  
On account of a mourner, to comfort him over a deceased  
*friend*;  
Nor shall men make them drink of the cup of consolations,  
Because of one's father, or because of one's mother.

bread of their God, they do offer; therefore they shall be holy." In both instances we see, the prohibition of the law stands upon the same ground, though in different degrees. Both priests and people were consecrated and set apart for the worship of JEHOVAH in a peculiar manner; and, therefore, neither the one nor the other were to admit of any thing that might derogate from the external decency and comeliness of that service, which they were required to perform in the face of all mankind; which a voluntary disfiguring of the human form in their own persons must unavoidably do.

*Nor shall any one make himself bald for them*—Cutting off the hair was a still more general practice among mankind as a token of mourning. See Bishop Lowth's note on Isaiah xv. 2. FORSTER, in his *Observations*, p. 560, speaks of "the hair cut off, and thrown on the bier" at Otaheite. And, at the Friendly Islands, it is expressly said, that "cutting off the hair is one of their mourning ceremonies." (*Narrative of Cook's and Clarke's Voyage*, vol. i. p. 112.) This also was forbidden by the Mosaic law at the same time, and on the same principles as the foregoing one. The hair is the natural ornament of the head; and the loss of it a considerable defect in the human figure. It was therefore not to be voluntarily assumed by those whose profession obliged them to "worship JEHOVAH in the beauty of holiness." At what time the observance of the law in these particulars began to be relaxed, does not appear; but I do not recollect any traces of such customs among God's chosen people, earlier than those which are alluded to in the prophetic books, properly so called.

Verse 7. *Neither shall men break bread among them*—The translation in the text of our English Bibles, "Neither shall men tear themselves for them," seems not near so proper as that in the margin, "break bread for them." It would be an unmeaning repetition of what had been said in the foregoing verse, and by no means suitable to the latter clause of this; besides, פָּרַס signifies, not "to tear," but "to divide," and "distribute." So we read, Isaiah lviii. 7, פָּרַס לָרֵעַב לֶחֶם, "to deal" (or distribute) "thy bread to the hungry." The LXX. and Vulgate seem, indeed, to have found לֶחֶם, "bread," in the text of their copies here; and in one MS. לֶחֶם is, perhaps, written for לָרֵעַב. But as לֶחֶם is in a style of conformity with the context, instead of parting with it, I am more apt to conclude, either that לֶחֶם has been lost out of the later MSS., by means of its great similarity to לָרֵעַב, the next adjoining word; or that it was designedly omitted from the first, by an ellipsis very easy to be supplied. As to the custom alluded to, Jerome inform us, in his commentary on this place, that "it was usual to carry provisions to mourners, and to make an entertainment; which sort of feasts the Greeks call *παραδειπνα*, and the Latins, *parentalia*." The origin of which custom undoubtedly was, that the friends of the mourner, who came to comfort him, (and that they often came in great numbers for that

- 8 Also enter not into the house of feasting,  
To sit down with them to eat and to drink.
- 9 For thus saith JEHOVAH of hosts, the God of Israel ;  
Behold I am about to cause to cease from this place,  
Before your eyes, and in your days,  
The voice of joy, and the voice of mirth,  
The voice of the bridegroom, and the voice of the bride.
- 10 AND it shall be when thou shalt have declared unto this  
people all these things ; and they shall say unto thee, Where-  
fore hath JEHOVAH pronounced against us all this great evil ?  
and what is our iniquity, and what our sin, which we have  
11 committed against JEHOVAH our God ? then shalt thou say  
unto them ;

---

purpose, we may learn from John xi. 19,) easily concluding that a person so far swallowed up of grief as even to forget his own bread, could hardly attend to the entertainment of so many guests, each sent in his proportion of meat and drink, in hopes to prevail upon the mourner, by their example and persuasions, to partake of such refreshment as might tend to recruit both his bodily strength and his spirits. To this custom Tobit refers when, among other good exhortations to his son, he directs him "to pour out his bread on the burial of the just." (Tobit iv. 17.) And such, no doubt, was the entertainment which Job's friends partook of when they came "to eat bread with him ;" and, for a farther consolation to his misfortunes, "every man gave him a piece of money, and an ear-ring of gold." (Job. xlii. 11.) Sir John Chardin, in one of his mss., tells us, that "the oriental Christians still make banquets of the same kind, by a custom derived from the Jews ; and that the provisions spoken of in this verse were such as were wont to be sent to the house of the deceased ; where healths were also drunk to the survivors of the family, wishing that the dead may have been the victims for the sins of the family." These latter meant, no doubt, or were taken from, "the cup of consolations." "The same," says he, "with respect to eating, is practised among the Moors." In like manner he explains (as many other commentators have also done) "the bread of men," mentioned Ezekiel xxiv. 17, as signifying "the bread of others ; the bread sent to mourners ; the bread that the neighbours, friends, and relations sent."—HARMER, chapter vi. obs. 55. How far the funeral entertainments among the Greeks and Romans corresponded with the before-mentioned, I leave to be considered by those who are conversant in heathen antiquities. See, in particular, HOMER's *Iliad*, Ψ. 29, Ω. 801.

"יפרסו להם—*Rectè videntur LXX. legisse* לחם ; *sic enim* Isai. lviii. 7. *nec alibi de pane frangendo usurpatur* פרס."—SECKER.

"על-אבל—'Lugenti,' *Vulg. ; rectè.*"—SECKER.

Verse 10. *What is our iniquity, and what our sin*—All the ancient versions read חטאתנו ועינינו, as in the text at present ; but thirty-four mss. and three editions read in the plural עינינו ; and thirty-eight mss. and one edition, חטאתינו.

- BECAUSE your fathers have forsaken me, saith JEHOVAH,  
 And have followed after strange gods,  
 And have served them, and worshipped them,  
 And have forsaken me, and not kept my law :
- 12 And ye yourselves have done still more wickedly than your fathers,  
 And behold ye follow every one the lusts of his own wicked heart,  
 Without hearkening unto me ;
- 13 Therefore will I cast you forth from out of this land  
 Into the land which ye have not known, ye nor your fathers ;  
 And there shall ye serve strange gods day and night ;  
 Because I will shew you no favour.
- 14 After this, behold, the days shall come, saith JEHOVAH,  
 When it shall no more be said, As JEHOVAH liveth,  
 Who brought up the children of Israel out of the land of Egypt :

Verse 13. *And there shall ye serve strange gods*—This is a prediction of what would happen to them in the course of their captivity ; but of their own seeking, not of God's appointment. Finding themselves cast out of the favour of their own God, and despairing of any relief from that quarter, they would be tempted to put themselves under the protection of the gods of the country where they dwelt. See Deut. iv. 28 ; xxviii. 36, 64 ; 1 Sam. xxvi. 19.

Verse 14. *After this, behold, the days shall come*—Mr. Lowth supposes that לכן sometimes signifies, “ nevertheless ;” and Noldius does the same. But, both here and chapters xxiii. 7 ; xxx. 16 ; xxxii. 36 ; and also Isaiah xxx. 18 ; Hosea ii. 14, it seems more properly to signify, “ after this.” ל is used frequently to denote, “ after a time or transaction ;” as לשבעת הימים, “ after seven days ;” (Gen. vii. 10 ;) לשנתיים ימים, “ after two years ;” (2 Sam. xiii. 23 ;) לגלות, “ after the carrying into captivity ;” (Ezek. i. 2 ;) להמית, “ after having murdered ;” (chapter xli. 4 ;) and, therefore, why not לכן, “ after this ?” See also Exodus xix. 1 ; Numb. i. 1 ; 1 Kings iii. 18, &c. It is obvious that this notice of a future restoration was here inserted on purpose to guard the people, during their exile, from falling into idolatry through despair, by letting them see they had still a prospect of recovering God's wonted favour and protection.

*When it shall no more be said, As JEHOVAH liveth, who brought up, &c.*—That is, “ The people, in those days, shall no more swear by JEHOVAH, as their Deliverer from Egyptian bondage ; but as him who had restored them from a much more calamitous situation, after they had been carried into captivity to Babylon, and dispersed through different countries.” The latter deliverance would be so much more wonderful and important, as to swallow up all remembrance of the former.

- 15 But, As JEHOVAH liveth,  
 Who brought up the children of Israel out of the north  
 country,  
 And out of all the lands whither he had driven them ;  
 For I will cause them to return unto their own land,  
 Which I gave unto their fathers.
- 16 Behold I will send for many fishers,  
 Saith JEHOVAH, and they shall fish them :  
 And afterwards I will send for many hunters,  
 And they shall hunt them from every mountain,  
 And from every hill, and from the holes of the rocks.
- 17 For mine eyes are upon all their ways ;  
 They are not hidden from before my face ;  
 Neither is their iniquity concealed from the sight of mine  
 eyes.
- 18 And I will requite in a double proportion their iniquity and  
 their sin,  
 Because they have defiled my land by the vileness of their  
 odious practices,  
 And their abominations have overspread mine heritage.
- 19 O JEHOVAH, my strength, and my fortress,  
 And my refuge in the day of distress ;

Verse 16. *Behold I will send for many fishers*—The Masoretes for לְדוֹגִים read לְרִיגִים, and so do seven mss. and four editions. By “fishers,” and “hunters,” are probably meant the same enemies, who should take different methods, one after another, to destroy them ; besieging them in their cities, and taking them like fish enclosed in a net ; and afterwards pursuing the scattered parties from place to place, till they got them into their hands ; so that, one way or other, none would be suffered to escape. Compare Isaiah xxiv. 17, 18 ; where it is, in like manner, foretold, that those who escaped from one danger should fall by another.

Verse 18. *And I will requite in a double proportion*—So I think ראשונה כשנזה should be rendered. Literally, the words signify, “the first time repeated.” And God assigns the reason why their punishment should be doubled : Because the offence committed in their own persons was aggravated by the influence of their bad example, tending to diffuse the same impiety and wickedness throughout the land. Thus they became answerable for the sins of others, together with their own, and were, therefore, to receive double punishment.

Verse 19. *O JEHOVAH, &c.*—The prophet, shocked at the apostasy of Israel, and concerned for God’s honour, looks forward to the time when, as he predicts, even the Gentiles themselves shall become sensible of the



To thee shall the nations come from the ends of the earth,  
And shall say, Truly our fathers have falsely possessed  
vanity ;

And there is not amongst them any that can profit.

20 Shall man make Gods for himself,  
When they themselves are not Gods ?

21 Therefore behold I, instructing them at this time,  
Will make known to them my hand and my might ;  
And they shall know that my name is JEHOVAH.

absurdity of their hereditary idolatry, and be converted to the acknowledgment of the true God.

*Have falsely possessed vanity*—נחל signifies, “to be possessed of a property in any thing.” And as JEHOVAH is said to be the “portion” or “inheritance” of his people who claimed him as their peculiar God ; in like manner the heathen nations may be said to have had their portion and inheritance in those idols to whose protection they recommended themselves. But these idols were הבל, “vanity,” things of nought, mere creatures of the imagination, without real existence. Their possession, therefore, or inheritance in such things, was a fiction only, or false possession, a title without a foundation. The next line expresses exactly the same sense in different words ; and the following context argues conformably.

Verse 20. *Shall man make gods for himself, &c.*—This seems to be a reply from God, accounting for what was said before, (that the Heathens had no benefit from the objects in which they placed their religious confidence,) by asking whether it was likely that men could create gods, giving them power and perfections which they had not in themselves.

Verse 21. *Therefore behold I, instructing them at this time*—The time alluded to is undoubtedly that when the gospel was to be preached to, and embraced by, the Gentiles ; when God promises that he would make such a display of his mighty power, as should amply convince them of the truth of his existence and divinity. “They shall know that my name is JEHOVAH ;” a name which implies absolute and necessary existence, the real source and origin of all perfection ; and they shall know it by the blessings which shall, from my providence, be derived to them.

CHAP. XVII. In this chapter the prophet describeth, in the first four verses, the attachment of the people of Judah to idolatry, and foretelleth the fatal consequences. He contrasteth the accursed condition of him that resteth his trust on man, with the blessedness of one that trusteth in God ; and illustrates both by apt and lively comparisons. (Verses 5–8.) He sheweth, that, be the human heart ever so wily, God can detect, and will finally punish its double-dealing. (Verses 9–11.) He acknowledgeth that sure salvation cometh from God, and from him only. (Verses 12–14.) And, complaining of those that scoffed at his predictions, he prayeth for the divine countenance and support against them. (Verses 15–18.)

The remaining part of the chapter is taken up with a distinct prophecy,

## CHAPTER XVII.

- 1 THE sin of Judah is written with a pen of iron,  
With the point of a diamond it is engraved,  
Upon the tablet of their heart,  
And upon the horns of their altars :
- 2 While their children remember their altars and their groves,  
Near the green trees,  
And upon the highest hills.

relative to the strict observance of the sabbath-day ; which the prophet was sent, most probably immediately after the delivery of the foregoing, to proclaim aloud in all the gates of Jerusalem, as a matter which concerned the conduct of each individual, and the general happiness of the whole.

Verse 1. *The sin of Judah is written, &c.*—Some commentators have understood these words in a literal sense, as if these idolaters had actually carried about them tablets hanging before the place of their hearts, on which, and on the horns of their altars, the name of their idol was inscribed. But I think that “the pen of iron,” and “the diamond’s point,” might be sufficient to show that the whole was spoken metaphorically, and meant to denote, that idolatry was indelibly fixed in their affections and memory, as much so as if it had been engraved with instruments capable of making the strongest and most durable impression upon their heart, as upon a writing tablet, and upon their altars, so as to be for ever present before their eyes. And for a further proof of this, appeal is made, verse 2, to the behaviour of their children, equally attentive to and tenacious of the corrupt institutions which they had learned from the example of their parents. This was indeed inverting the rule which Moses had prescribed to them in order to secure the observance of God’s law ; and which is also couched in the like metaphorical terms, Deut. xi. 18–20 : “Therefore shall ye lay up these my words in your heart, and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up : And thou shalt write them upon the door posts of thine house, and upon thy gates.” In the same style Solomon enforces his exhortations, Prov. iii. 3 : “Let not mercy and truth forsake thee ; bind them about thy neck ; write them upon the table of thine heart.” And again, Prov. vii. 3, speaking of his commandments, says, “Bind them about thy fingers ; write them upon the table of thine heart.”

*Of their altars*—Sixty-one, perhaps sixty-five, mss. and the oldest edition of the Bible, for מִזְבְּחֵיהֶם read מִזְבְּחֵיהֶם ; and forty-nine, perhaps fifty-three, mss. read מִזְבְּחֵיהֶם contractedly. The Syriac, Chaldee, Vulgate, Arabic, and the Greek versions preserved in the Hexaplar, likewise render “their,” not “your, altars.”

Verse 2. *And upon the highest hills*—Sixty-two, perhaps sixty-five, mss. and two editions read ועל instead of על before גְּבוּעֹת. The Syriac, Chaldee, and Arabic also prefix the conjunction.

- 3 O my mountain, thy substance in the field,  
And all thy stores will I give up to pillage,  
Thy strong holds, because of sin, throughout all thy borders.
- 4 And I will dismiss thy glory from the inheritance  
Which I have given unto thee ;  
And I will cause thee to serve thine enemies in a land  
Which thou hast not known ;

Verse 3. *O my mountain, &c.*—The ancient versions all connect the words *הררי בשדה*, or whatever they read instead of them, with the preceding context. But it is manifest that the text, as it stands at present, cannot be reconciled with any of their interpretations. Most of the modern commentators render, as we find in our English Bible, “O my mountain in the field ;” although they differ in explaining what is meant thereby. Some understand Mount Sion or Jerusalem ; others, the temple. Michaëlis paraphrases it thus : “O Jerusalem, which hast long been situate on my chosen mountain, and surrounded by a most fertile country, the land of Canaan.” But at the same time he cites Cocceius, who says, that the Jewish people are hereby enigmatically compared with the rest of the world, as a mountain situate in the midst of a level plain, and distinguished with a glory which did not belong to the world in general. These explanations are ingenious ; but the general error seems to me to lie in not observing that *בשדה* should be construed with *הילך*, so as to denote substance in the field, as cattle, growing corn, &c. in contradistinction to *אוצרותיך*, “thy stores,” laid up in granaries, &c. at home. *הררי* then stands single, and may be understood of the Jewish nation ; the punishment of which is denounced. Nations and princes of great power and eminence are figuratively called “mountains” in regard to their strength and elevation. See chapter li. 25 ; Isaiah xli. 15 ; Zech. iv. 7. Judah is therefore styled “God’s mountain,” as having been chosen by him, and thereby raised to a degree of elevation above all other people. See chapter xxxi. 23.

*And all thy treasures*—All the ancient versions for *כל* read *ובל*, as it is found in no less than one hundred and ninety-three, perhaps one hundred and ninety-five, mss. and three editions.

*Thy strong holds*—DR. DURELL has the following note on Deut. xxxiii. 29 : “Though *במור* generally denotes such high places as were appropriated to the religious rites of idolaters ; it is likewise used for ‘intrenchments, or fortifications,’ on eminences, which seems to be the sense of it here. See 2 Sam. i. 19, 25 ; xxii. 34, where the Chaldee paraphrase constantly renders *במור* by *בית חוקף*, ‘a fortified edifice.’”—*Parallel Prophecies of Jacob and Moses*, page 150.

It is obvious how well this sense of *במור* suits here. And to the above instances we may add Deut. xxxii. 13, with its parallel, Isaiah lviii. 14, and also Ezekiel xxxvi. 2.

Verse 4. *And I will dismiss thy glory*—*ושמטתה וברך*. That there is a corruption in the text here, is, I think, scarcely to be doubted. The Greek versions preserved in the Hexaplar render, *καὶ ἀφαρῆθησιν* (al. *ἀφαρῆθησεται*, Grab. *καὶ ἀφῆθησιν μόνῃ*) *καὶ ταπεινωθήσιν* (al. *ταπεινωθήσεται*). From hence I conjecture, that possibly instead of *וברך* they read *וירך*, because *ירך* is ren-

Because a fire is kindled in mine anger,  
It shall burn continually.

THUS saith JEHOVAH ;

- 5 Cursed is the man who putteth his trust in man,  
And maketh flesh his arm,  
And whose heart turneth away from JEHOVAH.
- 6 For he shall be like a blasted tree upon the waste,  
Which is not sensible when good cometh ;  
But is continually exposed to scorching heats in the desert,  
A barren land, and uninhabitable.
- 7 Blessed is the man who trusteth in JEHOVAH,  
And the object of whose confidence JEHOVAH is.
- 8 For he shall be like a tree planted by the water side,  
Which by the side of the stream sendeth forth its roots,  
And is not sensible when heat cometh ;  
But its leaf is green,  
And in a year of drought it is without concern,  
Nor doth it decline bearing fruit.
- 9 THE heart is wily above all things ;  
It is even past all hope ; who can know it ?

dered by the LXX. *ταπεινός* and *ταπεινωμένος*. Admit this, and by separating ה from the end of *ושמטתה*, where it is at least of no use, and prefixing it to *וה*, we shall read *ושמטת הוה*. But *שמט* properly signifies to “dismiss,” “release,” or “set free.” See the learned Mr. PETER’s explanation of it in his *Dissertation upon Job*, page 348. We may therefore render, “And thou shalt dismiss” (or, part with) “thy glory from thy inheritance,” &c. ; that is, Thou shalt no longer exercise thy sovereignty, or live in thy wonted splendour in the land. But the Syriac and Arabic seem to have read *ושמטתי*, which is still better, and conforms with *והעבדתי*, which follows. “And I will dismiss” (or, cause to depart) “thy glory,” &c.

“*והעבדתי*—*Videntur Gr*, *Vulg. legisse* לבדך, דך, רכא, רכא, *interpretantur* LXX., *ταπεινωσω*.”—SECKER.

*A fire is kindled*—Instead of *קדחתם* two MSS. read *קדחה*, as chapter xv. 14. And all the Greek versions in the Hexaplar, together with the Chaldee and Arabic, seem to have done the same. The Syriac, indeed, follows the present reading of the text. And one MS., with the Vulgate, reads *קדחת*, *succendisti*.

Verse 6. *Is continually exposed to scorching heats*—Literally, “inhabiteeth scorching heats.” See the like phrase, Isaiah xxxiii. 14.

Verse 8. *And is not sensible*—The Masoretes here read *יראה*, as at verse 6 ; and this reading is justified by forty-eight, perhaps fifty, MSS. and five editions ; and by the Chaldee paraphrast, who renders, *ולא יחוי*. Compare Psalm i. 3.

Verse 9. *It is even past all hope ; who can know it ?*—That is, humanly

- 10 I JEHOVAH search out the heart,  
And try the reins;  
To give to every man according to his ways,  
And according to the fruit of his doings.
- 11 As the Kore, that hatcheth what it did not lay;  
So is he that getteth riches, and not according to right:  
In the midst of his days he shall relinquish them,  
And he shall be a felon in his latter end.

speaking, there is no chance that any one should trace it through all its windings, and discover what is at the bottom of it.

“עקב—LXX. *reddunt βαθεα*.”—SECKER.

“אנוש signifies ‘man,’ or ‘sick,’ and perhaps ‘incurable,’ or ‘desperate;’ but, I believe, never ‘desperately wicked.’ Perhaps, ‘to be despaired of.’”—SECKER.

Verse 10. *And try the reins*—The LXX., Syriac, and Vulgate prefix the conjunction, and twenty, perhaps twenty-one, mss. read ויבוח; and seven others, ויבוחן.

*To give to every man according to his ways, and according to the fruit*—Twenty-four mss. and the oldest edition of the Hebrew Bible, together with the LXX., read לות without the conjunction. Sixty-two, perhaps sixty-five, mss. and two editions concur with the Masora, and with the LXX. and Syriac versions, in reading כדרכיו instead of כדרכו. Also twenty-seven, perhaps thirty-one, mss. and two of the most ancient editions, with the LXX., Syriac, and Vulgate, read וכפרי, with the conjunction prefixed.

Verse 11. *As the Kore, that hatcheth what it did not lay*—BOCHART (*De Sac. Anim.* par. i. lib. i. cap. 12) with a great deal of learning contends, that קרא is not a partridge, nor any bird known in these parts. If so, it were wrong to lead persons into error, by giving it a name that belongs to a different species. That it is a bird which frequents the mountains, and of no great value, may be learned from 1 Sam. xxvi. 20. Here it is said to sit upon and hatch the eggs of birds of another species. This want of distinction is indeed common to many sorts of birds; but the partridge is no way remarkable for it. But where it is done, the young ones, when fledged, are sure to forsake their supposititious dam, and to join with those of their own feather; in which circumstance the point of comparison seems to lie.

“קרא—Bird Kore.”—SECKER.

*And not according to right*—That is, not in a due regular manner, by the blessing of God upon honest endeavours, but by arts of knavery and injustice.

*In the midst of his days*—For ימי the Masora reads ימי, with the concurrence of fifty-seven mss., among which are some of the oldest, and two editions; and of all the ancient versions.

*He shall be a felon in his latter end*—That is, He shall have the reward of a felon at last, or shall be brought to condign punishment. This is directly opposite to what Balaam wished, (Numb. xxiii. 10,) and what every wise man would wish for himself, “a latter end like that of the righteous.” נבל seems to signify a man of blasted character or morals; or perhaps one

- 12      A glorious throne, set on high from the beginning,  
       Is the place of our sanctuary, the object of the hope of  
       Israel.
- 13      O JEHOVAH, all that forsake thee shall be confounded,  
       And shall be recorded in the earth for revolvers,  
       Because they have forsaken JEHOVAH, a fountain of living  
       waters.

who by his misdemeanour has forfeited the privileges of a citizen, and rendered himself obnoxious to public justice; in short, "a rogue," or "felon." Our translators have generally rendered נבל "a fool;" and no doubt such depravity implies folly in the extreme. But by "fool" we generally understand, not one that goes wilfully wrong, but one who has a natural defect of understanding; and whom we do not so much condemn as pity for the misconduct, which for want of right discernment he is led into. It would therefore be certainly better, if the word נבל were otherwise translated in many passages of the Bible, where, as well as in this, the primary idea of "fool" is apt to mislead the inattentive, or unlearned reader at least, into wrong notions as to the general scope of the sentence. I cannot help mentioning one, which few English readers, I believe, have properly understood for the reason before mentioned, and which also at the same time may serve to illustrate what is meant by a man being נבל in his latter end. In 2 Sam. iii. 33, 34, king David is represented as lamenting over the death of Abner, and doing justice at once to the character of that great general, and to his own innocence of any share or concern in his murder. The words properly understood are as follow: "Died Abner as a felon, or malefactor, dieth?" No; for if he had, the circumstances of his death would have been different; he would have been led, as such persons used to be, bound hand and foot to the place of execution. "But," continues the king, "thy hands were not bound, nor thy feet put into fetters. As a man falleth before the face of the sons of treachery, so fellest thou." That is, Thou sufferedst not by a legal sentence; but, as many good and virtuous men have done besides, thou fellest by the hand of envious and ruffianly assassins.

Verse 12. *A glorious throne*—As in the preceding verses was set forth the vain dependence of him who seeks to advance himself by indirect methods; so here we are taught the solid foundation which he builds upon who has recourse to the divine blessing, and seeks to recommend himself to the favour of that Being to whom Israel was taught to look up for support, and whose kingdom, from all eternity, ruleth over all.

Verse 13. *And shall be recorded in the earth for revolvers*—For יסורי, the Masoretes very properly substitute יסורי, a reading which is confirmed by thirty-eight, perhaps forty, mss., among which are those of the best note, and by two printed editions. The meaning undoubtedly is, that those who deserted JEHOVAH should have their names recorded and transmitted to posterity with infamy, as revolvers and rebels against their rightful Sovereign.

"יסורי"—*Desinit quandoque plur in י*. Vide Buxtorf. *Thes lib i. cap. 9.*"

- 14 Heal me, O JEHOVAH, and I shall be healed ;  
Save me, and I shall be saved ;  
For thou art the object of my praise.
- 15 BEHOLD, these say unto me,  
Where is the word of JEHOVAH ? let it come now.
- 16 But I have not been in haste to outrun thy guidance ;  
And the fatal day have I not desired ;  
Thou knowest that which hath issued from my lips,  
It hath been before thy face.
- 17 Be not thou a terror unto me,  
Thou art my refuge in the day of adversity.
- 18 Let my persecutors be confounded, but let not me be con-  
founded ;  
Let them be dismayed, but let not me be dismayed ;  
Bring thou upon them the day of calamity,  
And with redoubled destruction destroy them.
- 19 THUS said JEHOVAH unto me ;  
Go and stand in the gate of the children of the people, through  
which the kings of Judah come in, and through which they

—SECKER. Perhaps, rather, an omission of the  $\Xi$ , by a licence of the transcriber. See KENNICOTT's *Diss. Gen.* sect. 26.

Verse 15. *Where is the word of JEHOVAH ? let it come now*—The interval of delay between the delivery of the word of prophecy and its accomplishment hath afforded, frequently, to unbelievers, a handle for scoffing at, and questioning, the truth of it. They want, forsooth, more immediate proofs for their conviction. See Isaiah v. 19 ; Ezekiel xii. 22, 27 ; Amos v. 18 ; 2 Peter iii. 4.

Verse 16. *I have not been in haste to outrun thy guidance*—Literally, “I have not hastened from feeding after thee.” The metaphor is taken from sheep feeding where their shepherd led them. The prophet exculpates himself from having officiously put himself forward, like a sheep that hastily gets before the shepherd ; or showing any desire of bringing on the evil day of which he was appointed to give notice. He appeals to God as a witness, that, in all that he had spoken, he had only acted the part of a faithful messenger, of one who knew that his conduct was subject to the immediate inspection and notice of an omnipresent Judge. “It hath been before thee :” “I have spoken it as in thy presence.”

Verse 19. *The children of the people*—For בני-עם, the LXX. render as if they had read עמך, “thy people,” λαοῦ σου. But the Masoretes read העם ; and this reading is also countenanced by seventeen MSS. and four editions, besides four MSS. more which have a letter erased at the beginning of עם. By “the gate of the children of the people,” I suppose is meant, the gate most frequented by the people, being that nearest the palace, where the kings of Judah held their most solemn courts of judicature.

- 20 go out, and in all the gates of Jerusalem: And thou shalt say unto them, Hear ye the word of JEHOVAH, O ye kings of Judah, and all Judah, and all ye inhabitants of Jerusalem, 21 that pass through these gates. Thus saith JEHOVAH, Take heed unto yourselves, and carry no burden on the sabbath 22 day, nor bring in through the gates of Jerusalem; neither bring ye forth any burden out of your houses on the sabbath day, neither transact ye any manner of business; but keep ye holy the sabbath day; according as I commanded your 23 fathers: But they hearkened not, nor inclined their ear, but stiffened their neck, so as not to hear, and so as not to 24 receive instruction. And it shall be, if ye will indeed hearken unto me, saith JEHOVAH, so as not to bring in any burden through the gates of this city on the sabbath day, but to keep holy the sabbath day, without transacting thereon any 25 manner of business: Then shall there enter in at the gates of this city kings and princes sitting upon the throne of David, riding in chariots, and upon horses, they, and their chieftains, men of Judah, and inhabitants of Jerusalem; and 26 this city shall be established for ever. And there shall come from the cities of Judah, and from the environs of Jerusalem, and from the land of Benjamin, and from the plain, and from the hill country, and from the south, persons bringing burnt-offerings, and sacrifices, and meatofferings, and incense, and bringing offerings of praise, unto the house of JEHOVAH. 27 But if ye will not hearken unto me, to keep holy the sabbath

“בנימין—Memoratur, cap. xx. 2, *porta*; *et rex ibi sedebat*, cap. xxxviii. 7.”—SECKER.

Verse 23. *So as not to hear*—For שומע, the Masoretes read, by transposition, שמע, with the concurrence of five mss. The same is also found in the margin of the edition of Felix Pratensis, and among the various readings collected by Houbigant. Twenty-eight mss. and three ancient editions read שמע, without the ו.

Verse 24. *Thereon*—Ten, perhaps twelve, mss. and three editions, with the Masora, read בו for בזה.

Verse 25. *They, and their chieftains, men of Judah, and inhabitants of Jerusalem*—I suppose it is hereby meant, that both the kings themselves, and the subordinate governors or captains, should be natives of the country, and not foreigners.

Verse 26. *And from the plain, and from the hill country, and from the south*—These divisions of the country, belonging to the tribe of Judah, may be found, Joshua xv. 21, 33, 48; and these, together with the tribe of Benjamin, made up the whole kingdom of Judah, when taken separate from the kingdom of Israel, or of the ten tribes. See the same enumeration, chap. xxxii. 44.



day, and not to carry any burden, and go through the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall consume the palaces of Jerusalem, and it shall not be extinguished.

## CHAPTER XVIII.

1 THE WORD WHICH CAME TO JEREMIAH FROM JEHOVAH,  
SAYING,

2 ARISE and go down to the potter's house, and there I will  
3 cause thee to hear my words. So I went down to the potter's  
4 house, and behold he was at work upon the stones. And

Verse 27. *And go through the gates*—For גַּבַּשׁ, the Chaldee and Vulgate seem to have read גַּבַּשׁ or גַּבַּשׁ, which seems to be countenanced by verses 21, 24. But, “to carry a burden, and go,” implies, to go loaded with it; and therefore no alteration seems necessary. The ancient Bodleian MS. and one more wholly omit גַּבַּשׁ.

CHAP. XVIII. THE prophecies and transactions contained in this and the two following chapters successively hang together; and, if they are introduced in their proper place, (which there is no reason to controvert,) these also, as well as the foregoing, must be referred to some part of the three first years of Jehoiakim's reign.

The prophet is shown, first, under the type of the potter, God's absolute authority over nations and kingdoms, to regulate and alter their condition at his own discretion. (Verses 1–10.) He is then directed to exhort the people to avert the evil designed them, by repentance and amendment; and, upon their refusal, to charge them with the guilt of unprecedented revolt, and to foretell their destruction. (Verses 11–17.) They conspire against him: He protesteth against their unmerited and ungrateful persecution of him, and calleth for justice against them.

Verse 3. *And behold he was at work*—וַהֲנִי עֹשֶׂה מִלְאָכָה. The Masora here reads וַהֲנִי עֹשֶׂה מִלְאָכָה, instead of וַהֲנִי עֹשֶׂה, and has the concurrence of five mss.; it is also so found in the Babylonish Talmud, another Rabbinical Commentary, and in the margin of the edition of Felix Pratensis. But the present text perfectly agrees with the Hebrew idiom, and needs no alteration.

*Upon the stones*—This is the literal signification of עַל־הָאֲבָנִים, which the LXX. also render, ἐπὶ τῶν λίθων. There can be no doubt that the machine is intended on which the potters formed their earthen vessels; and the appellation οἱ λίθοι, “the stones,” will appear very proper, if we consider this machine as consisting of a pair of circular stones placed upon one another like millstones, of which the lower was immovable, but the upper one turned upon the foot of a spindle or axis, and had motion communicated to it by the feet of the potter sitting at his work; as may be learned from Eccclus. xxxviii. 29. Upon the top of this upper stone, which was flat, the clay was placed, which the potter, having given the stone the due velocity,

the vessel which he was making of clay was marred by the hand of the potter; and he began anew, and made it another vessel, as it seemed meet to the potter to make. Then came the word of JEHOVAH unto me, saying,

- 6 CANNOT I do after the manner of this potter  
With respect to you, O house of Israel? saith JEHOVAH.  
Behold as the clay is at the disposal of the potter,  
So are ye at my disposal, O house of Israel.
- 7 Whensoever I shall speak concerning a nation and concern-  
ing a kingdom,  
Of plucking up, casting down, and destroying;  
8 And that nation concerning which I have spoken shall turn  
from its wickedness;  
I also will repent of the evil which I proposed to do unto it.
- 9 And whensoever I shall speak concerning a nation, and concern-  
ing a kingdom,  
Of building up and of planting;  
10 And it shall do that which is evil in my sight, and not  
hearken unto my voice:  
I also will repent of the good which I said I would do for  
its benefit.
- 11 AND now speak, I pray thee, unto the men of Judah,  
And unto the inhabitants of Jerusalem, saying,  
Thus saith JEHOVAH;  
Behold I imagine evil against you,

---

formed into shape with his hands. The principal difference between this and the wheel in present use seems to be, that, instead of the upper stone, a nut or beam is used, of about two feet in length and one in diameter, the foot of which plays perpendicularly upon the nether stone. This beam serves for an axis to a circular wooden frame, like a wheel, joined to it at the lower end; and on the top of this beam, which is flat, the clay is placed, and the motion given, and the operation performed in the manner above described. It is probable the upper stone was, for convenience, shaped not unlike this wheel and beam; and might, not improperly, have given the name of "the wheel" to the whole machine, but not of "the wheels," as in our English version, there being but one of the stones that had the resemblance of a wheel. Perhaps the *sella parturientium* may have been a contrivance of a similar kind; for which reason, we find it called by the same name, הַאֲבִנִים. (Exodus i. 16.)

Verse 4. *Of clay*—Instead of בַּחֲמֶר, nineteen, perhaps twenty-three, mss. and four editions read בַּחֲמֶר. Two mss. read בַּחוֹמֶר.

"*Abundant hæc verba בִּיד הַיּוֹצֵר בַּחֲמֶר, vel בַּחוֹמֶר, et fortè irrepserunt ex ver. 6.*"—SECKER.

- And devise against you a device ;  
 Return ye now every man from his evil way,  
 And amend your ways and your doings.
- 12 But they said, It is a thing not to be hoped :  
 For after our own imaginations will we go,  
 And we will practise every one the lust of his evil heart.
- 13 Therefore thus saith JEHOVAH ;  
 Enquire now among the nations,  
 Who hath heard such things as these ?  
 The virgin of Israel hath practised lewdness in a very high  
 degree.
- 14 Will the snow leave Lebanon before any rock of the field ?  
 Will men dig for strange waters perversely in preference to  
 such as flow ?

Verse 14. *Will the snow leave Lebanon, &c.*—The two similitudes in this verse are evidently designed to illustrate the unnatural and absurd conduct of the Jewish nation in deserting their own God, and adopting the superstitions of a strange idolatry, in preference to the good old paths which God had ordained for them to walk in. As to the first, Lebanon, it must be observed, was the highest mountain in Israel, lying to the north of it, and having its summit almost always covered with snow ; from the whiteness of which it is supposed to have derived its name. See the accounts of modern travellers referred to, *Ancient Univ. Hist.* vol. i. book i. p. 570, fol. The same circumstance is also recorded by TACITUS, *Hist. lib. v. cap. 6* : *Præcipuum montium Libanum erigit, mirum dictu, tantos inter erdores opacum fidumque nivibus.* It would therefore be very unnatural and monstrous, if the snow should quit the tops of Lebanon, whilst the rocks of less height in the adjacent country were covered with it.

*Will men dig for strange waters, &c.*—"Strange waters" are those brought from distant parts by pipes or conduits, or by canals digged for the purpose. Thus Sennacherib is represented as boasting of his power, 2 Kings xix. 24 : "I have digged and drunk strange waters, and with the sole of my feet have I dried up the rivers of besieged places," or rather "of embankment ;" the meaning of which I conceive to be, "I have caused waters to be brought from afar in canals, which I have digged for the supply of mine army, which was so numerous as to dry up in their passage even such large rivers, as required a dyke or embankment to guard against their inundations." Instead of נחלים קרים, I propose to read קרי מנחלים. קרי and בקרי are used, Lev. xxvi. 21, 23, 24, &c. adverbially to signify "contrary," or "in direct contradiction." By נחלים, are meant "the natural streams, or rivers." So that the sense here will be, "Will men act so preposterously, as to bring waters from a distance by artificial modes of conveyance, rather than make use of the natural streams, which flow through their own country ?" Compare both these instances with those that follow in the next verse, and it will be seen how exactly they correspond, taken in the same order respectively.

- 15 But my people have forgotten me, they have burned incense to vanity :  
And paths of ancient use have caused them to stumble in their ways,  
Whilst they walk in paths of a road not thrown up :  
16 Making their land an object of astonishment, of perpetual hissing ;  
Every one that passeth by it shall be astonished, and shall shake his head.  
17 Like an east wind will I scatter them before the face of an enemy ;  
I will turn my back to them, and not my face, in the day of their destruction.
- 18 THEN said they, Come and let us devise measures against

“ זרים נוזלים—βίαιως ανεμω φερομενον, LXX. עז *et* זר *alibi reddunt* βίαιος. *Pro* זרים *videntur legisse* קרים. *Vide* vers. 17.”—SECKER.

Verse 15. *And paths of ancient use have caused them to stumble*—This translation must be right, if the text be right ; for there is no other subject for ויכשלו, or, as it is written at large in twenty-one mss. and four editions, ויכשילום, but שבילי. And if we were to read ויכשלי, according to ms. Bodleian, N<sup>o</sup>. 1, it should seem necessary to read also בזשבילי ; which, however, is not to be found in any collated ms. or edition, although somewhat countenanced by the Syriac and Vulgate. In this latter case we should render, “ And they have stumbled in their ways at paths of ancient use, or standing.” But the same, or nearly the same, sense will be found to result from the text as it stands at present. For, whatever it be that creates such a disgust and prejudice, as to divert any one from pursuing a course he was engaged in, is said to “ cause him to stumble,” or to prove a “ stumbling-block in his way.” By שבילי עולם are meant those good old paths (chapter vi. 16) or lines of duty, which were marked out to the people by the divine law. But these, it seems, disgusted them, or “ caused them to stumble as they went along ;” they therefore quitted those paths, and chose rather to walk in others less commodious and salutary, “ paths of a road not thrown up ;” the paths of an idolatrous ritual, not prescribed or made for their use.

“ ויכשלו—‘ And they have caused them to stumble,’ &c. This is from the Chaldee. Rather, ‘ They have stumbled in their ways, the ancient roads, to walk in bypaths ;’ or, ‘ that they should walk.’”—SECKER.

Verse 17. *Like an east wind*—All the ancient versions agree in כרוח, the present reading of the text. But the ancient Bodleian ms. N<sup>o</sup>. 1, and twelve more, perhaps fourteen, read ברוח, “ with an east wind.” The “ east wind ” being dry and blasting, is commonly used to express the severity of God’s judgments. See Isaiah xxvii. 8 ; Hosea xiii. 15.

Verse 18. *Come and let us devise measures, &c.*—The people to whom Jeremiah had delivered his message from God, seem to have been incensed against him, on much the same ground as the Jews, in after-times, were

Jeremiah : For the law shall not fail from the priest, nor counsel from the wise man, nor the word from the prophet : Come and let us smite him on the tongue, and let us not regard any of his words.

- 19      Give heed unto me, O JEHOVAH,  
           And listen to the voice of my adversaries.  
 20      Shall evil be rendered for good ?  
           Surely they have digged a pit for my soul.  
           Remember how I have stood before thee,  
           To intercede for their welfare,  
           To turn away thine anger from them.  
 21      Therefore give thou up their sons unto famine,  
           And drain them by means of the sword ;

against our Saviour and his apostles. They had persuaded themselves that God had intended for them a perpetual establishment ; and would, accordingly, provide them with a constant succession of men in all departments to preserve and maintain the general welfare ; namely, priests to direct in all matters of law and religion ; wise statesmen to manage their civil concerns ; and prophets to make known to them the immediate will of God on all important and extraordinary occasions. Upon this presumption they inferred that Jeremiah, who foretold the contrary, was a false prophet, and as such they determined to punish him.

*Let us smite him on the tongue*—Our English translators have rendered, “ Let us smite him with the tongue ; ” which commentators understand to mean, “ Let us bring an accusation against him.” The Chaldee Paraphrast explains it, “ Let us bear false witness against him.” In the margin of our Bibles we find “ for the tongue ; ” which may signify, “ Let us punish him for his malignant speeches.” But I rather think we should render, “ Let us smite him on the tongue,” that is, on the offending part ; alluding to a very significant mode of inflicting punishment, by directing it to that particular member of the body which had the most immediate share in the offence ; although here it may possibly carry this general import only, “ Let us punish him so as effectually to silence him.”

Verse 20. *Shall evil be rendered for good ?*—Literally, “ Shall one render evil ? ” for רעה, being feminine, cannot be the subject of הַיָּשָׁלֵם, which is used indefinitely.

Verse 21. *And drain them*—The LXX. here render, ἀρροισον αυτοις εις χειρας μαχαυρας, and the other ancient versions seem rather to favour the derivation of הָגַר from גָּר. But our English translators have derived it from נָגַר, “ to flow or run away ” like water ; and I think, more properly ; although they have supplied, unnecessarily, as it should seem, both here and Ezekiel xxxv. 5, the word “ blood.” For הַגֵּר, or, as it is found in seven mss. and two editions, וְהַגֵּר, and in one ms. הַגֵּיר, without the conjunction, signifies, “ drain them,” or “ cause them to melt and flow away ” like water. See Psalm lviii. 8.

- Let their women be childless and widows,  
 And let their men be killed by pestilence,  
 Their young men slain by the sword in battle.
- 22 Let an outcry be heard from their houses,  
 When thou shalt bring a troop upon them suddenly ;  
 Because they have digged a pit to catch me,  
 And snares have they privily laid for my feet.
- 23 But thou, O JEHOVAH, hast known  
 Their whole counsel against my life :  
 Accept no atonement for their iniquity,  
 And blot not out their sin from before thee :  
 But let them be overthrown in thy presence ;  
 In the time of thy wrath proceed against them.

The same phrase occurs, Psalm lxiii. 11, יגירוהו על-ידי-חרב, which I cite in order to suggest an emendation which seems necessary. In our English translation now in use it is rendered, "They shall fall by the sword ;" and correspondently in the LXX., Syriac, and Vulgate, *Παραδοθησονται εις χειρας ρομφαιας*, *Tradentur in manus gladii*. But how יגירוהו can have this passive sense, does not appear. On the other hand, in the margin of our present Bibles it is rendered, "They shall make him run out like water by the hands of the sword ;" in the ancient version, "They shall cast him down with the edge of the sword ;" and in the Chaldee paraphrase, "They shall fear him because of the stroke of the sword." In all which, the difficulty will be to find the antecedent of the affix הו, "him." But it seems evident to me, that the word יגירוהו has suffered a corruption by the transposition of the two last letters, and that we should read יגירוה; and then the sense of the verse will not only be clear in itself, but perfectly correspond with the preceding one, thus :—

- 10 But these with a view to destruction seek my life ;  
 Let them go into the lower parts of the earth :  
 11 They drain it off by means of the sword ;  
 Let them be a portion for foxes.

"Deliver them into the hand." See the old versions."—  
 SECKER.

*Let their women*—The LXX., Syriac, and Vulgate here omit the copulative ו before והינה, and I should, from analogy, guess them to be right. On the other hand, at the beginning of the last hemistich of this verse, the LXX. together with one MS. add the conjunction before בחוריהם; but this I think less probable.

*Killed by pestilence*—הרגי מות. Among the judgments enumerated, chap. xv. 2, מות, it was there observed, signified "the pestilence," or some epidemical disease that was mortal. The same must be the case here.

Verse 23. *But let them be overthrown*—For ורתי, twenty-seven, perhaps twenty-eight, MSS. and five editions read, with the Masora, ורתי. Two MSS. for בעת, read בעת. The sense in both cases is nearly the same ; but the ancient versions confirm the present reading of the text.

## CHAPTER XIX.

1 THUS said JEHOVAH unto me; Go and get thee a potter's earthen vessel, and some of the elders of the people and of  
 2 the elders of the priests. And thou shalt go forth unto the valley of the son of Hinnom, which lieth before the gate Harsith, and shalt proclaim there the words which I shall  
 3 speak unto thee. And thou shalt say, Hear ye the word of

CHAP. XIX. UNDER the type of breaking a potter's vessel, Jeremiah, in the presence of the elders, of the priests, and people, foreshoweth the ruin and desolation of Judah and Jerusalem for their sins; (verses 1-13;) and repeateth the like denunciations in the court of the temple; (verses 14, 15;) for which, being beaten and imprisoned by Pashur, captain of the temple, on his release he pronounceth a terrible sentence against Pashur and his friends, foretelling their being carried away captives with all Judah unto Babylon, where Pashur, and all that belonged to him, should die in exile. (Chapter xx. 1-6.) Jeremiah complaineth of the mockery of his enemies, and their malicious attempts to hurt him; but professeth his trust that God would still defeat their purposes, and avenge his wrongs, and celebrateth his deliverance with a song of praise. (Verses 7-13.) He bitterly lamenteth his being born to a life of so much sorrow and uneasiness. (Verses 14—to the end.)

Verse 1. *Unto me*—Six mss. and two editions read אֵלַי, "unto me," agreeably to the LXX. and Syriac versions. Another ms. has אֵלַי in the margin.

*And some of the elders, &c.*—The LXX., Syriac, and Chaldee here supply a verb answering to the verb "take," which is found in our English version. But I apprehend there is an ellipsis of the words יהלכו אתך, which are virtually contained in the preceding verb הֵלֵךְ: "Go thou, and let some of the elders, &c. go with thee." See verse 10.

Verse 2. *Which lies before the gate Harsith*—The Masoretes with fifteen mss. and three editions read הַחֲרִסִּית for הַחֲרָסוֹת, and this reading of the last syllable is also confirmed by the LXX., Aquila, Symmachus, Theodotion, and the Syriac, who all have rendered the word as a proper name; the first Xapσειθ, the other three Greek translators Aποειθ, and the Syriac, by an evident mistake of ד for ר. הַחֲרִסִּית. Our English translators, with some other interpreters, have supposed this to be "the east gate," called שַׁעַר הַמִּזְרָח, Neh. iii. 29; and that הַחֲרָסִית is of the same import, from חָרַס, "the sun," the gate being opposite to the sun at its rising. But though חָרַס signifies "the sun," I see no reason for determining it to be "the rising sun," and, consequently, for interpreting the adjective "eastern." But what more directly contradicts this is, that the valley of the son of Hinnom was not on the east, but on the south, side of Jerusalem; as I think may be concluded from Joshua xv. 8, but is expressly affirmed by an ingenious traveller, who viewed the place on the spot, and whose words are, "On the east is Mount Olivet, separated from the city by the valley of Jehoshaphat, (which also circleteth a part of the north,) on the south the mountain of offence, interposed

JEHOVAH, O ye kings of Judah, and ye inhabitants of Jerusalem. Thus saith JEHOVAH of hosts, the God of Israel; Behold I am about to bring evil upon this place, which whosoever heareth, both his ears shall ring: Because they have deserted me, and have alienated this place, and have burned incense in it to strange gods, whom they have not known; they, and their fathers, and the kings of Judah; and have filled this place with the blood of innocents: And have erected the high places of Baal, to burn their sons in the fire for

with the valley of Gehinnon.”—SANDYS’S *Travels*, book iii. p. 155. It seems far more probable, that החרסית is derived from חרש, “a potsherd,” which being written with a “Sin,” is in sound the same as חרס, and the letters are often interchangeably used for each other. In Chaldee it is written חרס; and the Vulgate here renders, *fictilis*. This favours the supposition of Grotius, that the gate was so called, because the potters threw out of it their broken pieces; only he seems to be mistaken in placing it near the temple. The Chaldee Paraphrast interprets it “the dung gate;” and it is most likely to have been the same with that which is so called, Neh. iii. 13, 14, because, besides the rubbish of broken pots, all the filth of the city was carried through it, and laid in the valley of Hinnom, after Josiah had defiled it; for which reason also the valley itself seems to have been named, “the valley of dead bodies and of ashes,” (chapter xxxi. 40,) or, as it is expressed more fully in the Syriac, “the valley into which they cast dung and ashes.” In further confirmation of this it may be observed, that the dung gate is found exactly in the quarter in which I have before proved the gate to be situated, which was in front of the valley of the son of Hinnom. For when Nehemiah dedicated the walls of Jerusalem, he appointed the people in two companies to go round in procession; one company to the right, or south, the other to the left, or north, so as both to come in by the east to the temple. The procession, therefore, beginning from the west, the first gate that presented itself to the party that came round by the south, was the dung gate; which consequently was on the south side, nearest the west; as the valley of the son of Hinnom also appears to have been. See Neh. xii. 31. However, till the affair has been decided by better judgments, I have thought best to follow the prudent caution of those who have interpreted החרסית as a proper name.

“החרסות—Perhaps there is an allusion to חרש, ‘earthen,’ verse 1.”—SECKER.

“Verse 3. מלכי—*Plur. Sic Versiones. Sed potuit oriri ex sequenti*.”—SECKER.

Verse 4. *They have deserted me*—For עזבני twenty-seven, perhaps twenty-eight, MSS. and two editions read עזבוני.

“Rather, distinguish thus, ‘Unto other gods whom they have not known; they, and their fathers, and the kings of Judah,’ that is, have forsaken me.”—SECKER.

*Of innocents*—The Masora reads נקיים, and has the concurrence of forty-two, perhaps forty-three, MSS. and six editions.



burntofferings to Baal ; which I enjoined not, nor commanded,  
 6 nor was it acceptable unto me. Therefore behold the days  
 are coming, saith JEHOVAH, that this place shall no more be  
 called Topheth, or The valley of the son of Hinnom, but  
 7 The valley of slaughter. For I will defeat the counsel of  
 Judah and of Jerusalem in this place ; and I will cause them  
 to fall by the sword before their enemies, and by the hand of  
 them that seek their lives ; and their dead bodies will I give  
 for meat unto the fowls of the heavens, and unto the beasts  
 8 of the earth : And I will make this city an object of astonish-  
 ment and of hissing : Every one that passeth by it shall be  
 9 astonished, and shall hiss because of all its plagues. And I  
 will cause them to eat the flesh of their sons and the flesh  
 of their daughters ; and they shall eat every one the flesh of  
 his companion during the siege and the distress, with which  
 their enemies and those that seek their lives shall straiten them.  
 10 Then shalt thou break the vessel in the sight of the men that  
 11 go with thee ; and thou shalt say unto them, Thus saith  
 JEHOVAH of hosts : So will I break this people and this city as  
 he breaketh the potter's vessel, which cannot be made whole  
 again : And men shall bury in Topheth, until there be no room  
 12 to bury. Thus will I do unto this place, saith JEHOVAH,  
 and to the inhabitants thereof, even so as to make this city  
 13 like Topheth. And the houses of Jerusalem, and the houses

Verse 5. *Which I enjoined not, &c.*—See note on chapter vii. 31.

Verse 7. *And I will defeat the counsel of Judah, &c.*—It is probable that some signal check was given the Jews in this quarter by the Chaldeans during the siege of Jerusalem.

“וַיִּקְבֹּק”—Perhaps an allusion to בִּקְבֹּק, verse 1.”—SECKER.

Verse 8. *Of hissing*—Hissing seems to mean here an inarticulate sound, expressing not so much contempt, as astonishment mixed with horror. See chapter xviii. 16, &c., &c.

Verse 9 *And I will cause them to eat the flesh, &c.*—See the like threatened, Lev. xxvi. 29 ; Deut. xxviii. 53 ; Ezek. v. 10, and spoken of as accomplished, Lam. iv. 10.

Verse 11. *As he breaketh*—That is, as Jeremiah breaketh ; the words being spoken by JEHOVAH.

*Which cannot be made whole again*—For לְהִרְפֹּא, thirty-one mss. and three editions read לְהִרְפֵּא ; and the final ה is upon a rasure in five other mss.

*And men shall bury in Topheth*—These words are omitted by the LXX. ; but are found in the parallel passage, chapter vii. 32.

Verse 12. *Like Topheth*—That is, either “a place of slaughter,” as verse 6, or “defiled,” as it follows in the next verse.

of the kings of Judah, shall be as the place Topheth, unclean; together with all the houses, on the roofs of which they have burned incense unto all the host of heaven, pouring out also oblations unto strange gods.

- 14 AND Jeremiah came from Topheth, whither JEHOVAH had sent him to prophesy; and stood in the court of the house of  
15 JEHOVAH, and said to all the people, Thus saith JEHOVAH of hosts, the God of Israel; Behold I am about to bring upon this city, and upon all the cities belonging to it, all the evil which I have denounced against it; because they have stiffened their neck, so as not to hearken to my words.

### CHAPTER XX.

- 1 WHEN Pashur the son of Immer the priest (who was also the commanding officer in the house of JEHOVAH) heard Jere-

Verse 15. *I am about to bring*—The Masora with twenty-five, perhaps twenty-seven, mss. and three editions, for מביא read מבי.

*And upon all the cities belonging to it*—כל-עריה. All the cities of Judah and Benjamin are meant, which acknowledged Jerusalem for their metropolis, and were subordinate to her.

CHAP. XX. Verse 1. *Commanding officer*—Three mss. read with the Syriac, פקיד ונגיד. But the text seems to need no alteration. The case was probably this: The priests, as we learn from 1 Chron. xxiv., were distributed by David into twenty-four courses, under as many heads of families, each of which courses officiated by turns in the temple service. The heads of each course or family are said (verse 5) to be “governors of the sanctuary,” and, according to our present translation, “governors of the house of God;” but “of the house” is not expressed in the Hebrew; therefore אלהים שריהם may more properly be rendered, “principal” or “chief of the judges or magistrates;” according to a well-known signification of אלהים. The meaning then will be, that these heads of the courses had not only the chief ordering of the holy things, or of the service of the sanctuary, but were invested also with authority and power, at least within the precincts of the temple, to maintain peace and good order there. These persons I look upon to be the same with those who, in the New Testament, are styled ἀρχιερεῖς, “chief priests,” being next in dignity and power to the high priest. The course of Immer was the sixteenth in order, and Pashur, it seems, was the head of it; so that if the course of Immer was at that time upon duty, Pashur was at the same time the acting ruler or commander in the temple. And this I conceive to be implied in the words פקיד ונגיד; פקיד implying his authority or command, and נגיד, that he was then in the exercise of it; and by virtue of that authority he took upon him to punish Jeremiah as a disturber of the peace. I have given this officer or magistrate the military title of “commanding officer,” because it was usual to

2 miah prophesying these things : Then Pashur smote Jeremiah the prophet, and committed him to the house of correction, which was in the higher gate of Benjamin, which was near the 3 house of JEHOVAH. And it came to pass the next day, when Pashur released Jeremiah out of the house of correction,

consider the temple as a kind of garrison held by priests and Levites under military subordination. And for this reason, no doubt, we find him called by the name of *στρατηγος του ιερου*, "captain of the temple," Acts iv. 1 ; v. 24, 26. In Luke xxii. 52, "captains," *στρατηγους*, are spoken of in the plural number ; which may perhaps be thus accounted for : As on the great festivals not only the priests of the ordinary course, but the whole body of priests, were called upon to assist in the sacrifices ; so, on account of the multitudes that flocked to the temple at these times, the guards were also necessarily doubled, and of course a greater number of *στρατηγους*, "captains," were on constant duty ; and many, if not all these, came to assist in apprehending Jesus, as on a service which might be esteemed hazardous on account of the number of his disciples.

Verse 2. *The house of correction*—Our translators have rendered *המחפכת* "the stocks ;" but I think without sufficient ground ; for the word, which properly signifies that instrument of punishment, is *סד*. See Job xiii. 27 ; xxxiii. 11. The word *המחפכת* occurs twice besides ; (chapter xxix. 26 ; and 2 Chronicles xvi. 10 ;) in both which places it is rendered simply "a prison ;" and is mentioned as a punishment due to or inflicted on one, who assumed the character of a prophet without a proper call, or was presumed to have behaved unbecomingly as such. The verb *הפך*, from which it is derived, signifies in Hiphil to "cause to turn, alter," or "change ;" that is, in respect of moral conduct, to "correct," or "reform ; and therefore *המחפכת* seems not improperly expressed by "the house of correction ;" such places being also often established in the gates of cities, where courts of judicature were anciently held. And it is very natural to understand here, that Pashur, having caused Jeremiah to be beaten or scourged, ordered him into confinement afterwards ; from whence he released him the next day.

*The higher gate of Benjamin*—The city of Jerusalem, taken in its full extent, was included within the lot of two tribes ; but the north part, the ancient Jebusi, of which Mount Moriah, where the temple stood, made a part, was in the lot of Benjamin, as may be seen, Jo-hua xviii. 16. Admitting this, the upper or higher gate of Benjamin must be one of those that were on the north side ; and accordingly Ezekiel, (chapter ix. 2,) describes "the higher gate" as "lying toward the north." By the epithet "higher," I suppose regard may be had to the course of the sun, rising in the east, and going down to the west ; so that the higher of the gates, that were in the north quarter in the lot of Benjamin, must be the most eastern of them, and consequently one adjoining to the temple. See chapter xxxvi. 10, 12. This also appears from the before-cited passage, (Ezek. ix. 2,) where Ezekiel, who stood within the inner court of the temple, is said to have seen six men advancing directly "from the way of the higher gate, which lieth toward the north, to the side of the brasen

that Jeremiah said unto him, JEHOVAH hath called thy  
 4 name not Pashur, but Magor-missabib. For thus saith  
 JEHOVAH, Behold I am about to make thee a terror to  
 thyself, and to all thy friends; and they shall fall by the  
 sword of their enemies, thine eyes also looking on; and all  
 Judah will I give into the hand of the king of Babylon,  
 and he shall carry them captive unto Babylon, and shall  
 5 smite them with the sword. And I will give all the strength  
 of this city, and all its industry, and all that is valuable  
 in it, and all the treasures of the kings of Judah will I  
 give into the hand of their enemies, and they shall spoil  
 6 them, and take them, and carry them to Babylon. And

altar." The gate, however, though it must be thus situated, might otherwise be called "higher," from its standing on more elevated ground than the rest in the circuit of the wall.

Verse 3. *Magor-missabib*—This word signifies, "Terror-all-around." And God's calling him by that name implies that he would render him such as he called him. So when God called Abram by the new name of Abraham, he assigns the reason, "For a father of many nations have I made thee." (Genesis xvii. 5.)

Verse 5. *All the strength of this city, and all its industry, and all that is valuable in it*—חֲסִן properly signifies that which strengthens and secures the possession of any thing. Here, no doubt, it means "the men of war," which constitute "the strength" of a city or state; as יָגִיעָה, "its labour," or "industry," does the industrious artisans and mechanics; and יָקָרָה, the honourable and respectable members of the community, not included in the two former classes. With respect to this sense of יָגִיעָה, I think we have an instance in point, Isaiah xlv. 14, where we read, יָגִיעַ מִצְרַיִם וְסַחֲרֵי כוֹשׁ, which Bishop Lowth renders, "The wealth of Egypt, and the merchandise of Cush;" considering יָגִיעַ as put by metonymy for that wealth which is gotten by industry. But if we consider the context, we shall plainly perceive, that persons, and not inanimate things, are spoken of; and that by יָגִיעַ מִצְרַיִם וְסַחֲרֵי כוֹשׁ must be meant, "the manufacturers of Egypt, and the merchants of Cush;" that is, the people of those countries respectively distinguished by their turn for arts and commerce; who, with the Sabæans, alike remarkable for the tallness of their stature, it is said, should come over and join the party of him who was employed and countenanced by the true God.

It will, I think, tend much to illustrate this passage, and the corresponding conduct of the Babylonian monarch, related 2 Kings xxiv. 12–17, if I here cite the words of a celebrated modern historian, who describes the similar behaviour of those barbarians, the Moguls or Tartars, who under Zingis overran and conquered Asia, to their captives, in the following manner: "The inhabitants, who had submitted to their discretion, were ordered to evacuate their houses, and to assemble in some plain adjacent to the city, where a division was made of the vanquished into three parts. The first class consisted of the soldiers of the garrison, and of the young

thou Pashur, and all that dwell in thy house, ye shall go into captivity; and thou shalt enter Babylon, and there thou shalt die; and there thou shalt be buried, thou and all thy friends, to whom thou hast prophesied falsely.

7 THOU didst allure me, O JEHOVAH, and I was allured;  
Thou didst encourage me, and didst prevail;  
I am become a laughing stock every day,

men capable of bearing arms; and their fate was instantly decided; they were either enlisted among the Moguls, or they were massacred on the spot by the troops, who, with pointed spears and bended bows, had formed a circle round the captive multitude. The second class, composed of the young and beautiful women, of the artificers of every rank and profession, and of the more wealthy or honourable citizens, from whom a private ransom might be expected, was distributed in equal or proportionable lots. The remainder, whose life or death was alike useless to the conquerors, were permitted to return to the city; which in the mean while had been stripped of its valuable furniture, and a tax was imposed on those wretched inhabitants for the indulgence of breathing their native air."—GIBBON'S *History of the Decline and Fall of the Roman Empire*, vol. iii. page 367. Here we see evidently the distinction of דַּחֲסִי, גִּיִּיעַ, and יִקָּר, and also of those poorer and meaner citizens, who were left in the land, but still tributary to the Chaldeans, first under Zedekiah, and next under Gedaliah. (Chapter xxxix. 10; xl. 7.)

Verse 7. *Thou didst allure me, &c.*—It would be a singular pleasure to me to contribute in any degree towards clearing the character of a much injured servant of God from those imputations, which have, I think, very undeservedly been cast upon it. He has been particularly censured on account of the passage before us, in which he has been represented as profanely and insolently upbraiding God with having falsified his word to him, and having even forced him into his service, without granting him that protection which he had encouraged him to expect. This would have been profane insolence indeed; but neither do the words used by him necessarily imply any such thing; nor can they be so understood consistently with what the prophet declares, verse 11, that God was with him, and so effectually took his part as to baffle all the designs of his enemies, and make them ashamed of their unsuccessful malice. And again, verse 13, he breaks forth into a song of praise and thanksgiving to God for his especial preservation of him. Surely these are not the expressions of one who complained of being deceived and imposed on by God; and the verb פָּתָה may as well signify to "persuade" or "allure" by fair means, as by false and indirect ones; in which latter case only it implies "seduction" and "deceit." Now God had invited Jeremiah into his service; and proposed both to qualify him for, and to employ him in, a ministry of the most important and honourable kind. "Before I formed thee in the womb, I knew thee; and before thou camest forth from the birth, I separated thee; a prophet unto the nations have I constituted thee." (Chapter i. 5.) And again,

Ridicule hath spent its whole force upon me.

- 8 For as often as I speak,  
Whether I cry out against injustice, or proclaim devastation,  
The word of JEHOVAH is turned against me  
Into matter of reproach and derision continually.

verse 10 : "See I have given thee power this day over nations and over kingdoms, to root out, and to pull down, and to destroy, and to overthrow ; and to build, and to plant." Such an offer was sufficiently flattering to human ambition ; for if it be accounted highly honourable to serve an earthly prince, how much more to become the special minister and agent of the supreme Lord of heaven and earth ! Accordingly Jeremiah says, that he received the commission with joy, and was much pleased for a time with being "called by the name of JEHOVAH God of hosts." (Chapter xv. 16.) But this was before he had experienced the inconveniences of his new dignity ; although he could not pretend that these were altogether concealed from him ; for he was apprized from the first, that he should encounter great opposition, which, however, God would not suffer to prevail against him. (Chapter i. 17-19.) He could not, therefore, nor did he, say that he was deceived ; the utmost he could mean was, that he was allured by the dazzling splendour of the office to take it upon him, without weighing all its consequences. So that if any reflection be here intended, it is not levelled at God, but at his own rashness and want of consideration. There is also as little ground for charging the prophet with saying, that God had forced him into a disagreeable office against his will. Yet this seems to be implied in our common translation of חֲזַקְתִּי וְהוֹכַל, "Thou art stronger than I, and hast prevailed ;" in which sense all the ancient versions and the generality of commentators seem to agree. But the verb חֲזַק in Pihel signifies to "fortify" or "encourage ;" as may be seen, Deut. i. 38 ; iii. 28 ; Isaiah xli. 7, &c. And the words in question, I am persuaded, allude to that encouragement which the prophet received from God, when he told him at first that he would both enable him to discharge the office, and would support him against all opposers, (chapter i. 7, 8, 17-19,) or to that which was afterwards given him, when he began to complain of hardships. (Chapter xv. 19-21.) This being the case, I see nothing in the prophet's words, but what is consistent with the utmost piety and reverence towards God ; who, he says, had prevailed upon him to undertake an honourable, though painful, employment, and had encouraged him to go through with it by assurances, which he acknowledges him to have made good ; but that the unmerited scorn and insult he had met with on the part of man had often tempted him to wish that he could have withdrawn himself fairly out of the way. Surely in all this, we may say of him, as the scripture says of another eminent sufferer,—Jeremiah "sinned not, nor charged God foolishly." (Job i. 22.)

*Ridicule hath spent its whole force upon me*—כִּלְהָ, if an adjective, as it is generally understood to be, must either be a feminine, or have a feminine affix ; neither of which could well be accounted for in this place. But it is a verb, and literally signifies, "is perfected," or "carried to its utmost length."

- 9 But when I say, I will not make mention of it,  
Neither will I speak any more in its name ;  
Then it becomes in my heart as a burning fire, being pent  
up within my bones ;  
And though I weary myself with refraining, I find it not in  
my power.
- 10 Surely I have heard the babbling of many, *saying*,  
Report ye terror all around, and we will report it :

“ Verse 8. מדי דבר—*πικρῶ λογῶ μου*. LXX. *Fortè legerunt*, מר דבר.”—  
SECKER. Perhaps the true reading may have been, מדי דבר, “with all the  
power of my words,” or, “in the strongest terms.” The passage then may  
be thus translated :—

I am become a laughing stock every day,  
Ridicule is perfected in me,  
When I urge in the strongest terms,  
I proclaim violence and devastation ;  
For the word of JEHOVAH is turned against me  
Into matter of reproach and derision continually.

The prophet hereby means to say, that he was sure to be treated with the  
highest degree of ridicule, whenever he proceeded to enforce his commis-  
sion with earnestness, which was that of proclaiming the approaching evils,  
violence and devastation ; for though what he said was no other than the  
word of JEHOVAH, which ought naturally to have procured him respect, it  
had a quite contrary effect, and exposed him to perpetual obloquy and  
derision.

Verse 9. *Neither will I speak any more in its name*—Our English transla-  
tions, both ancient and modern, make JEHOVAH the antecedent of the affix  
pronouns in מדי דבר and בשמו ; but I rather take דבר to be so, as it is evi-  
dently the subject of the following verb רדיה. To “speak in the name of  
God’s word” is to deliver any thing as bearing the stamp of that authority.

*Then it becomes in my heart as a burning fire, &c.*—I question whether any  
thing more is meant here, than that his conscience would not let him be  
easy in suppressing that which he knew it was his duty to speak out. In  
like manner St. Paul says of himself, that “necessity was laid upon him, so  
that woe would be to him if he preached not the gospel, the dispensation of  
which had been committed unto him.” (1 Cor. ix. 16, 17.) The psalmist  
makes use of the like expression, “the fire burned,” to denote the inward  
agitation he felt, whilst he endeavoured to stifle the sentiments which la-  
boured for utterance. (Psalm xxxix. 3)

*Being pent up within my bones*—עצור is the reading, instead of עצר, in  
nineteen mss., of which the ancient Bodleian is one ; and is right, being the  
participle Pahal masculine in agreement with דבר. “Pent up within my  
bones,” that is, confined within my breast.

Verse 10. *Report ye terror all around, and we will report it*—The prophet  
says, that he had overheard, or was not unacquainted with, the conversation  
of many, who encouraged one another to spread reports of danger that  
threatened him on all sides, in hopes to intimidate him, or to urge him to

- All my familiar friends watch for my halting,  
 Perhaps, *say they*, he may be drawn aside, so that we may  
 prevail against him,  
 And we may take our revenge of him.
- 11 But JEHOVAH is on my side, as a formidable champion ;  
 Therefore shall my persecutors stumble, and shall not  
 prevail ;  
 They are exceedingly ashamed, because they have not  
 succeeded,  
 With an everlasting shame, that shall not be forgotten.
- 12 And, O JEHOVAH of hosts, who puttest the righteous to  
 trial,  
 Who discernest the reins and the heart,  
 I shall see thy vengeance upon them,  
 For unto thee have I laid open my wrongs.
- 13 Sing ye to JEHOVAH, praise ye JEHOVAH,  
 Because he hath delivered the soul of the poor out of the  
 hand of evildoers.
- 14 CURSED be the day on which I was born,  
 The day on which my mother bare me, let it not be blessed.

take some false step, which they, even his most familiar friends, were ever on the watch to turn to his disadvantage. The expressions are borrowed from Psalm xxxi. 13. Recollect also in what manner our Saviour was continually beset by persons, who often put the like treacherous arts in practice, with a view to entrap and entangle him, so as to furnish a specious accusation against him.

“שומרי צלעי—Or, ‘the guards of my side.’”—SECKER.

“Verse 11. אהתי—אותי, *Codex unus Kennicott.* p. 512.”—SECKER. Eighteen MSS. and four editions read אהתי.

*With an everlasting shame, that shall not be forgotten*—Dr. Durell proposes to consider עולם as compounded of עול and the ם affix, and to render, “The confusion of their wickedness shall not be forgotten.” This is a very plausible conjecture, and would afford a good sense; but we find the same words repeated, chap. xxiii. 40; only the relative אשר is there expressed before לא תשכח, which here suffers an ellipsis, according to a very common Hebrew idiom; and the sense is so determined in that place, as to leave no room for doubting in this.

Verse 12. *And, O JEHOVAH of hosts, &c.*—Compare chapter xi. 20.

Verse 14. *Cursed be the day, &c.*—Here the prophet is again accused of giving proof of the malignity of his heart, by uttering the most horrid imprecations against persons and things that had not injured him, nor could have given him the least cause of complaint. But Mr. Lowth, in his commentary upon the place, has very properly urged in his defence, that what we read here, is a lamentation written in a poetical strain, like the *Lessus*



- 15 Cursed be the man who brought the news to my father,  
Saying, There is a male child born unto thee ;  
Making him exceedingly glad.
- 16 And let that man be as the cities,  
Which JEHOVAH overthrew, and repented not ;  
Even hearing an outcry in the morning,  
And an alarm at the time of noon :

or *Nenie*, which the *præfice*, or “mourning women,” used to sing ; wherein strong poetical figures are used, and all the circumstances brought in that are proper to raise the passions, but which it would be extremely wrong to interpret in a strict and literal sense ; and, therefore, that the imprecations here excepted to are not to be looked upon as so many expressions of indignation and malice, but rather of mourning and sorrow. Divested of this poetical heightening, all that the prophet says amounts only to this : That his birth-day had proved a very unlucky one to him ; and that the man who had brought his father the news of his birth had, in reality, been the messenger of ill tidings, instead of good ; for that, as things had turned out with him, it would have been a kinder and more charitable office to have strangled him in the womb, than to have assisted in bringing him into the world, to lead a life of so much bitterness and disquietude. So much may be said for it in a moral view. But, with respect to its poetical merit, I know of nothing in its kind more truly and beautifully affecting. What could have painted the distress of the prophet’s mind with more strong and lively colouring ? The pencil is guided by nature ; which delights in multiplying passion, especially of the violent and tumultuous kind, and expanding it over whatever has any the slightest relation to, or connexion with, the object that first excited it. See *Elements of Criticism*, chap. ii. p. 1, sect. 5. Bishop Lowth has also cited similar instances of grief discharging itself in invectives and bitter wishes against objects equally blameless and undeserving with those which our prophet has singled out ; among the rest is the following exclamation in David’s celebrated lamentation over Saul and Jonathan : “Ye mountains of Gilboa, let there be no dew, neither rain upon you, nor fields of offerings.” (2 Sam. i. 21.) Upon which he thus descants :—“All which, if you were to bring to the standard of cool and dispassionate reason, what would appear more absurd ? But if you have an eye to nature, and the ordinary flow of the passions, what more genuine, more exact, more beautiful ! The falling upon a wrong cause instead of the right, though a fault in logic, is sometimes an excellence in poetry ; because the leading principle in the former is right reason, in the latter it is passion.” (*De Sac. Poes. Heb. Prælect.* xxiii.)\*

Verse 16. *Even hearing an outcry, &c.*—That is, subject to continual alarms ; as cities beset with enemies ; or to mournful cries uttered in his own family, on account of repeated misfortunes.

\* *Quæ omnia, si ad rectæ rationis normam trahas, quid absurdius ? si naturam et affectuum motus spectes, quid verius, quid expressius, quid pulchrius ? Non causa pro causa, in dialectica fœdissima, in poetica interdum est virtus : Quia nimirum illic ratio, hic affectus dominantur.*

- 17 Who did not slay me from the womb,  
So that my mother might have been my grave,  
Even the womb of her that conceived me, for ever.
- 18 Wherefore came I forth from the womb,  
To experience disquietude and sorrow,  
And that my days should be spent in shame ?

## CHAPTER XXII.\*

- 1 THUS said JEHOVAH ; Go down to the house of the king  
of Judah, and thou shalt speak there this word, and shalt say,
- 2 HEAR the word of JEHOVAH, O king of Judah,  
That sittest upon the throne of David,  
Thou, and thy servants, and thy people,  
That enter in through these gates :

---

Verse 17. *Even the womb of her that conceived me*—Instead of *ורחמה הרת* I propose to read *ורחם הורתי*, as exegetic of *אמי*, or answering as a parallel to it. The Syriac has preserved the affix *י* after *הרת* ; but if we read the text as it now stands, how can *הרת*, which is feminine, agree with *רחם*, which is masculine ? *הורתי* is found in a parallelism with *אמי*, Cant. iii. 4 ; and *הורחם* with *אמם*, Hosea ii. 7.

“אשר לא מוהתני, ורחי”—‘Because he did not slay me ; and my mother become my grave.’—SECKER.

THE chapter now marked “chapter xxi.” is the first instance of the disorderly arrangement taken notice of page 14. From the two first verses we learn, that it was delivered in answer to a message sent by king Zedekiah, when Nebuchadnezzar was coming to make war against him ; that is, about the ninth year of his reign. All the intermediate prophecies, therefore, of Jehoiakim’s, and of the eight first years of Zedekiah’s, reign, ought, of right, to precede this ; which is, accordingly, postponed, to follow in its proper order of succession.

CHAP. XXII. THE prophecy which follows, to chapter xxiii. 9, was evidently delivered in the reign of Jehoiakim ; for it speaks of his immediate predecessor as already gone into captivity, and foretells the death of Jehoiakim himself. It is likewise probable that it followed immediately after what is said in the xixth and xxth chapters to have passed in the temple-precincts ; from whence, as from higher ground, the prophet is ordered to “go down to the house of the king of Judah.” Compare chap. xxxvi. 12.

\* A new arrangement of the chapters in Jeremiah having been adopted, from chapter xx. to chapter xli., they are here to be found in the following order :—

XX	XLV.	XXI.	XXXIX. 1—14
XXII.	XXIV.	XXXIV.	XL.
XXIII.	XXIX.	XXXVII.	XLI.
XXV.	XXX.	XXXII.	XLII.
XXVI.	XXXI.	XXXIII.	XLIII.
XXXV.	XXVII.	XXXVIII.	XLIV.
XXXVI.	XXVIII.	XXXIX. 15—18	XLVI. &c.

- 3 Thus saith JEHOVAH ;  
Do right and justice,  
And deliver the spoiled out of the hand of the oppressor,  
And the stranger, the fatherless, and the widow,  
Defraud ye not, nor injure by violence,  
Neither shed innocent blood in this place.
- 4 For if ye shall indeed do according to this word,  
Then shall there enter in through the gates of this house  
Kings sitting in the stead of David upon his throne,  
Riding in chariots, and upon horses,  
*Each one* himself, and his servants, and his people.
- 5 But if ye will not hearken unto these words,  
By myself have I sworn, saith JEHOVAH,  
Surely this house shall become a desolation.
- 6 For thus hath JEHOVAH said  
Concerning the house of the king of Judah ;

The beginning of this prophecy is an address to the king of Judah, his servants, and people, recommending an inviolable adherence to right and justice, as the only means of establishing the throne, and preventing the ruin of both prince and people. (Verses 1-9.) The captivity of Shallum is declared to be irreversible. (Verses 10-12.) Jehoiakim is severely reprov'd for his tyrannical oppressions, and his miserable end foretold. (Verses 13-19.) His family is threatened with a continuance of the like calamities; the fall and captivity of his son Jeconiah are explicitly set forth; and the perpetual exclusion of his seed from the throne. (Verses 20-30.) The name of Zedekiah is not mentioned, for obvious reasons; but he is no doubt principally intended in the two first verses of chapter xxiii. under the general character of those evil shepherds who should be punished for dispersing, instead of feeding, the flock. In the six following verses, with which the prophecy concludes, the people are consoled with gracious promises of future blessings; of their return from captivity; and of happier times, under better governors; of the glorious establishment of the Messiah's kingdom; and of the subsequent restoration of all the dispersed Israelites, to dwell once more in their own land.

Verse 3. *The oppressor*—For עֹשֶׂק, the participle Pahul, "oppressed," three mss. read עֶשֶׂק; and one ms., with the oldest edition of the Bible, read עֹשֶׂק, as in the parallel passage, chapter xxi. 12. All the ancient versions follow this reading.

*Defraud ye not, nor injure by violence*—Twenty-three mss. and eight editions read תִּזְנוּ for תִּזְנוּ. The LXX., Syriac, Chaldee, and Vulgate, with thirty-three mss. and six editions, read וְאֵל, with the conjunction before תִּזְנוּ.

Verse 4. *In the stead of David*—See note on chapter xiii. 13.

*And his servants*—For וְעֲבָדָיו the Masoretes read וְעֲבָדָיו, which is certainly right, and agreeable to all the ancient versions, and to twenty-seven, perhaps twenty-nine, mss. and three editions.

- Gilead art thou through me, O summit of Lebanon ;  
 Surely I will make thee a desert,  
 Cities not inhabited.
- 7 And I will commission against thee destroyers,  
 Every man and his weapons ;  
 And they shall cut down the choice of thy cedars,  
 And shall cast *them* upon the fire.
- 8 And many nations shall pass by this city,  
 And they shall say one to another,  
 Wherefore hath JEHOVAH done thus unto this great city ?
- 9 Then shall they answer, Because they have forsaken the  
 covenant of JEHOVAH their God,  
 And they have worshipped strange gods, and served them.
- 10 WEEP ye not for him that is dead,  
 Neither be sorry for him :  
 Weep ye sorely for him that is gone away,  
 For he shall return no more,  
 Nor see his native land.
- 11 For thus saith JEHOVAH  
 Concerning Shallum the son of Josiah king of Judah,

Verse 6. *Gilead art thou through me, O summit of Lebanon*—לִי, “through me,” that is, by my disposition or appointment. See note on chapter xv. 8. Lebanon, it has been observed before, was the highest mountain in Israel ; and was, therefore, an apt emblem of the reigning family, advanced to the highest rank and dignity in the state. Gilead was the richest and most fertile part of the country ; the meaning, then, is plainly this :—“By my providence thou art not only supreme in rank, but hast been rendered exceedingly wealthy and flourishing ; but the same power that raised thee will likewise be exerted in reducing thee to the lowest state of indigence and distress.

*Cities not inhabited*—The Masora reads נִשְׁבּוּ for נִשְׁבָּה, and has the concurrence of seven mss. and the margin of the Bible of Felix Pratensis. But no alteration is necessary, if Buxtorf's rule be admitted, that a plural substantive may be joined with a singular adjective in a distributive sense ; thus, “Cities every one of them uninhabited.” See Buxtorf. *Thes. Gram.* lib. ii. cap. 2. But supposing an alteration ; instead of נִשְׁבָּה, or נִשְׁבּוּ, perhaps we should rather read נִשְׁבּוּת. See Ezek. xii. 20.

Verse 7. *And I will commission*—Our English translation here is, “And I will prepare ;” but וקדשתי literally signifies, “And I will sanctify ;” that is, I will take them into my service, and authorize them to act against thee under my commission, or as my agents and ministers.

Verse 11. *Shallum the son of Josiah*—The son of Josiah, who immediately succeeded his father on the throne, was no other than Jehoahaz, whom Pharaoh Necho deposed after a reign of three months, and carried him

- Who reigned instead of Josiah his father,  
 Who went forth from this place ;  
 He shall not return thither any more :
- 12 But in the place, whither they have carried him away captive, he shall die,  
 And shall see this land no more.
- 13 Wo unto him that buildeth his house with injustice,  
 And his upper apartments with wrong ;  
 That exacteth his neighbour's service for nought,  
 And payeth him not for his work ;

captive to Egypt, where he died. (2 Kings xxiii. 30-34.) It is therefore probable, that Shallum was his name before he ascended the throne, which he changed for Jehoahaz, as his brothers Eliakim and Mattaniah also assumed the names of Jehoiakim and Zedekiah on the like occasion. (2 Kings xxiii. 34; xxiv. 17.) But it has been thought difficult to reconcile this with 1 Chron. iii. 15, where the sons of Josiah are said to be, "the firstborn, Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum." Now Johanan could not be the same as Jehoahaz, because Jehoahaz was certainly younger than Jehoiakim; as appears from comparing 2 Kings xxiii. 31 with verse 36 of the same chapter. What, therefore, became of Johanan, we find not; he may have died before his father; or he may have been set aside for some objection of incapacity or dislike. But if Jehoahaz be Shallum, then the order of the sons must be inverted in the fore-cited passage, and we ought to read, "the third Shallum, the fourth Zedekiah;" which I believe was the case.

Verse 13. *His upper apartments*—MR. HARMER having remarked, that "the chief and most ornamented apartments of the palace, which Jehoiakim set himself to build, are here represented by Jeremiah as 'upper rooms,'" supposes that "none of our authors would express themselves after this manner; the 'lower rooms' would be the chief object of their attention;" but adds, that "it was perfectly natural in Jeremiah; for the chief rooms of the houses of Aleppo at this day are those above, the ground floor being chiefly made use of for their horses and servants."—Chapter iii. obs. 7. But there is nothing peculiar to the east in this; in England too, the grand apartments in great houses are raised above the ground-floor, which is usually taken up for offices only.

*And payeth him not for his work*—Our translators have here rendered פְּעֻלָּה, "his work," as the word properly signifies. But in other places they have assigned to it the sense of "reward." The ancient versions have done the same here. And led by such authorities, the learned DR. RANDOLPH, in a comment on Psalm cix, added, by way of appendix to two sermons on *The Excellency of the Jewish Law*, gives the following note on verse 20, of that Psalm:—"The word פְּעֻלָּה or פְּעֻלָּה, as it signifies 'work,' so it sometimes signifies 'the wages' or 'reward' of work; Lev. xix. 13; Job vii. 2; Jer. xxii. 13." But that greater stress may not be laid on such authorities than is meet, I shall beg leave to transcribe a note taken from a pamphlet,

- 14 That saith, I will build for myself  
 A spacious house, and lofty apartments.  
 Cutting out also for himself windows,  
 And ceiling with cedar, and painting with vermilion.

published soon after the above comment, in which the texts referred to are thus examined:—

“In the first (Lev. xix. 13) it is rendered, ‘The wages (פְּעֻלָּתוֹ) of him that is hired shall not abide with thee all night until the morning.’ But this is rather a paraphrastic than a literal translation. The Vulgate still renders, *opus mercenarii tui*, which is right; for, every free man having a right of property in his own labour, if you do not pay an hireling for his day’s work, you detain from him unjustly that labour which is his property, and which he consented to make over to you only for a valuable consideration: So long therefore as that consideration is unpaid, ‘his work’ is truly said to ‘abide with you;’ for it is his by right till paid for. In Job vii. 2, the idea of wages is founded on a misapprehension of the author’s sentiment, who had no such thing in view, as is evident from considering the next verse, where Job complains that he had ‘passed in succession months of vanity,’ (that is, in vain expectation of relief,) and that ‘nights of weariness had been his constant lot.’ The first of these is compared (verse 2) to ‘the shadow’ (the vain hopes of liberty) which the ‘bond-slave (עֶבֶד) gapes after;’ the latter to ‘the day-labourer’s work,’ (פְּעֻלָּתוֹ) which he expects as constantly as the day comes. And in this respect it is, that Job (verse 1) compares ‘his days to the days of an hireling,’ every one bringing its portion of labour and sorrow along with it. The translation, therefore, should be, ‘As a slave panteth for a shadow, and an hireling looketh for his work: So have I passed in succession months of vanity, and nights of weariness have been allotted me.’ In the last instance, (Jer. xxii. 13,) our translators have rightly rendered יִתְּנוּ לֹא יִתְּנוּ, ‘and giveth’ (or ‘payeth’) ‘him not for his work;’ for the verb נָתַן, signifies ‘to pay for,’ or ‘to recompense.’ See 2 Chron. vi. 23; Ezek. vii. 4; xi. 21, &c. So that in all these instances פְּעֻלָּה or פֶּעַל is capable of its usual sense, ‘work,’ or ‘labour.’”—*Expostulatory Letter to Dr. Randolph*. Oxford, 1773, page 20.

Verse 14. *And lofty apartments*—מִרוּחִים is a word that occurs no where else in the Hebrew; nor can it be a participle, or participial adjective from רוּחַ in agreement with עֲלִיּוֹת, because of the difference of gender. For my part, I have no doubt that we ought to read מִרוּמִים, “apartments of heights,” that is, lofty ones; which exactly correspond with בֵּית מְדוּת, “a house of dimensions,” or a spacious one. The authority of internal evidence is here so strong, that it seems sufficient to support the emendation without any external testimony in its favour.

*Cutting out also for himself windows*—In the margin of our English Bibles we read, “my windows;” which certainly cannot be right. Dr. Durell was of opinion, that the true reading is חֲלוֹנָיו סָפַן; and that the verbs סָפַן and מִשּׁוּחַ being infinitives, or rather gerunds, the rendering should be, “And cutteth him out his windows, ceiling with cedar, and painting with vermilion.”—DR. DURELL. In confirmation of this conjecture, one MS. reads חֲלוֹנָיו, and another סָפַן without the conjunction. But many instances

- 15 Shalt thou reign, because thou frettest thyself in cedar?  
 Did not thy father eat and drink,  
 And do right and justice?  
 Then he enjoyed prosperity.
- 16 He maintained the cause of the afflicted and needy;  
 Was not this then prosperity,  
 The knowing of me? saith JEHOVAH.
- 17 But thine eyes and thine heart are not  
 But upon thine inordinate desires,  
 And upon the blood of the innocent, to shed *it*,  
 And upon oppression and upon extortion, to practise *it*.
- 18 Therefore thus saith JEHOVAH  
 Concerning Jehoiakim the son of Josiah king of Judah,

occur, where the ם final is omitted. See DR. KENNICOTT'S *Dissert. Gener.* § 26. And all the ancient versions favour this supposition. I take קרע also to be a gerund as well as the two verbs that follow.

*"Putarem hic legendum ספון, ut sit infinitivus."*—SECKER.

Verse 15. *Shalt thou reign, because thou frettest thyself in cedar?*—For מתחרה the Syriac reads מתחדה, from חרה "to rejoice;" so that the sense would be, "Shalt thou reign, because thou gratifiest thy taste with living in a palace of cedar?" That is, Will that circumstance contribute to make thee happy? For thus "to reign" or "be a king" is often used. See 1 Cor. iv. 8. Not that a kingdom or the state of a king is indeed a state of superior happiness, but is generally looked up to as such by those who see nothing but the external pomp and splendour and affluence which usually accompany it. Hence "to be as happy as a king" is a common proverbial expression; and even the writers of the New Testament have borrowed the ideas of "a crown" and "a kingdom" to represent the glory and happiness that await good Christians in another life. But there seems to be no reason for presuming an alteration to be necessary in the text, since מתחרה, from חרה to "fret" and "grieve," signifies one that is a prey to the uneasy passions of discontent and remorse. And the question will then be somewhat of a sarcastic nature, which asks, "Shalt thou reign, because thou frettest thyself in cedar?" As if it had been said, Is this the inestimable privilege of royalty, this the circumstance which constitutes thy happiness as a king, to carry continually about thee the pangs of guilt, anxiety, and remorse in a splendid palace? In like manner speaks HORACE of

———— miseris tumultus  
 Mentis, et curas laqueata circum  
 Tecta volantes.

*Od. lib. ii. 16, 10.*

And it is obvious how well this suits with the following context, which places in a striking contrast the happiness of the good Josiah, resulting from the consciousness of having fulfilled the duties of his station with pious integrity. Did not thy father eat and drink, that is, partake of all the real comforts and conveniences which human life requires, in as great a degree

They shall not lament for him, *saying*,  
 Ah my brother ! or, Ah sister !  
 They shall not lament for him, *saying*,  
 Ah lord ! or, Ah her glory !

as thyself? But at the same time governing with impartial justice and equity, he enjoyed, in consequence thereof, that solid and true felicity which nothing but the practice of virtue and religion, emphatically called “the knowing of God,” can bestow.

“כי אתה מתחזרה בארץ”—According to the reading of the LXX., the translation should be, ‘because thou contendest with Ahaz,’ that is, which shall be worst. GROTIUS.”—SECKER.

Verse 18. *Ah her glory!*—So הדרה must be rendered, if the text be right, and must respect Jehoiakim’s queen, whose “glory” was in a manner departed from her on the death of her husband; as in the former stanza the word אחות, “sister,” can be understood of none but her. The prophet’s meaning then will be, that Jehoiakim’s obsequies should not be celebrated with the usual funeral lamentations; either on the part of his relations, bemoaning his loss, and condoling with the queen, their widowed sister; or on the part of his domestics, bewailing the misfortune they had themselves sustained in being deprived of so good a master, and in seeing the degradation of their unhappy mistress. It must, however, be noted, that seven mss. in the text, and two in the margin, read הדרו; and five mss. read הדרו. The ancient Bodleian ms. No. 1, and one more read הדרוה. But I give the preference to the present text taken according to the explanation above.

Verse 19. *With the burial of an ass shall he be buried*—Let me be allowed here to correct what has been before erroneously, I think, laid down (page 16) in the epitome given of Jehoiakim’s reign, that “in his fourth year he was loaded with chains, when the king of Babylon took Jerusalem the first time;” and that “he was afterwards slain without the gates of Jerusalem in an attempt to check the depredations of the enemy.” That he was once bound in fetters by the king of Babylon with intent to carry him to Babylon, is said, 2 Chron. xxxvi. 6. But whether at the first or second time that he made war upon him, is not specified. Dr. Prideaux says, it was the first time, whose opinion I followed both in this circumstance and in that of his death, without having duly attended to Ezek. xix. 8, 9, where we read, that “the nations set upon him on every side from the provinces, and spread their net over him, in their pit he was taken: And they put him in ward in chains, and brought him to the king of Babylon; and he put him into holds, that his voice might no more be heard upon the mountains of Israel.” For from hence it may be inferred, that as he is not said to have been put in chains more than once, he was more liberally treated at first on surrendering without resistance to the king of Babylon, who left him in possession of the kingdom. But on his having rebelled afterwards, the nations, meaning, the Chaldeans, Syrians, Moabites, and Ammonites, who were sent to ravage Judah, as we learn from 2 Kings xxiv. 2, having in an ambuscade surprised, and not slain, but made him prisoner, carried him to the king of Babylon, who detained him in close custody till he could conveniently send him to



19 With the burial of an ass shall he be buried, dragged along,  
And cast forth beyond the gates of Jerusalem.

---

Babylon. But this design being frustrated by his previous death, which happened soon after his confinement, Nebuchadnezzar, at once to testify his indignation against him, and perhaps to intimidate his successor from exasperating him by a long resistance, ordered his dead body to be ignominiously cast forth without burial before the walls of Jerusalem; as is foretold both here and chapter xxxvi. 30.

It may be observed, indeed, that Josephus's narrative differs materially in many particulars from the account which I have given of the transactions of these times. But if I have followed the authority of scripture in preference to that of Josephus, who is sometimes hardly consistent with himself, I trust I shall not need excuse. In the first place, JOSEPHUS says, (*Ant. lib. x. cap. 6, edit. Hudson.*) that "Nebuchadnezzar made no attempt against the Jews till the eighth year of Jehoiakim's reign, which was the fourth of his own reign; when by threats he compelled Jehoiakim to submit, and pay him tribute, which he did for three years." But Daniel says expressly, (chapter i. 1,) that Nebuchadnezzar came against Jerusalem in the third year of Jehoiakim, and besieged it; by which some are willing to understand, that he entered upon his expedition in the third, but did not actually appear against Jerusalem till the fourth, year of Jehoiakim, after having first defeated the Egyptian army at Carchemish.\* Now Daniel was himself one of the captives whom Nebuchadnezzar carried away at this time, and therefore may reasonably be presumed to have not mistaken the date. Further, Daniel says, (chapter ii.) that in the second year of Nebuchadnezzar's reign, he was brought before that king, and expounded his dream. But the second year, according to Daniel, who follows the Babylonish computation from the death of that prince's father, corresponds with his fourth year, according to those who date his reign from the time he was associated with his father in the empire. Daniel, therefore, was brought in before Nebuchadnezzar, at Babylon, in the very year which Josephus has fixed on for his first expedition against Jerusalem. But it appears from Daniel i. 5, 18, that Daniel was not introduced to the king till after he had been three years in training under the discipline of the Chaldeans. The captivity, therefore, of Daniel must have begun, and consequently Jehoiakim must have fallen

\* This apparent difference may, perhaps, be reconciled by supposing that the Babylonians and Jews began their year at different seasons, and that Daniel followed the former, whilst the other sacred writers conformed to the latter. To explain this, let it be remembered, that before the year 1752, when uniformity was established by act of Parliament, the year in England had two different commencements, one from the 1st day of January, the other from the 25th day of March following, so that an event which happened in the interval was by some attributed to the year 1750, and by others to 1751, of the Christian era. Hence we see, that if the commencement of the Babylonian year was subsequent to that of the Jewish, and the siege and taking of Jerusalem happened in the intermediate time, at Babylon it might be dated in the third, and at Jerusalem in the fourth, year of Jehoiakim. The Jews themselves had two different dates for the beginning of their year. The one took place on the first day of the month Abib, by divine institution, on their coming out of Egypt, the other on the first day of Tisri, six months later, which was in common use before, and was probably the same that was observed by their Syrian neighbours, from whence the nation derived their origin.

20        Go up to Lebanon, and cry,  
             And upon Bashan lift up thy voice,

under the dominion of Nebuchadnezzar, at least three years before the time which Josephus has assigned for it.

Again: Josephus says, that "soon after Jehoiakim's revolt, the king of Babylon advanced with an army in person, and that Jehoiakim readily admitted him into Jerusalem, not suspicious of any harm, as neither having shut the gates, nor made any preparation to oppose him: But that Nebuchadnezzar, having entered the city, instantly put him to death, and cast his dead body, unburied, without the walls." Now the former part of this account, respecting the manner of the king of Babylon's reception into Jerusalem, I conceive to be true, except only that it happened at the time of his former approach to the city. But after Jehoiakim's revolt, the sacred historian expressly says, (2 Kings xxiv. 2,) that Nebuchadnezzar did not come in person, but sent troops of Chaldeans joined with the neighbouring nations to distress him. And it is also said, (Ezek. xix. 8,) as has been already observed, that he was not taken prisoner, by the king of Babylon himself, but by the nations before-mentioned, who delivered him into the king of Babylon's hand. Besides which, the words of the sacred history (2 Kings xxiv. 10, 11) lead us to conclude, that Nebuchadnezzar did not join his army in person, till after his servants had laid siege to Jerusalem; and that they had not besieged it, till after Jeconiah had reigned nearly three months. So that all Josephus's account of this matter also, except only that Jehoiakim's body was cast forth without burial, appears to be erroneous, if the authority of scripture is at all to be depended on.

Nor is the historian more credible in his relation of what befell Jehoiakim's son and successor. For if the time of the king of Babylon's coming up to his army before Jerusalem has been rightly stated above, then Jeconiah must have reigned three months at least without the authority of the king of Babylon, and not "by his appointment," as Josephus has related. Further: Josephus relates, that "Nebuchadnezzar having, whilst he was at Jerusalem, made Jeconiah king, afterwards repented of what he had done, and sent an army to besiege him; and that Jeconiah surrendered himself to the king of Babylon's generals upon a promise of indemnity; but that within a twelvemonth the terms of capitulation were violated, and Jeconiah with his mother and friends were, by the king's special orders, sent captives to Babylon." All this is quite inconsistent with what we read, 2 Kings xxiv. 11-17, that the king of Babylon was present in person, and that Jeconiah went out to him with his mother, &c., and was directly carried to Babylon, not having reigned in all, according to the most extended account, more than three months and ten days; and that Zedekiah, his uncle, was immediately made king in his stead. The circumstance of the capitulation having been broken within a twelvemonth, seems to have been suggested to Josephus by a mistaken interpretation of *לְתוֹכָהּ הַשָּׁנָה*, (2 Chron. xxxvi. 10,) which Josephus understood to mean "within the revolution of a year;" but it evidently denotes no more than "at the return, or beginning, of the new year."

Verse 20. *Go up to Lebanon, and cry*—The verbs here being feminine, Jerusalem is generally supposed to be addressed; but I rather think the

- And cry from the borders ;  
 Surely all that favour thee are broken.
- 21 I spake unto thee in the times of thy tranquillity,  
 Thou saidst, I will not hearken ;  
 Such hath been thy manner from thy youth.  
 Because thou hast not hearkened unto my voice,
- 22 A blast shall carry off all thy pastors,  
 And thy friends shall go into captivity ;  
 Surely then shalt thou be ashamed,  
 And shalt be confounded because of all thy wickedness.
- 23 O inhabitant of Lebanon,  
 That makest thy nest in cedars,  
 How gracious wilt thou be made, when sorrows come upon  
 thee,  
 The pain as of a woman in travail !

royal house or family of Judah is meant, the whole chapter being a prophecy concerning it and its several branches. She is styled, "inhabitant of Lebanon," verse 23, for the same reason as her state and dignity is denoted, verse 6, by "the summit of Lebanon," as being highest of all. See note above. Here she is called upon ironically to go to the tops of the high mountains, and to the frontiers of the country, and cry aloud for help to the neighbouring powers ; but in vain ; since all those who had any inclination to favour her, the Egyptians in particular, were themselves crushed and disabled by the arms of the king of Babylon.

*The borders*—עֲבָרִים signify not only the fords or passages of a river, but all the country along each bank ; and, in general, all those parts through which people pass to go from one country to another, that is, the borders or extremities. See chapter xlix. 32 ; 1 Kings iv. 24.

Verse 22. *A blast shall carry off all thy pastors*—God's judgments are compared to a scorching and blasting wind. See chapter iv. 12 ; Isaiah xli. 16 ; lvii. 13. This, it is here said, should consume all the heads and governors of the family ; as it happened to the four last kings of it in succession.

Verse 23. *O inhabitant of Lebanon*—See note on verse 20. For יֹשְׁבֵתִי, the Masora, with eleven mss. and one edition in the margin, reads יֹשֶׁבֶת, or יוֹשֶׁבֶת ; and with thirteen mss. and three editions, for מְקוֹנְנָתִי, reads מְקוֹנְנָה or מְקוֹנְנָה. It is possible, however, that here, as in other places, the paragogic י may have been used. See note on chapter xiii. 21.

*How gracious wilt thou be made*—The Masora here discards the י final in נִחְנָחִי, as in the preceding participles, and is countenanced by fifty-four mss. and five editions. The LXX., Syriac, Chaldee, and Vulgate all consider the verb as in the second person singular, though, I think, none of them favour the precise word נִחְנָחִי. But I am inclined to think the text is right as it stands at present ; and that as חָנַן, in Kal, signifies "to be gracious," so, in Niphal, the verb should be rendered, "to be made such" in temper and disposition. נִחְנָחִי, therefore, being the participle in Niphal,

- 24 As I live, saith JEHOVAH,  
 Though Coniah the son of Jehoiakim king of Judah were  
 A signet upon my right hand,  
 Yet from thence would I pluck thee ;
- 25 And I will deliver thee into the hand of them that seek thy  
 life,  
 And into the hand of them of whom thou art afraid,  
 Even into the hand of Nebuchadrezzar king of Babylon,  
 And into the hand of the Chaldeans.
- 26 And I will cast thee forth,  
 And thy mother that bare thee,  
 Into a foreign land,  
 Where ye were not born ;  
 And there ye shall die.
- 27 But unto the land whither they set their mind on returning,  
 Thither shall they not return.
- 28 A contemptible broken idol  
 Is this man Coniah ?  
 Or a vessel in which none delighteth ?  
 Wherefore are they cast forth, he and his seed,  
 And are thrown upon a land which they knew not ?
- 29 O Earth ! earth ! earth !  
 Hear the word of JEHOVAH.
- 30 Thus saith JEHOVAH,  
 Write ye this man childless,

will signify one that, from having been obstinate and inflexible in prosperity, is changed by adversity, and made courteous and condescending, ready to comply with and follow admonition and good advice.

“גִּחְחִי—*Hic tantum extat in Niphal.* ‘How wilt thou groan?’”—SECKER. Does not this suppose the reading to have been גִּחְחִי?

Verse 24. *Coniah*—Some fanciful reasons have been suggested by the Rabbinical writers and others, for calling Jeconiah in this chapter by the name of “Coniah.” But if it be not a mistake in the text, I should suppose this prince to have been originally called “Coniah,” and to have changed his name to Jeconiah on ascending the throne, as was done by his father and uncles.

Verse 26. *And I will cast thee forth, and thy mother*—Fulfilled, 2 Kings xxiv. 15.

“Verse 28. See a great character of Jeconiah, and the esteem in which the Jews held him to that day, in JOSEPHUS, *Ant. lib. x. cap. 7. edit. Hudson.*”—SECKER.

Verse 30. *Write ye this man childless*—I cannot agree with the generality of commentators, who suppose that God hereby declares it as a thing certain, and, as it were, orders it to be inserted among the public acts of his

A man that shall not prosper in his days ;  
 For none of his seed shall prosper,  
 Sitting upon the throne of David,  
 And reigning any more over Judah.

## CHAPTER XXIII.

- 1 Ho to the shepherds that destroy  
 And scatter the sheep of my pasture ! saith JEHOVAH.
- 2 Therefore thus saith JEHOVAH, the God of Israel ;  
 With regard to the shepherds that feed my people,  
 Ye have scattered my flock, and driven them away,  
 And have not taken care of them ;  
 Behold, I am about to visit upon you  
 The evil of your doings, saith JEHOVAH.
- 3 But I will gather the remnant of my flock  
 From all the countries whither I have driven them ;  
 And I will bring them back to their own fold,

government, that Jeconiah should die absolutely childless. Other parts of scripture positively assert him to have had children, 1 Chron. iii. 17, 18 ; Matt. i. 12. And both verse 28, and the subsequent part of this verse, imply that he either had or should have seed. But the historians and chroniclers of the times are called upon, and directed to set him down childless ; not as being literally so, but yet the same to all intents and purposes of public life ; for he was to be the last of his race that should sit upon the throne of David ; and his descendants were no more to figure as kings, but to be reduced to the rank and obscurity of private persons. And in this sense the prophecy was actually fulfilled ; for, allowing Zerubbabel, who is called governor of Judah, (Haggai i. 1,) to have been a lineal descendant of Jeconiah, yet he could not be said to sit upon the throne of David, and reign, or rule, in Judah, seeing he was but a provincial governor, a mere servant of the king of Persia, in whom the sovereignty resided ; nor were any of those kings, who afterwards reigned in Judah, even of the family of David, until the time of Christ, who, though of David's seed, was not the seed of Jeconiah, but descended from the same ancestor in a collateral line.

CHAP. XXIII. Verse 1. *Ho to the shepherds*—הוי I take to be here a particle of calling, as the LXX. and Syriac represent it ; and not of commination, as in our English translation. The latter wicked kings of David's race, and particularly Zedekiah, (whom it was not proper to mention by name, as the prospect of his succession might excite the jealousy of the reigning monarch,) are here called upon to attend to the divine judgments coming upon them.

Verse 3. *And I will bring them back to their own fold*—Twenty-one mss. and four editions read נידון in the singular number, instead of נידון. The

- And they shall be fruitful and shall multiply.
- 4 And I will raise up shepherds over them, who shall feed them,  
So that they shall not fear any more, nor be dismayed,  
Nor shall they be visited, saith JEHOVAH.
- 5 Behold the days are coming, saith JEHOVAH,  
That I will raise up unto David a righteous Branch,  
And a king shall reign and act wisely,  
And shall execute judgment and justice in the land.
- 6 In his days Judah shall be saved,  
And Israel shall dwell in security ;  
And this is the name by which JEHOVAH shall call him,  
OUR RIGHTEOUSNESS.

singular number is also expressed both in the LXX. and Syriac versions. But perhaps, instead of אֶת־הֵן and נִוְהֵן, we ought rather to read אֶת־הוּא and נִוְהוּא, as all the other references to the same antecedent are in the masculine gender.

Verse 4. *Nor shall they be visited*—Our present English translation is, “Neither shall they be lacking.” But I think it more suitable to follow the common use of the verb פָּקַד, and to understand thereby, that the people should no more be visited with those calamities to which, through the misconduct of former governors, they had been exposed. *Delirant reges, plectuntur Achivi.*

Verse 5. *A righteous Branch*—See again, chapter xxxiii. 15, 16 ; and compare Psalm cxxxii. 17 ; Isai. iv. 2 ; xi. 1 ; Zech. iii. 8 ; vi. 12 ; Luke i. 69.

*A king shall reign and act wisely*—See Isaiah xxxii. 1.

Verse 6. *And this is the name by which JEHOVAH shall call him, OUR RIGHTEOUSNESS*—Literally, according to the Hebrew idiom, “And this is his name, which JEHOVAH shall call Our Righteousness ;” a phrase exactly the same as, “And JEHOVAH shall call him so ;” which, as I have before observed in note on chapter xx. 3, implies that God would make him such as he called him ; that is, “our righteousness,” or the author and means of our salvation and acceptance. So, by the same metonymy, Christ is said to “have been made of God unto us wisdom, and righteousness, and sanctification, and redemption.” (1 Cor. i. 30.)

I doubt not but some persons will be offended with me for depriving them, by this translation, of a favourite argument for proving the divinity of our Saviour from the Old Testament. But I cannot help it : I have done it with no ill design, but purely because I think, and am morally sure, that the text, as it stands, will not properly admit of any other construction. The LXX. have so translated before me, in an age when there could not possibly be any bias of prejudice, either for or against the before-mentioned doctrine ; a doctrine which draws its decisive proofs from the New Testament only. In the parallel passage, (chapter xxxiii. 16,) the expression is a little varied, but the sense, according to a just and literal translation, is precisely the same : “And this is He whom JEHOVAH shall call, Our Righteousness.”

- 7 After this, behold, the days shall come, saith JEHOVAH,  
When they shall no more say, As JEHOVAH liveth,  
Who brought up the children of Israel out of the land of  
Egypt :
- 8 But, As JEHOVAH liveth, who brought up,  
And who conducted the seed of the house of Israel from the  
north country,  
And from all countries whither I had driven them,  
That they might dwell in their own soil.

## CONCERNING THE PROPHETS.

- 9 My heart is broken within me,  
All my bones are shaken,  
I am become like a drunken man,  
And as a man whom wine hath overcome,  
Because of JEHOVAH,  
And because of his sacred words.
- 10 Surely the land is filled with adulterers ;

Verse 7. *After this*—See note on the parallel passage, chapter xvi. 14.

Verse 9. *Concerning the prophets*—This is prefixed as a title to distinguish the following head of prophecy, which, though probably delivered at the same time with the foregoing one, treats of a subject entirely different. In like manner after a general title placed at the head of the prophecies concerning the heathen nations, we find the several particulars distinctly prefaced with למצרים, למואב, לבני עמון, לאדום, &c.; chap. xlv. 1, 2; xlviii. 1; xlix. 1, 7, &c., &c.

Jeremiah testifies the horror he felt within him on contemplating the wickedness of the priests and prophets of Judah, and the vengeance which God was about to execute upon them for the corruption which had been diffused through the whole land by the influence of their evil doctrines and example. (Verses 9–15) He exhorts the people in the name of God not to listen to the words of the prophets that prophesied of peace, when evil was determined, and would infallibly take place, as would in time appear; and charges those prophets with speaking of themselves, and not from the divine commission. (Verses 16–22.) God asserts his omnipresence and omniscience; and reproveth the audaciousness of the false prophets, who affected to place their own idle dreams on a level with the all-powerful and efficacious word of divine revelation; declaring himself against the several species of those impostors. (Verses 23–32.) In fine, he requireth all sorts of persons to desist from an indecency in common use, of styling his word a burden; and threatens severely to punish those who, in defiance of this command, should continue to cast such a slur upon it.

Verse 10. *Adulterers*—This term, which properly respects those who violate the marriage-bed, seems here extended to such as, by fraud and

Surely because of these the land mourneth ;  
 The pastures of the waste are dried up ;  
 Their will also hath been wickedness,  
 And their might without right.

- 11 Yea both the prophet and the priest have acted perversely,  
 Even in my house have I found their wickedness, saith  
 JEHOVAH.
- 12 Therefore shall their way become as slippery places,  
 Into darkness shall they be thrust, and shall fall therein :  
 Surely I will bring upon them evil,  
 The year of their visitation, saith JEHOVAH.
- 13 As in the prophets of Samaria I beheld that which was  
 disgusting ;  
 They prophesied in the name of Baal, and caused my people  
 Israel to err :

falsehood, circumvent others, and tempt them to join in the commission of those illicit actions which imply breach of faith and duty towards God. See verse 14.

*Because of these*—So מִפְּנֵי אֵלֶּה is rendered both by the LXX. and Syriac, and, I think, rightly ; for I see nothing that “swearing,” which our English translators and others understand by אֵלֶּה, has to do in the case.

“ אֵלֶּה—‘These.’”—SECKER.

*The pastures of the waste*—See note on chapter ix. 10.

*Their will also*—Our translators have rendered מְרוֹצָתָם, “their course,” from רוץ, “to run ;” and in the margin, “their violence, from רָצַץ, “to crush or bruise.” But it seems more properly to be here derived from רָצָה, and to signify “their will,” or “choice ;” as גְּבוּרָתָם does the exertion of “their power,” or “might,” in conformity to such a previous determination of the mind.

Verse 11. *Even in my house*—See chapter vii. 30.

Verse 12. *Their way become as slippery places*—See Psalm xxxv. 6.

Verses 13, 14. *As in the prophets of Samaria, so in the prophets of Jerusalem*—See י thus used in the way of comparison, 2 Sam. xv. 34. So likewise the Syriac here renders it.

Verse 13. *They prophesied*—הִנְבְּאוּ. This verb is not used in Hiphil, except here and Ezekiel xxxvii. 10, in which latter place, for הִנְבְּאוּתִי, nine mss. read וְהִנְבְּאוּתִי in Hithpael ; and one ms. apparently reads הִתְנַבְּאוּ here too, which may probably be right, as it agrees with the versions of the LXX., Syriac, and Vulgate.

But one ms. here reads הִנְבֵּא, the infinitive in Niphal, which likewise is no bad emendation, and is rather countenanced by the like use of the two infinitives, נֹאפוּ וְהֵלֵךְ, (verse 14,) expressing that in which “the horrible thing,” שְׁעוֹרוֹרָה, consisted, of which the prophets of Jerusalem were



- 14 So in the prophets of Jerusalem have I seen a horrible thing ;  
 Committing adultery and walking in falsehood ;  
 They will also strengthen the hands of wicked doers,  
 So that none will turn from his wickedness ;  
 They are become to me all of them as Sodom,  
 And her inhabitants as Gomorrah.
- 15 Therefore thus saith JEHOVAH of hosts concerning the prophets ;  
 Behold I will feed them with wormwood,  
 And I will give them water of hemlock to drink :  
 Because from the prophets of Jerusalem  
 Perverseness is gone forth into the whole land.
- 16 Thus saith JEHOVAH of hosts,  
 Harken not unto the words of the prophets,  
 Who, instilling vain notions into you,  
 Utter a vision of their own heart,  
 Not speaking after the mouth of JEHOVAH ;
- 17 Saying unto those that make light of the word of JEHOVAH,  
 Peace shall be unto you ;  
 And whilst every one goeth after the lusts of his own heart,  
 they have said,  
 Evil shall not come upon you.
- 18 For who hath stood in the privy council of JEHOVAH,

guilty ; as this is intended to specify the “disgustful practice,” תפלה, seen in the prophets of Samaria. In this latter case we should render

Prophesying in the name of Baal, so as to cause my people Israel to err.

Verse 14. *Committing adultery and walking in falsehood*—See note on verse 10.

“שבו—*Videtur legendum* שבו. *Sed confer* cap. xxvii. 18 ; Ezek. xiii. 3.”  
 —SECKER.

Verse 15. *Water of hemlock*—See note on chapter viii. 14.

Verse 16. *Not speaking after the mouth of JEHOVAH*—It is obvious that אומר ought to be constructed with the preceding words, which renders all clear. Five mss. with the LXX. and Syriac read וְלֹא כִפִּי יְהוָה, “and not speaking after the mouth of JEHOVAH.”

Verse 17. *And whilst every one goeth after*—All the ancient versions render as if they had read וְלֹכֵל, and so do our English translators. But as none of the collated mss. verify this reading, I have considered בָּל הוֹלֵךְ as the participle and noun used absolutely, *Omnibus ambulantis*.

- And hath seen and heard the matter ?  
 Or who hath listened to and heard his words ?
- 19 Behold the whirlwind of JEHOVAH, it goeth forth hot,  
 Even a settling whirlwind, upon the head of the wicked it  
 shall settle.
- 20 The anger of JEHOVAH shall not turn back,  
 Until he hath wrought, and until he hath completed the  
 purpose of his heart :  
 In the latter days ye shall understand it clearly.
- 21 I sent not these prophets, but they ran of themselves ;  
 I spake not to them, but of themselves they prophesied.
- 22 But if they had been present in my privy council,

Verse 18. *And hath seen and heard the matter*—Instead of אֶת־דְּבָרִי I am for reading אֶת־דְּבָרִי, and prefixing וּ to the following word מִי, rendering אֶת־דְּבָרִי, “the matter,” or proceeding, settled and determined in the privy council of JEHOVAH; and this might not improperly be said to be seen as well as heard. Again: For דְּבָרִי, which signifies, “my word, or words,” the Masora with forty-one, perhaps forty-three, mss. and eight editions read דְּבָרִי; but I am more inclined to think the true reading may have been דְּבָרָיו, “his words;” and that the וּ was accidentally dropt or lost in the same letter following at the beginning of the next word; a case which has frequently happened. And by thus distinguishing between אֶת־דְּבָרִי, “the matter,” and דְּבָרָיו, “his words,” the words of JEHOVAH treating of and deciding upon it, an unmeaning tautology seems to be avoided.

Verse 19. *Behold the whirlwind of JEHOVAH, it goeth forth hot*—The hot scorching wind blowing from the south, of which notice has been already taken in note on chapter iv. 11, 12, is evidently here alluded to. מִתְהוּלֵל and יָחֹל in the following hemistich are both from the same root, and seem to have the same force as the Arabic verb *حَلَّ* *descendit, requievit, incidit, incubuit*. I have, therefore, rendered it “a settling wind,” one that blows not with a transient blast, but exerts a continued force upon the head of the unfortunate traveller, till it has effectually destroyed him. See Maillet’s description of the malignant effects of such a wind cited at large, HARMER’S *Observations*, chapter i. obs. 16. In the parallel passage, chapter xxx. 23, instead of מִתְהוּלֵל the word used is מִתְגִּיר, a word which has exactly the same signification as is here attributed to מִתְהוּלֵל.

“חמה יצאה—‘Fury goeth forth.’—יחול—‘Shall rest.’”—SECKER.

Verse 20. *The anger*—Two mss. read חֲרוֹן אַף, “The fierce anger;” as chapter xxx. 24.

*Ye shall understand it clearly*—The LXX., Syriac, and Vulgate, with two mss., having read מִזְמָה in the singular number instead of מִזְמוֹת, I have followed this reading, which furnishes a proper antecedent to בָּהּ in this clause. All the ancient versions, except the Vulgate and Theodotion, omit בִּינָה, which does not appear in the parallel passage, chapter xxx. 24, except in two mss.

“*Videtur vel בָּהּ vel בִּינָה expungendum.*”—SECKER.

Then would they have caused my people to hear my words,  
And would have turned them from their evil way,  
And from the wickedness of their doings.

- 23 Am I a God near at hand, saith JEHOVAH,  
And not a God afar off ?  
24 Can any one hide himself in secret places,  
So that I shall not see him ? saith JEHOVAH.  
The heavens and the earth  
Do not I fill ? saith JEHOVAH.  
25 I have heard what the prophets have said,  
That prophesy falsely in my name,  
Saying, I have dreamed, I have dreamed ;  
26 How long shall the fire be in the heart ?  
The prophets are prophets of falsehood,  
And prophets of the fraud of their own heart :  
27 Who study to make my people forget my name through  
their dreams,  
Which they relate every one to his neighbour,  
Like as their fathers have forgotten my name through Baal.  
28 The prophet who hath a dream, let him tell a dream ;  
But he that hath my word, let him speak my word truly,

Verse 22. *And would have turned them*—וישיבום is the reading of thirty-six, perhaps thirty-seven, mss. and five editions ; and is marked in the margin of Van der Hooght's edition.

Verse 26. *How long shall the fire be in the heart ?*—Honbigant objects, and justly, as it should seem, to the interrogation in הֵיךְ after the prior interrogation עַד מָתַי. But, instead of rejecting the ה, and reading simply יֵשׁ, as he does, I am inclined to think that הֵיךְ is corruptly written for הָאֵשׁ, which scarcely differs in pronunciation. In chapter xx. 9, the prophet, meaning to say, that, though he was sometimes resolved not to declare any more the word of JEHOVAH revealed to him, he could not forbear, expresses himself thus : וְהָיָה בְּלִבִּי כְאֵשׁ, “Then it becomes in mine heart as fire.” In like manner the false prophets here spoken of, who pretended to dreams, may be understood to ask, “How long shall the fire be in the heart ?” that is, How long shall we be made uneasy by suppressing, and not telling our dreams ? With this, the following context well agrees ; for after premising that these dreamers were false prophets, who studied to withdraw the people from their religious allegiance, God says, verse 28, that they might tell their dreams, if they would, provided they did not presume to blend them with the word revealed by him to his true prophets ; which would be mixing chaff with good wheat.

“עַד-מָתַי” — ‘How long shall it be ?’ See Psalm vi. 4.”—SECKER.

“הֵיךְ בְּלִבִּי” — ‘Is it in the heart of ?’ &c.”—SECKER.

“Verse 27. הֲהֵינֵם חֹשְׁבִים” — ‘Do they think,’ &c.”—SECKER.

- What hath chaff to do with the wheat? saith JEHOVAH.  
 29 Is not the power of my word like fire? saith JEHOVAH;  
 And like a hammer that breaketh a rock in pieces?  
 30 Therefore, behold, I am against the prophets, saith  
 JEHOVAH,  
 That purloin my words, every one from his neighbour.  
 31 Behold I am against the prophets, saith JEHOVAH,  
 That take their own tongue, and say, He hath said.  
 32 Behold I am against prophets of false dreams, saith  
 JEHOVAH,  
 Who have also related them, and seduced my people by  
 their groundless lies;  
 But I sent them not, nor commissioned them;  
 Neither will they profit this people at all, saith JEHOVAH.  
 33 And when this people shall ask thee,  
 Or a prophet, or a priest, saying,  
 What is the burden of JEHOVAH?

Verse 29. *Is not the power of my word like fire?*—For כה I am strongly inclined to suspect the true reading to have been כח; which is very much countenanced by the version of the Chaldee Paraphrast. Compare Heb. iv. 12.

Verse 30. *That purloin my words*—Those persons seem to be meant, who, by any indirect methods, hindered the people from receiving the true revealed word of God, prejudicing them against those who were commissioned to declare it, or calumniating and misrepresenting its purport.

Verse 31. *That take their own tongue, and say, He hath said*—The phrase of “taking their own tongue” is, I think, very easily to be understood of those, who, without any inspiration, take upon them to deliver messages to the people, and pretend that they came from God. “Taking their own tongue” may signify, “taking them into employ;” as God says, chapter xxv. 9, “And I will take, ולקחתי, all the families of the north,” that is, I will engage them in my service.

Verse 32. *By their groundless lies*—בשקריהם ובפחזותם. These words I consider as an Hendiadys; or they may be rendered, “By their lies and by their groundless tales.” פחו signifies “that which is not solid or stable.”

Verse 33. The remaining part of this chapter is directed against those who called the word of God spoken by the true prophets, “a burden,” by way of reproach; meaning that it always portended evil, and never good; a burden signifying a calamitous prophecy. Ahab intended to cast the same slur on the prophet Micaiah, when he represented him as one that never prophesied good concerning him, but evil. (1 Kings xxii. 8.)

*Or a prophet*—Three mss. read נביא without the article prefixed; and it ought to be so, as well as כהן.

- Then shalt thou say unto them, Ye are the burden,  
 And I will cast you off, saith JEHOVAH.
- 34 And the prophet, and the priest, and the people,  
 Which shall say, The burden of JEHOVAH,  
 I will even punish that man and his house.
- 35 Thus shall ye speak every one to his neighbour,  
 And every one to his brother,  
 What hath JEHOVAH answered?  
 And, What hath JEHOVAH spoken?
- 36 But the burden of JEHOVAH shall ye mention no more:  
 For the burden of every man shall be his own word;  
 And ye have perverted the words of the living God,  
 Of JEHOVAH of hosts, our God.
- 37 Thus shalt thou say to the prophet,  
 What hath JEHOVAH answered thee?  
 And, What hath JEHOVAH spoken?
- 38 But if ye will say, The burden of JEHOVAH;  
 For this cause thus saith JEHOVAH,  
 Because ye say this word, The burden of JEHOVAH;  
 Although I sent unto you, saying,  
 Ye shall not say, The burden of JEHOVAH;
- 39 Therefore behold I will both take you up altogether,  
 And I will cast you off, together with the city,

*Ye are the burden*—The LXX., Syriac, Chaldee, and Vulgate, all seem to have read the words thus: אַתֶּם הַמִּשָּׁא, instead of אַתֶּם-מִה־מִּשָּׁא. The word מִשָּׁא is then applied in a somewhat different sense from what was intended in the question. “Ye are the burden;” that is, Ye are become an intolerable load to JEHOVAH, of which he will quickly discharge himself. The verb נָשָׂא signifies “to loosen” or “disengage one’s self” from any thing.

“אַתֶּם-מִה־מִּשָּׁא—*Υμεῖς ἐστε το λημμα. LXX. Vulg. legerunt, אַתֶּם הַמִּשָּׁא. Omnino rectè. Vide Isai. i. 14; Amos ii. 13; Deut. i. 12; Jer. xlv. 22. Sic olim divisit has voces Meibomius, teste Kenicotto, p. 518.*”—SECKER.

Verse 36. *For the burden of every man shall be his own word*—That is, Every man shall have most reason to regard his own word as hurtful and prejudicial to him. For the words of God were delivered with a salutary tendency to warn sinners of the danger of their situation, and to call them to repentance. Those, therefore, who make a right use of them will have no cause to complain. But those who despise and reject them, pervert that which should have been for their wealth into an occasion of falling.

Verse 39. *Therefore, behold, I will both take you up altogether*—It is obvious that according to the Hebrew idiom נָשָׂאתִי and נָשָׂא (or נָשָׂאתִי, as it is in twelve mss. and one edition) are the same verb repeated, with an allusion to “the burden” before spoken of, verse 33. Compare Hosca i. 6. נָשָׂאתִי

Which I gave to you and your fathers, from out of my presence.

- 40 And I will bring upon you an everlasting reproach,  
And a perpetual disgrace, which shall not be forgotten.

### CHAPTER XXV.\*

1 THE WORD WHICH CAME UNTO JEREMIAH CONCERNING ALL THE PEOPLE OF JUDAH, IN THE FOURTH YEAR OF JEHOIAKIM THE SON OF JOSIAH KING OF JUDAH (THE SAME WAS THE FIRST YEAR OF NEBUCHADREZZAR KING OF BABYLON)

2 WHICH Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,  
3 From the thirteenth year of Josiah son of Amon king of

is put for נשאתי, according to the form of the verbs quiescent in ה, which is often assumed by those quiescent in א.

“אחכם נשא—Λαμβανω υμας λεημματα. LXX. ‘Tollam vos portans,’ Vulg. Syr. Rectissime. Nam imitatur נשא aliquando formam ה.”—SECKER.

Verse 40. *And a perpetual disgrace*—Three mss. for וכלמית read וכלמת, as chapter xx. 11. The ancient Bodleian ms. N<sup>o</sup>. 1 is one of them. All the ancient versions render the word in the singular number.

CHAP. XXIV. is postponed in regard to the order of time.\*

CHAP. XXV. THIS chapter seems to come next in succession to chapters xxii., xxiii. It is dated in the fourth year of Jehoiakim, and most probably belonged to the earliest part of that year. For the defeat of the Egyptians at Carchemish, and the subsequent taking of Jerusalem, are both placed in the same year. But from verse 9 I think it may be concluded, that Nebuchadnezzar had but just entered upon his expedition, and had not yet carried into execution any of those designs for which God there says he would send and take him.

The prophet reproveth the Jews for their disregard of the divine calls to repentance. (Verses 1–7.) He foretelleth their subjugation, together with that of the neighbouring nations, to the king of Babylon for seventy years, and the fall of the Babylonish empire at that period. (Verses 8–14.) The same is foreshown under the symbol of the cup of God’s wrath, with which Jeremiah is sent, perhaps in a vision, unto all the nations, which are enumerated at large, to make them drink of it to their utter subversion. (Verses 15–29.) And the like prophecy is the third time repeated in a strain of sublime and poetic imagery. (Verses 30 to the end.)

Verse 1. *The same was the first year of Nebuchadnezzar king of Babylon*—That is, according to the Jewish mode of computing his reign from the time of his being associated with his father in the empire, before he set out

\* See note, page 166.

Judah even unto this day (this is the three and twentieth year) the word of JEHOVAH hath come unto me, and I have spoken unto you, rising early and speaking, but ye have not  
 4 hearkened: (Also JEHOVAH hath sent unto you all his servants the prophets, rising early and sending, but ye have not  
 5 hearkened nor inclined your ear to hear) saying, Return, I pray you, every one from his evil way, and from the wickedness of your doings, and dwell ye in the land, which JEHOVAH  
 6 gave to you and to your fathers for ever and ever. And go not after strange gods to serve them, and to worship them; and provoke me not to anger with the work of your hands;  
 7 and I will not hurt you. But ye have not hearkened unto me, saith JEHOVAH, on purpose to provoke me to anger with  
 8 the work of your hands, to your own hurt. Therefore thus  
 9 saith JEHOVAH of hosts; Because ye have not hearkened unto my words, behold, I am about to send, and will take all the families of the north, saith JEHOVAH, and Nebuchadrezzar king of Babylon my servant, and bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations.  
 10 And I will cause to cease from them the voice of joy, and the voice of mirth, the voice of the bridegroom, and the voice of the bride, the sound of milstones, and the light of a candle.

on his Syrian expedition. But the Babylonians do not reckon his reign to have begun till two years after, upon his father's death.

Verse 3. *Rising early*—For אשכים one ms., and another in the margin, read השכים; and eight mss. and two editions read השכם, as in the next verse; in the ancient Bodleian ms., N<sup>o</sup>. 1, the א is upon a rasure. There is no doubt but this may be reckoned among the instances where the א is substituted by mistake for ה. See note on chapter iv. 19.

Verse 7. *On purpose to provoke me*—For הכעסוני the Masora, with twenty-five mss. and three editions, reads הכעיסני, conformably to chapter vii. 18; xxxii. 29. למען expresses here the correspondency of the end to the means.

Verse 9. *And Nebuchadrezzar*—For נבוכדנצר two mss. read נבצר, which is most probably the right reading. In one ms. the נ is upon a rasure.

Verse 10. *The sound of milstones, and the light of a candle*—Mr. HARNER has an excellent observation on this place, which I cannot do better than present the reader with at large:—

“The time for grinding their corn is the morning; which consideration makes the prophet's selecting the noise of mill-stones, and the lighting up of candles, as circumstances belonging to inhabited places, appear in a view which no commentators, that I have examined, have taken any notice of.

- 11 And this whole land shall become a desolation, and an astonishment; and these nations shall serve the king of Babylon  
 12 seventy years. And it shall come to pass when seventy years

"I am indebted to Sir John Chardin's ms. for the knowledge of this fact. It informs us, that 'in the east they grind their corn at break of day; and that when one goes out in a morning, one hears every where the noise of the mill; and that it is the noise that often awakens people.'

"It has been commonly known that they bake every day; and that they usually grind their corn as they want it; but this passage informs us, that it is the first work done in a morning, as well as that this grinding of their mills makes a considerable noise, and attracts every ear; and as the lighting up of candles begins the evening, there is an agreeable contrast observable in these words: 'Moreover I will take from thee the voice of mirth and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of mill-stones, and the light of the candle. And their whole land shall be a desolation.' Gloomy shall be the silence of the morning, melancholy the shadows of the evening; no cheerful noise to animate the one, no enlivening ray to soften the gloom of the other. Desolation shall every where reign.

"A land may abound with habitations, and furnish an agreeable abode, where the voice of mirth is not heard—none of the songs, the music, and the dances of nuptial solemnities; but in the east, where no mill-stones are heard in the morning, no light seen in the evening, it must be a dreary, dismal solitude." Chapter iv. obs. 4. See also chapter iii. obs. 18.

Verse 11. *And an astonishment*—Seventeen mss., among which are several of the most ancient, and three editions read וילשמה, with the conjunction; which is also prefixed by the Syriac and Vulgate. The word is wholly omitted in the common editions of the LXX.; but the ms. Pachom. reads και ερημωσιν.

*And these nations shall serve the king of Babylon seventy years*—This period of the nations' servitude must be computed from the defeat of the Egyptians at Carchemish, in the same year that this prophecy was given, when Nebuchadnezzar reduced the neighbouring nations of Syria and Palestine, as well as Jerusalem, under his subjection. This was near two years before the heathen chronologers in general begin his reign, his father being still living. After his father's death Nebuchadnezzar, according to Ptolemy's canon, reigned forty-three years, Ilverodamus, or Evilmerodach, his son, two, Neriglissar four, and Nabonadius, supposed to be Belshazzar, the grandson of Nebuchadnezzar, seventeen; to which if we add two years of Darius the Mede, who is said (Dan. ix. 1) to have been made king over the realm of the Chaldeans, we shall find the nations to have continued all that time, nearly seventy years, in subjection, more or less, to the king of Babylon. But after the accession of Cyrus, who put an end to the Babylonish monarchy, the nations could serve the king of Babylon no longer, because there was no longer a king of Babylon to serve; for the kings of Persia were never called kings of Babylon; but Babylon became itself a subject and dependent province under a subordinate governor, and began from that instant to experience in some degree those divine visitations, which termi-



are accomplished, I will visit upon the king of Babylon, and upon his nation, saith JEHOVAH, their iniquity, and upon the

nated at length in what is so justly called, in the next verse, "perpetual desolations." See Bishop Lowth's note on Isaiah xiii. 19.

The same period is likewise precisely determined under a somewhat different view, chapter xxix. 10. Here God promises that "at the very time when seventy years were accomplished in Babylon, לְפִי מִלְאֵת לְבַבְל שְׁבָעִים שָׁנָה, he would visit his people, and perform his good word towards them, in causing them to return to their own place." He did so accordingly in the first year of Cyrus, king of Persia, exactly seventy years after the first carrying away of the people captives from Jerusalem to Babylon; when, as the sacred historian expressly testifies, (2 Chron. xxxvi. 22; Ezra i. 1,) "that the word of JEHOVAH by the mouth of Jeremiah might be accomplished, God stirred up the spirit of Cyrus king of Persia to issue a proclamation," permitting the Jews honourably to return; and in pursuance of that edict they did immediately return in great numbers to Jerusalem. Now there is no other passage in the writings of Jeremiah, besides those already cited, where any direct mention is made of a period of seventy years. It is evident therefore, that this same period of seventy years must be intended (Dan. ix. 2) "whereof the word of JEHOVAH," it is said, "came unto Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." I trust, therefore, that I have not been mistaken (as the Rev. Dr. Priestley, in the observations prefixed to his *Harmony of the Evangelists*, sect. 3, supposes me to be) in having, upon such good authority, fixed on the decree or proclamation of Cyrus, before-mentioned, for the point of coincidence, where the seventy years terminate, alluded to, Dan. ix. 24, and which the Doctor himself is pleased to allow to be the same with those spoken of at the beginning of the chapter, and from which the subsequent term of seventy-seven weeks must be reckoned to begin.\* I grant, indeed, that the prophet Zechariah (chapter i. 12) speaks of another term of seventy years, which, as the learned gentleman states, may have commenced somewhere about the last siege of Jerusalem, and been carried down as far as to the building of the temple, under Darius Hystaspes. During this term, too, no doubt, the marks of God's indignation may have subsisted, and actually did subsist, at Jerusalem, as falling in with those troublous times, or times of distress, marked by Daniel as belonging to his second period of seventy-seven weeks, in which he says the building of Jerusalem should, notwithstanding, go forward, and the city should continually improve in consideration and figure.† But that the seventy years of Zechariah were the same with those which had before been the subject of Jeremiah's predictions, cannot possibly be admitted consistently with those texts of scripture already referred to; nor indeed does Zechariah himself say any thing that necessarily leads to such a conclusion. In vain, therefore, is it to think of ascertaining by circumstances quite foreign to the purpose the dates which belong to Daniel's prophecy.

Verse 12. *His nation*—Our translators here render הַגִּי הַזֶּה "that

\* See my Dissertation on Daniel's Prophecy, chapter ix. verse 20 to the end.

† Ibid. p. 42.

- land of Chaldea, and I will make it perpetual desolations.
- 13 And I will bring upon that land all my words which I have spoken concerning it; all that is written in this book, which
- 14 Jeremiah hath prophesied concerning the nations. For of them, even of these, shall many nations and great kings exact service; and I will render to them according to their work, and according to the operation of their hands.
- 15 Surely thus said JEHOVAH the God of Israel unto me; Take the cup of the wine of this wrath from my hand, and tender

nation;" but the Syriac, "his people;" and I am myself inclined to look upon *ההוא* to be the substantive pronoun, used in the genitive case, from considering it in many other places, but particularly Gen. xvii. 14; Exod. xii. 15; Lev. vii. 20; &c.; where it seems in like manner to be governed of *הנפש*, and referred to some other antecedent, because the gender of *נפש* is determined, by the verb which follows, to be feminine; so that the proper translation in those places would be, "The soul of him," of the same who had been guilty of the transgression specified, "shall be cut off," &c.

*And I will make it*—For *אתו*, the LXX. render *αυτους*, and one ms. reads *אתם*. Another reads *אתה*.

Verse 13. *And I will bring upon that land*—*והבאותי*. The Masora here reads *והבאתי*, and so do thirty-three mss. and three editions. But this can hardly be deemed a various reading, it being only an abbreviated mode of writing *הבאותי* or *הביאותי*, which is the regular form of the verbs quiescent in the second radical. According to the remark in the last note but one, *היהא* should be referred to the word *בשדים*, which is the name of the country, as chapter l. 10; li. 24; not of the people; and *ארץ*, which is joined with it in the last verse, is used in the masculine gender, if *אתו* be the true reading. I take, therefore, the true construction of *הארץ היהא*, to be "the land of the same," that is, of Chaldea; although I have still rendered, "that land;" the sense being all one here, whichever way it is expressed.

*In this book, which Jeremiah hath prophesied concerning the nations*—Those prophecies are meant, which are to be found all together from chapter xlvi. to chapter li. inclusively; and which the LXX. have introduced in this place.

Verse 14. *For of them, even of these, shall many nations and great kings exact service*—The verb *עבד*, when *ב* is prefixed to the object, signifies to "exact," or "make use of the service of another." See chapters xxii. 13; xxvii. 7; xxx. 8; xxxiv. 9. It is probable the original reading here was *יעבדו*, and that the *ו* has been lost in that of the preceding word. The LXX. have wholly omitted this verse; but in one of the Greek versions, noticed in the Hexaplar, we find, *καταδουλεύουσιν γαρ αυτους*, which corresponds with *יעבדו-בם*.

Verse 15. *Take the cup of the wine of this wrath*—Those circumstances which constitute the good and evil of human life are often represented in scripture as the ingredients of a cup, which God, as master of a feast, mixes up, and distributes to the several guests, as he thinks fit. Hence, when our Saviour asks his disciples, James and John, whether they were

it to all the nations to drink, unto whom I shall send thee;  
 16 and let them drink, and stagger, and be out of their wits,  
 because of the sword which I am about to send among them;  
 17 (So I took the cup at the hand of JEHOVAH, and tendered it  
 to all the nations to drink, unto whom JEHOVAH had sent me;  
 18 To Jerusalem, and to the cities of Judah, and to the kings  
 thereof, and to the princes thereof, to make them a desolation,  
 and an astonishment, and a hissing, and a curse, as at this

able to drink of the cup which he was to drink of, he means, whether they had resolution and patience to undergo the like sufferings and afflictions, as his father had allotted for him. (Matt. xx. 22.) And in the like sense he prays, Matt. xxvi. 39, "O my Father, if it be possible, let this cup pass from me." Accordingly, by this image of "the cup of the wine of God's wrath," we are to understand those dreadful and afflictive judgments, which an incensed God was about to inflict on the objects of his displeasure. And Jeremiah the prophet, who announced them, is considered as acting the part of a cup-bearer, carrying the cup round to those who were appointed to drink of it; the effects of which were to appear in the intoxication, that is, the terror and astonishment, the confusion and desolation, that should prevail among them. See Bishop Lowth's note on Isaiah li. 21, and compare Rev. xiv. 10; xvi. 19.

*And tender it—to drink*—For יהשקיתה thirteen mss. read יהשקית, without the paragoric ה.

"This must be either a vision, or perhaps only a course of figurative expression, signifying that Jeremiah was to foretell, and did accordingly foretell, that these nations should drink of the cup of God's anger, just as he is said, chapter i. 10, to be set over nations, to root out, &c., when the meaning was only to foretell that they should be rooted out."—SECKER.

Verse 17. *So I took the cup, &c.*—It is not to be imagined that Jeremiah went round in person to all the nations and kings here enumerated; but either that he did so in a vision, or else that he actually did what is figuratively designed, that is, he publicly announced the judgments of God severally against them, as we find in the chapters mentioned in note on verse 13. Another thing to be observed is, that the words of JEHOVAH are broken off at the end of verse 16, and not resumed till the latter part of verse 26; where JEHOVAH again continues his directions thus: "And the king of Sheshach shall drink after them." All the intermediate part contains an account of Jeremiah's executing the divine commission, and is to be included within a parenthesis. It is most likely that this narrative was written either by the prophet himself, or dictated by him to Baruch, his amanuensis, after the destruction of Jerusalem, when a compilation was made of all his prophecies; which supposition will account for the words, כיום הזה, "as at this day," found at the close of the next verse.

"Verse 18. מלכיה—That is, 'successive kings.'"—SECKER.

*And to the princes thereof*—In Van der Hooght's edition the conjunction ו is omitted before את-שריה; but it is expressed in all the ancient versions, and in one hundred and seventeen mss. and twelve editions.

*And an astonishment, and a hissing*—Here again the conjunction is omitted

19 day : To Pharaoh king of Egypt, and to his servants, and to his princes, and to all his people, and to all the intermingled  
 20 people ; And to all the kings of the land of Uz, and to all the kings of the land of the Philistines, and to Ashkelon, and to  
 21 Gaza, and to Ekron, and to the remnant of Ashdod ; To  
 22 Edom, and to Moab, and to the children of Ammon ; And to all the kings of Tyre, and to all the kings of Sidon, and to the  
 23 kings of the region which is by the sea side ; And to Dedan,

before לשמה and לשרקה ; but five, perhaps six, mss. read it before לשמה, and five, perhaps seven, mss. and two editions, before לשרקה, or לשריקה. The LXX., Syriac, and Vulgate express it in both places.

*And a curse*—The LXX. and Syriac omit ולקללה. The LXX. also omit ביום הזה.

“ ביום הזה—This must have been written in, and not before, the captivity.”—SECKER.

Verse 19. *And to all the intermingled people*—These words I join with the preceding, and understand thereby all the foreigners resident in Egypt, who had, by intermarriages, formed connexions with the Egyptians. St. Jerome is of the same opinion. In Exodus xii. 38 we read of ערב, “a mixed multitude,” distinct from the children of Israel, that went up with them out of Egypt. And again, Nehemiah xiii. 3, it is evident that כל-עבר means all those that were not of the seed of Israel, but who had settled among them. See Ezekiel xxx. 5. Arabia, properly so called, is specified afterwards. (Verse 24.)

Verse 20. *The land of Uz*—This was the country of Job ; but, concerning its situation, different opinions are holden. It was most probably on the confines of Idumea, if not a part of it. The daughter of Edom is said to dwell in the land of Uz. (Lam. iv. 21.) Uz was the son of Nahor, Abraham’s brother. (Gen. xxii. 21.)

*The remnant of Ashdod*—Or Azotus, which had been very much ruined by two sieges, in which it was taken ; the one by Tartan, the Assyrian general mentioned, Isaiah xx. 1, the other by Psammitichus, king of Egypt, who retook it after the longest siege that had ever been known in those times. (HERODOT. lib. ii. cap. 157.) Let it be remembered, that by “kings” are meant only the sovereigns and civil rulers of a country, whatever were the form of government established in it. The prophecy respecting the Philistines is contained in chapter xlvii.

Verse 21. *To Edom*—The LXX, Syriac, and Vulgate, with seven mss., read the ו at the beginning of this verse. For the prophecies concerning Edom, Moab, and the Ammonites, see chapters xlviii.; xlix. 1, 7.

Verse 22. *The region which is by the sea side*—So the margin of our English Bible represents הארץ אשר בעבר הים. And that ארץ does not always signify “an island,” properly so called, see note on chapter ii. 10. בעבר signifies, “on the side” of a river, or of the sea ; see Joshua v. i., and note on chapter xxii. 20. I take the same district to be here meant as is called חוף הים, Ezekiel xxv. 16, and ארץ כפתור, chapter xlvii. 4. See note on this latter place.

Verse 23. *And to Dedan*—Forty-two mss., eight editions, and all the

and to Tema, and to Buz, and to all that have their coast  
 24 insulated; And to all the kings of Arabia, and to all the  
 kings of the mingled race of those that dwell in the desert;  
 25 And to all the kings of Zimri, and to all the kings of Elam,

ancient versions, express the conjunction  $\gamma$  at the beginning of this verse. Dedan was descended from Abraham, by Keturah. (Gen. xxv. 3.) It was probably he that founded the city Dedan; which, however, in process of time, seems to have been annexed to Edom. See chapter xlix. 8; Ezek. xxv. 13.

*Tema*—Tema was one of the sons of Ishmael; (Gen. xxv. 15;) and a city or district called after him was situate near the mountains which separate Arabia from Chaldea. (*Ancient Univ. Hist.* vol. vii. book 4, chap. 8, page 230, folio.)

*Buz*—Buz was the brother of Uz; (Gen. xxii. 21;) and settled, most probably, in his neighbourhood. Elihu, the most discreet of Job's friends, was a Buzite. (Job xxxii. 2.)

*And to all that have their coast insulated*—These I suppose to be the inhabitants of the peninsula of Arabia, especially those situate towards the bottom or narrow part of it. See note on chapter ix. 26.

Verse 24. *And to all the kings of Arabia*—The whole country to which we give the general name of "Arabia" seems to have been thrown, in scripture, into two great divisions, one of which is called properly עֲרַבָּה, *Arabah*, the other קֶדֶם, *Kedem*, according to their respective situations; *Arabah* signifying "the west," as *Kedem* does "the east." Each of these had their subdivisions; the first comprehending that which geographers have distinguished by the name of "Arabia Petraea," and also, perhaps, those parts along the western coast of the Red Sea, bordering upon Egypt, which I conceive to have been the residence of the Cushites; (note on chapter xiii. 23;) and the inhabitants of which are called Arabians to this day. The other part, called *Kedem* comprehended Arabia Felix and Arabia Deserta; the former of which the scriptures seem to have distinguished by the name of קְצוּצֵי-פֶאֶה, "those that have their coast insulated," mentioned in the preceding verse; and the latter, I suppose, are intended in this verse by the following words, הָעָרֶב הַשְּׂכָנִים בַּמִּדְבָּר, "the mingled race of those that dwell in the desert;" meaning such as inhabited the great desert country lying between Mesopotamia and Palestine. These may have been called הָעָרֶב, from the sense of the verb עָרַב, "to mix" or "mingle together," either from their manner of inhabiting the desert promiscuously and in common, without any fixed property or abode, but settling for a time where they found pasture, and then removing with their flocks to another place; (see STRABO, lib. xvi. page 747; PLIN. *Nat. Hist.* lib. vi. sect. 32;) or else, which I rather think, from their being made up of people of different descents; concerning whom see what will be said in a note on chapter xlix. 23.

Verse 25. *Zimri*—Zimran was one of the sons of Abraham, by Keturah; all of whom he sent away eastward of Canaan, to settle in the east country, or the land of Kedem. (Gen. xxv. 2, 6.) It is probable that the people of Zimri were the descendants of Zimran, and were the same that PLINY mentions, among the inhabitants of Arabia, by the name of "Zimareni." (*Nat. Hist.* lib. vi. sect. 32.)

"זִמְרִי—Συρος, Zappav. Quod et hodie Syr. habet."—SECKER.

26 and to all the kings of Media; And to all the kings of the north, those that are near, and those that are afar off, one with another, and to all the kingdoms of the earth, which are upon the face of the ground) and the king of Sheshach shall drink  
 27 after them. And thou shalt say unto them, Thus saith JEHOVAH of hosts, the God of Israel, Drink ye, and be drunken, and vomit, and fall so as not to rise again, before  
 28 the sword which I am about to send among you. And it shall be, in case they shall refuse to take the cup from thine hand to drink, that thou shalt say unto them, Thus saith JEHOVAH  
 29 of hosts, Ye shall surely drink. For behold upon the city

*Elam*—See the prophecy concerning Elam, chapter xlix. 34; and what will be said in the notes there.

*The kings of Media*—Whether the Medes made any opposition to the conquest of Elam by the king of Babylon, and were unsuccessful; or whether this relates to the disturbance occasioned by the Babylonian invasion of the frontiers of Media, as related in XENOPHON'S *Cyropædia*; (lib. ii;) or whether to any other calamity which befell that kingdom during their wars with the Babylonian monarchs, of which history has given no account, as far as I know; is uncertain.

Verse 26. *The kings of the north, those that are near, and those that are afar off*—By the kings of the north that were near, the kings of Syria are probably meant. See chapter xlix. 23. "Those that are afar off" may mean the Hyrcanians and Bactrians, who are reckoned, in XENOPHON'S *Cyropædia*, (lib. i.) among them that were subjected or oppressed by the king of Babylon; and perhaps others besides of the neighbouring nations that were compelled to submit to the Babylonian yoke. All these lay to the north of Judea, and at a great distance.

*All the kingdoms of the earth, which are upon the face of the ground*—This must be understood with a limitation to that part of the continent which the Jews had any correspondence or acquaintance with; just as *Παρά η οίκουμένη* stands for the whole Roman empire, Luke ii. 1. The ambition of a prince like Nebuchadnezzar, who aimed at universal monarchy, could not help occasioning great distress and confusion, both among those who felt, and among those who dreaded, the power of his arms.

*And the king of Sheshach shall drink after them*—Here the speech of JEHOVAH is resumed, which was broken off at the end of verse 16. That "Sheshach" means Babylon, appears clearly from chapter li. 41; but among the reasons that have been assigned for this name, I have met with none that I think satisfactory. ששך signifies "to subside and sink down;" hence, ששך may signify, "that which subsides and sinks down;" and may, perhaps, allude to the low situation of Babylon, which did not derive its strength from being built, like many other great cities, upon the heights of a rock, but stood upon a large flat or plain, cowering, as it were, amidst the waters that surrounded it, and by which it was rendered, in some parts, inaccessible to an enemy. Accordingly, she is said, chapter li. 13, to "dwell upon many waters."

which is called by my name I begin to bring evil; and shall ye go altogether unpunished? Ye shall not go unpunished; for a sword am I about to call for against all the inhabitants of the earth, saith JEHOVAH of hosts.

- 30 THOU shalt also prophesy unto them all these words, and shalt say unto them,

JEHOVAH from on high shall roar,  
And from his holy habitation shall he utter his voice;  
He shall roar aloud against his resting place,  
A shout like that of the vintagers shall he give  
Against all the inhabitants of the earth.

- 31 A tumult hath reached unto the extremity of the earth;  
Because JEHOVAH hath a controversy with the nations,  
He hath entered into judgment with the whole race of the wicked,

Delivering them up unto the sword, saith JEHOVAH.

- 32 Thus saith JEHOVAH of hosts;  
Behold, evil is going forth from nation to nation,  
And a great whirlwind shall be raised from the extreme quarters of the earth:

- 33 And the slain of JEHOVAH in that day shall be  
From the one end of the earth even unto the other end of the earth:

They shall not be lamented, nor gathered, nor buried,  
For dung shall they be upon the surface of the ground.

- 34 Wail, O ye shepherds, and cry,  
And roll yourselves *in ashes*, O ye chief of the flock;  
Because your days for slaughter, and your dispersions, are accomplished;  
And ye shall fall like a precious vessel.

Verse 30. *Against all the inhabitants of the earth*—Two MSS., both of them respectable ones, for אל read על.

Verse 31. *The whole race of the wicked*—כל-בשר of itself is sometimes put for “all mankind;” but, Job xii. 10, we read כל-בשר איש, “all flesh of man,” that is, “the whole race of man;” and in like manner I conceive הרשעים should be joined with כל-בשר, and the whole rendered together, “the whole race of the wicked.”

Verse 34. *And roll yourselves in ashes*—באפר must here be understood as it is expressed, chapter vi. 26; Ezekiel xxvii. 30.

*And ye shall fall like a precious vessel*—That is, Ye who are esteemed above the common rank shall undergo the fate of a precious vessel, made

- 35 And the means of flight shall be cut off from the shepherds,  
And of escape from the chief of the flock.
- 36 A voice of crying of the shepherds,  
And of wailing of the chief of the flock,  
Because JEHOVAH hath laid their pasture waste !
- 37 Also the peaceful folds are destroyed  
By means of the fierce wrath of JEHOVAH.
- 38 He hath quitted, like a lion, his covert ;  
Surely their land is become a desolation,  
By means of the fierceness of the oppressor,  
And by means of the fierceness of his wrath.

## CHAPTER XXVI.

1 IN THE BEGINNING OF THE REIGN OF JEHOIAKIM THE SON OF JOSIAH KING OF JUDAH CAME THIS WORD FROM JEHOVAH, SAYING,

2 THUS SAITH JEHOVAH, Stand in the court of the house of

of a crystal or gem, which, being let fall, is shattered to pieces ; its original value being no security against such disasters. I cannot, however, help thinking, that possibly for חמרה, the original reading may have been חמרה, "of clay" or "earth." To be "dashed in pieces like a potter's vessel" denotes irreparable ruin. (Psalm ii. 9.)

"כבלי—Ως κατοι, LXX. ; *quasi legissent* כבלי, *quod cum sequentibus* [nec non et cum præcedentibus, B. B.] *optimè convenit.*"—SECKER.

Verse 38. *By means of the fierceness of the oppressor*—Ten MSS. and one ancient edition, with the LXX. and Chaldee, for חרון, read חרב. The Syriac seems to have read חרון יהוה, instead of חרון היונה. But the reading of the text at present seems preferable ; for if היונה, "the oppressor," be referred to "the lion," which JEHOVAH is compared to, then חרון, I conceive, will be much more suitable than חרב.

CHAP. XXVI. THE preceding chapter is dated in the fourth year of the reign of Jehoiakim, but ascribed, with probability, to the early part of that year. This chapter is dated in the beginning of the same reign. Hence it has been concluded, that this must have preceded the former in order of time. But the conclusion will not hold, if we consider that, chap. xxviii. 1, the beginning of Zedekiah's reign is expressly declared to mean the fourth year and the fifth month. The same, therefore, may be the case here, and may thus be accounted for : In a reign which lasted eleven years, as did both Jehoiakim's and Zedekiah's, the word ראשית, "the beginning" or "early part," need not be restrained to the first year of it ; but, supposing the whole divided into three equal parts, a beginning, a middle, and an end, the first of these may comprehend and denote the three first years, and some part of the fourth also. This chapter therefore may, on such a supposition, be allowed to stand next to the foregoing one.



- JEHOVAH, and speak unto all the cities of Judah, those that come to worship in the house of JEHOVAH, all the words which I have charged thee to speak unto them; abate not a word
- 3 if peradventure they will hearken, and turn every one from his evil way: that I may repent me of the evil which I purpose to do unto them, because of the evil of their doings.
- 4 And thou shalt say unto them, Thus saith JEHOVAH; If ye will not hearken unto me to walk in my law, which I have set
- 5 before you, to hearken unto the words of my servants the prophets, whom I send unto you, rising up early and sending,
- 6 even as ye have not hearkened: then will I make this house like Shiloh, and this city will I make a curse among all nations of the earth.
- 7 And the priests, and the prophets, and all the people heard Jeremiah speaking these words in the house of JEHOVAH.

Jeremiah is directed to foretell the destruction of the temple and city of Jerusalem, without a speedy repentance and reformation. (Verses 1-6.) On this account he is apprehended and accused, before the council, of a capital offence; he enters upon his defence, and is acquitted; his advocates urging the precedent of Micah in the reign of Hezekiah. (Verses 7-19.) But from a contrary precedent it appears his life would have been in great danger, had he not met with a powerful protector.

“Verse 2. *Fortè pro ערי legendum שרי*.”—SECKER.

Unto all the cities of Judah—Here it is evident that ערי, “cities,” are put for their inhabitants; and we may conjecture from hence that this transaction passed at one of the great festivals, when the people of Judah were assembled out of all their cities to worship at Jerusalem.

Verse 5. *Rising up early*—Thirteen MSS. and the oldest edition of the Hebrew Bible read השכם without the ו prefixed; nor does the conjunction appear in the LXX., Chaldee, or Vulgate versions.

*Even as ye have not hearkened*—The particle ו is thus used, 1 Sam. xii. 15; Job v. 7, &c.

Verse 6. *Like Shiloh*—See chapter vii. 12, 14.

*This city*—Instead of הוצאתה, the Masoretes read הוצאת, which is the reading also of thirty-five MSS., some of them the most ancient, and three editions.

Verse 7. *The prophets*—The prophets, as is manifest from many passages in scripture, were an order of men among the Jews devoted to sacred literature, and qualified, by their attainments in religious knowledge, to advise and instruct the people, who came to consult them in cases of doubt and difficulty. They appear to have been trained in seminaries and schools, under the direction of some prophet eminent for wisdom and piety; as those mentioned, 1 Sam. xix. 20, were under Samuel; and those, 2 Kings ii. 3; vi. 1, under Elijah and Elisha. That they were numerous, appears from this circumstance; that when Jezebel slew all the prophets of JEHOVAH whom she could meet with, Obadiah hid an hundred of them, and

- 8 And it came to pass, when Jeremiah had done speaking all that JEHOVAH had commanded him to speak to all the people, that the priests, and the prophets, and all the people  
 9 apprehended him, saying, 'Thou shalt surely die. Wherefore hast thou prophesied in the name of JEHOVAH, saying, 'This house shall be like Shiloh, and this city shall be made desolate without an inhabitant? And all the people were assembled together against Jeremiah in the house of JEHOVAH.  
 10 When the princes of Judah heard these things, they went up from the king's house to the house of JEHOVAH, and sat in  
 11 the entrance of the new gate of the house of JEHOVAH. Then

saved their lives. (1 Kings xviii. 4.) And afterwards there appeared no less than four hundred of them prophesying in that character before Ahab and Jehoshaphat. (1 Kings xxii. 6.) It is not to be supposed that these were, all of them, or at all times, divinely inspired, but ordinarily gave their advice as men versed in the law and in the other scriptures. Sometimes, however, they were enabled to answer those that consulted them, by immediate revelation from God. And out of this body God generally, perhaps, chose those whom he sent as his ambassadors and messengers extraordinary, to notify the designs of his providence, and to warn his people to repent and turn from the ways which displeased him. I say generally, but not always; for Amos expressly says of himself, that he was "neither a prophet," meaning by profession, "nor a prophet's son," one bred up in the schools of the prophets; but an illiterate herdman, when JEHOVAH sent him to prophesy unto Israel. (Amos vii. 14.) But neither did the sacredness of their character secure them from bearing a part in the general corruption of the times; on the contrary, Jeremiah in particular complains bitterly of them for having prostituted themselves to the worst of purposes, deceiving the people by false pretences, and being greatly instrumental in promoting the cause of impiety and wickedness. See chapter v. 31; xiv. 13, 14; xxiii. 14, &c.; xxviii. 15; xxix. 8, 9, &c. &c. See also Ezekiel xiii. 2, &c.; Micah iii. 5, 11; Zeph. iii. 4. After the total cessation of prophecy, the scribes, who are often mentioned in the gospels, seem to have stepped into the place of the prophets; and, by their acquired skill in the sacred writings, without any claim to supernatural gifts, to have taught the people, and instructed them in all matters of religious concernment. See Mat. xxiii. 2, 3.

Verse 9. *Hast thou prophesied*—For נבִּית, fifteen mss. and two editions read נבִּאת, which is indeed the regular form; but, as was observed in note on chapter xxiii. 39, the verbs quiescent in א, the third radical, often assume the form of those quiescent in ה.

Verse 10. *The princes of Judah*—This was no doubt the great court of the Sanhedrim, first instituted, Num. xi. 16, and revived by Jehoshaphat, 2 Chron. xix. 8. Before this court we find Baruch afterwards brought to read the roll. (Chapter xxxvi. 12, &c.)

*Gate of the house of JEHOVAH*—Twenty, perhaps twenty-one, mss. and

spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die: because he hath prophesied concerning this city according as ye have  
 12 heard with your ears. Then spake Jeremiah unto all the princes and to all the people, saying, JEHOVAH hath sent me to prophesy concerning this house and concerning this city all  
 13 the words which ye have heard. But now amend ye your ways and your doings, and hearken unto the voice of JEHOVAH your God; and JEHOVAH will repent him of the evil  
 14 which he hath denounced against you. And as for me, behold, I am in your power; do to me as it is good and right  
 15 in your eyes. Only know assuredly, that if ye put me to death, surely ye shall bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth JEHOVAH hath sent me unto you, to speak all these  
 16 words in your ears. Then said the princes and all the people unto the priests and to the prophets, This man is not worthy to die; for he hath spoken to us in the name of JEHOVAH our  
 17 God. Certain also of the elders of the land rose up and spake to all the assembly of the people, saying, Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith JEHOVAH of hosts, Sion shall be plowed up as a field, and Jerusalem shall become heaps, and the mountain of the house shall be like the heights of the forest. Did Hezekiah king of Judah, and  
 18 all Judah, proceed to put him to death? Did he not fear JEHOVAH, and intreat the favour of JEHOVAH, so that JEHOVAH repented him of the evil which he had pronounced against them? But we are doing great mischief to ourselves.  
 19  
 20 But there was also a man that prophesied in the name of

---

one edition read, שער בית יהוה; and the Syriac, Chaldee, Arabic, and Vulgate render conformably to this reading.

Verse 12. *Unto all the princes, and to all the people*—כל is omitted before השרים in four mss., and in the version of the LXX. We may observe that this verse, compared with verses 16, 17, seems to savour strongly of a democratical form of government; as if the people in general were appealed to, and had a voice in judicial proceedings.

Verse 18. *Micah*—For מִיכָיָה, the Masoretes, with twenty-nine mss. and four editions, read מִיכָה, conformably to Micah i. 1. There is another similar mistake in this verse in the word יִירוּשָׁלַם, which in one hundred and two, perhaps in one hundred and five, mss. and two editions is written יִירוּשָׁלַם.

*Sion shall be plowed, &c.*—See Micah iii. 12.

Verse 20. *But there was also a man, &c.*—There are three different

JEHOVAH, Urijah the son of Shemaiah of Kirjath-jearim ; and he prophesied against this city and against this land  
 21 according to all the words of Jeremiah. And when Jehoiakim the king, and all his great men, and all the princes, heard his words, then the king sought to put him to death : but Urijah heard and was afraid, and fled and went into Egypt.  
 22 But Jehoiakim the king sent adversaries, Elnathan the son of

opinions respecting the words that follow. The first ascribes them to an opposite party, who, by a contrary precedent to the foregoing, urged the condemnation of Jeremiah. But against this it is objected, that such a transition in the speakers would have had some mark of distinction prefixed. Others suppose that this instance was adduced by the same persons as the former, and with intent to mark the different consequences that had ensued ; but that they forbore to draw their inference at large, partly out of a decent respect to the reigning prince, who was chiefly concerned in the transaction ; and partly because all their hearers were of themselves sufficiently sensible of the present calamitous state of the kingdom. But this implies a more refined system of manners than was consistent with the practice of the times ; besides that the nation was not at that season in circumstances singularly calamitous, whatever might be the case soon after. But the least exceptionable opinion seems to be, that the elders concluded their speeches, verse 19 ; and that the writer of the narrative goes on to observe in his own person, that, notwithstanding the precedent of Micah, there had been a later precedent in the present reign, which might have operated very unfavourably to the cause of Jeremiah, but for the influence and authority of Ahikam, the son of Shaphan, which was exerted to save him.

“ Here I suppose the prophet speaks again.”—SECKER.

Verse 21. *And was afraid*—For ירא thirty-three mss. and five editions read יריא ; which is more right.

Verse 22. *Adversaries*—It is scarcely probable that מִצְרִים should here signify “ Egypt,” as אֱל־מִצְרִים follows immediately after, and the tautology would be intolerable. But either מִצְרִים may be the participle in Hiphil, and signify “ distressers,” or, perhaps, the מ may have been repeated from the end of the preceding word, and we should read אֲנָשִׁים צָרִים, “ adversaries,” instead of אֲנָשִׁים מִצְרִים. This is certainly as common a ground of mistake in transcribers as any that occurs, and the pleonasm of the word אֲנָשִׁים is a well-known Hebrew idiom. So אֲנָשִׁים אֶחָיו signifies “ brethren,” Genesis xiii. 8. By “ distressers,” or “ adversaries,” words of nearly the same import, may probably be understood persons whose business it was, by crimination and solicitation, to prevail upon the governors of Egypt to give up the man who had fled for refuge into their territories. For it is hardly to be supposed, that Jehoiakim would have dared to send a party of men into the dominions of a powerful neighbour, to seize, by force, one that had put himself under the protection of a foreign state ; nor would the Egyptians have put up with the insult. But as the king of Egypt was in friendship with Jehoiakim, he may have been prevailed on by the press-

- 23 Achbor, and certain men with him, into Egypt: and they brought Urijah forth out of Egypt, and brought him to king Jehoiakim, who slew him with the sword, and cast his dead body into the buryingplaces of the children of the people.
- 24 Howbeit the hand of Ahikam the son of Shaphan was with Jeremiah, that he should not be delivered into the hand of the people to put him to death.

## CHAPTER XXXV.\*

1 THE WORD WHICH CAME UNTO JEREMIAH FROM JEHOVAH IN THE DAYS OF JEHOIAKIM THE SON OF JOSIAH KING OF JUDAH, SAYING,

ing importunity of his agents to suffer them to carry off the obnoxious fugitive.

Verse 23. *And cast his dead body into the buryingplaces of the children of the people*—By “the children of the people” are meant the populace of the lowest order, who were buried in a public cemetery, having no distinct sepulchre to themselves, as all persons of rank and character, and especially of so honourable an order as that of the prophets, used to have. But the king’s design was to brand his memory, as far as he could, by such an ignominious treatment of his remains. Maillet, speaking of the Egyptian repositories of the dead, says, that while some “were enclosed in chests, and placed in niches,” others “were put into those tombs without any embalming at all, or such a slight one, that there remains nothing of them in the linen in which they were wrapped but their bones, and those half rotten. It is probable,” continues he, “that each considerable family had one of these burial-places to themselves; that the niches were designed for the bodies of the heads of the family; and that those of their domestics and slaves had no other care taken of them than the laying them on the ground after having been embalmed, and even without that; which, without doubt, was also all that was done even to the heads of families of less distinction.” See HARMER’S *Observations*, chap. vi. obs. 59. Should we now suppose,—and the supposition is not improbable,—that the prophets had an appropriated burying-place of their own; the excluding of Urijah from it, and burying of him promiscuously among the common herd, could be regarded, in those days, in no better light than the burying of a person now in the highway would be.

CHAP. XXXV. ALL the intermediate prophecies from chapter xxvi., according to the Hebrew arrangement, belong clearly to the reign of Zedekiah; and, consequently, are posterior to this chapter and the next, which are dated in the reign of Jehoiakim, together with chapter xlv., which is closely connected with the latter of these two chapters. The Rechabites appear to have retired within the walls of Jerusalem upon the hostile approach of Nebuchadnezzar and his army in the fourth year of Jehoiakim. Calmet, indeed, supposes that it was not till the latter end of

\* See note, page 166.

- 2 Go unto the house of the Rechabites, and speak unto them, and bring them into the house of JEHOVAH, into one of the

Jehoiakim's reign that the Rechabites were driven into the city for shelter; grounding his opinion upon its being said, verse 11, that they entered it "for fear of the army of the Chaldeans, and for fear of the army of the Syrians," and comparing this with 2 Kings xxiv. 2, where "JEHOVAH" is said to have "sent bands of Chaldees, and of Syrians, &c. against Judah to destroy it." But this reasoning will not hold; for, first, Nebuchadnezzar might have been, and most probably was, joined by the Syrians in his first expedition against Jerusalem, after the defeat of the Egyptians at Carchemish, which brought on the submission of all Syria. And, secondly, Nebuchadnezzar does not appear to have come in person a second time till after Jehoiakim was at least taken prisoner, and his generals had closely invested Jerusalem. See note on chapter xxii. 19. But, further, the title of Psalm lxx., according to the LXX., speaks of the sons of Jonadab as among the first that were carried into captivity. Now the first captivity was in the fourth year of Jehoiakim, when Daniel and his companions, with several others, were transported to Babylon. If any stress, then, is to be laid upon this title, the date of this prophecy is decided. I pretend not, indeed, to say of what authority the titles in general are; nor is this recognised in the Hebrew copies. But its being found in all the copies of the LXX., affords reason to conclude, that there was such a tradition, at least, concerning the sons of Jonadab, when this version of the Psalms was made.

Jeremiah is sent unto the Rechabites upon their coming to Jerusalem, and for a trial of their obedience offers them wine to drink. They refuse it, and object the express prohibition of their father. (Verses 1-11.) The Jews are hereupon upbraided with their disobedience to the divine commands, and menaced with vengeance. (Verses 12-17.) A blessing is promised to the Rechabites for their dutiful behaviour. (Verses 18, 19.)

Verse 2. *The house of the Rechabites*—The Rechabites, as may be collected from verse 7, were not of the children of Israel, but strangers of another race that dwelt among them. From 1 Chron. ii. 55, they appear to have been Kenites, a people originally settled in that part of Arabia Petraea, which was called the land of Midian; and most probably the descendants of Jethro, the father-in-law of Moses, or of Hobab, (whom some look upon to have been Jethro's son, others, Jethro himself,) who is called "a Kenite," and said to have severed himself from the rest of his countrymen, and to have dwelt among the people of Israel. Compare Numb. x. 29-32 with Judges i. 16; iv. 11. At what time Rechab lived, who gave his name to the family, is not certain, nor whether he was the immediate father or the remote ancestor of Jonadab; for the word "son" often denotes nothing more than "a lineal descendant." But it is most likely, that the Jonadab here spoken of, as having dictated a rule of living to the Rechabites, was the same person of whom mention is made, 2 Kings x. 15. For that this latter was a man of considerable eminence, is manifest from the respect shown him by Jehu; and his being taken along with him by that prince to witness his zeal for the honour of the true God, shows him to have been a man of right and religious principles. The institutions he left with his

3 chambers, and give them wine to drink. Then I took Jaazaniah the son of Jeremiah, the son of Habatziniah, and his brethren, and all his sons, and the whole house of the Rechabites. And I brought them into the house of JEHOVAH, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, the 5 keeper of the door. And I set before the sons of the house of the Rechabites pots full of wine and cups; and I said unto 6 them, Drink ye wine. But they said, We will not drink wine: for Jonadab the son of Rechab our father charged us, saying, Ye shall not drink wine, ye, nor your sons for ever: 7 Neither shall ye build house, nor sow seed, nor plant vineyard,

posterity bespeak a principal concern for the purity of their morals, which he might rightly suppose would be less liable to be corrupted, whilst they adhered to the simplicity of their ancient usages, than if they adopted the refinements of modern luxury. He, therefore, enjoined them not only to abstain from the use of wine, but to live, as the patriarchs did of old, and as many of their countrymen, the Scenite Arabs, continue to do at this day, without any fixed habitations or possessions, far from the society of cities, in the open country, feeding their flocks, and maintaining themselves by the produce of them.

“The Rechabites descended from the Kenites, who inhabited the same country that the Nabathæans did afterward, of whom DIODOR. SICULUS (lib. xix. page 722, edit. Rhodoman.) says, *Νομος δ' ἐστὶν αὐτοῖς, μὴτε σιτον σπείρειν, μὴτε φυτεύειν μηδὲν φυτὸν καρποφόρον, μὴτε οἶνον χρῆσθαι, μὴτε οἰκίαν παρασκευάζειν. χρωμαὶ δὲ τῷ νόμῳ τούτῳ, διαλαμβάνοντες τοὺς ταῦτα κτώμενους ἀναγκαζεσθαι ραδίως ὑπὸ τῶν δυνατῶν ἐνεκα τῆς τούτων χρείας ποιεῖν τὸ προσταττομένον.* Ammian. Marcellin. says much the same things of the Saracens, excepting their not building houses.”—SECKER.

Verse 4. *A man of God*—This name usually imports “a prophet,” one who had been employed upon a divine commission; nor do I ever find it used in any other sense. Otherwise I might have been induced to think, that it here denoted an officer in waiting upon the magistrates or rulers, (so *הַאֲלֹהִים* is sometimes used, as also *אֲנָשִׁים*, for those in attendance upon a great man’s person; see 1 Kings x. 8;) and entitled to a chamber in the temple in right of his office; his chamber being said to be next to that in which the princes, or Sanhedrim, used to assemble.

Verse 6. *But they said*—One MS. of note and antiquity adds *לִּי*, “unto me.”

Mr. Harmer, from some circumstances which he relates concerning the Bedouins of Egypt, conjectures, that some misunderstandings had arisen between the Rechabites and the children of Israel, on account of the former having taken upon them to sow lands in the country of the latter; and that these being chiefly owing to wine, Jonadab, who was then the Sheek, or head of the family, solemnly charged them for the future never to drink

- nor have any : but ye shall dwell in tents all your days, that ye may live many days in the land where ye are strangers.
- 8 And we have obeyed the voice of Jonadab the son of Rechab our father in all that he charged us, so as not to drink wine all our days, we, our wives, our sons, and our daughters ;
- 9 nor to build houses for us to dwell in ; neither have we vine-
- 10 yard nor field, nor seed : but we have dwelt in tents, and obeyed and done according to all that Jonadab our father com-
- 11 manded us. But it came to pass, when Nebuchadrezzar king of Babylon was coming up against the land, that we said, Come, and let us enter into Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians ; and let us dwell in Jerusalem.
- 12 Then came the word of JEHOVAH to Jeremiah, saying,
- 13 Thus saith JEHOVAH of hosts, the God of Israel ; Go and say unto the men of Judah, and to the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words ? saith
- 14 JEHOVAH. The words of Jonadab the son of Rechab, which he gave in charge to his sons not to drink wine, have been punctually performed ; for they have drunk no wine unto this day, but have obeyed the commandment of their father : I also have spoken unto you, rising up early and speaking, but ye

---

wine, which had been the immediate cause of the feud, nor to attempt to sow any lands, which had been the remote cause of it ; but to content themselves with feeding their flocks in the common pastures, so as to give no umbrage to the people among whom they dwelt. (Chapter ii. obs. 4.) And this conjecture, it must be owned, is much favoured by the motive assigned, verse 7, “that ye may live many days in the land where ye be strangers.” As if, on supposition of a contrary behaviour, there was some reason to fear lest they might be driven out of it.

“Verse 7. The noblest of the Arabians dwell always in tents. PIETRO DELL VALLE, *Lett.* 5 Aug. 1625. sect. 4.”—SECKER.

Verse 14. *The words of Jonadab have been punctually performed*—There is no doubt but this is the sense of the words here made use of. There is, however, a peculiarity in the construction that deserves notice. Two anomalies are generally supposed, the nominative case with a preposition before it, אֶת־דָּבָרִי; and the singular verb הִוָּקֵם in agreement with a plural subject. But I much question whether this is the case ; and I submit whether it is not more probable, that the idiom consists in the passive verb being used in the third person singular impersonally, with an accusative after it, according to the construction of the active verb. “It hath been performed,” or “There hath been a performance of (or, according to) the words of Jonadab.” Other passages of the like form may be accounted for in the same manner. See chapter xxxvi. 32.



15 have not hearkened unto me. And I have sent unto you all my servants the prophets, rising up early and sending, saying, Return, I pray you, every one from his evil way, and amend your doings, and go not after strange gods to serve them; and dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto  
 16 me. Because the sons of Jonadab the son of Rechab have fulfilled the commandment of their father, which he commanded  
 17 them, but this people hath not hearkened unto me: Therefore thus saith JEHOVAH, the God of hosts, the God of Israel; Behold, I am about to bring upon Judah, and upon all the inhabitants of Jerusalem, all the evil which I have denounced against them; because I have spoken unto them, and they have not hearkened; and I have called unto them, and they have not answered.

18 And unto the house of the Rechabites said Jeremiah; Thus saith JEHOVAH of hosts, the God of Israel; Because ye have hearkened unto the commandment of Jonadab your father, and have observed all his directions, and have done according  
 19 to all that he hath charged you; Therefore thus saith JEHOVAH of hosts, the God of Israel, There shall be no failure of one in the line of Jonadab the son of Rechab, standing before me continually.

Verse 19. *There shall be no failure of one in the line of Jonadab, &c.*—The meaning of this promise in its full extent seems to be, not only that the race of Jonadab should never fail or be extinct, but that some of the family should ever be found among the worshippers of the true God. For to stand in the presence of a prince implies an attendance, in some degree, upon his person and service. So the queen of Sheba, speaking of Solomon's court, says, "Happy are thy men, happy are these thy servants, which stand continually before thee." (1 Kings x. 8.) And, therefore, to "stand before God" must denote, at least, the privilege of treading his courts, and of worshipping him among the train of his chosen servants and followers. Some have carried the matter still further, and have supposed that in virtue of this promise the Rechabites were admitted to bear a part in the temple-service; and this opinion seems to have dictated the Vulgate translation of 1 Chron. ii. 55: *Cognationes quoque scribarum habitantium in Jabes, canentes, atque resonantes, et in tabernaculis commorantes. Hi sunt Cinæi, qui venerunt de calore patris domus Rechab.* But besides that there is no other authority for believing that the Levites were set aside from the functions of singers and porters, which belonged exclusively to them, and which in this translation seems to be given to the Kenites, I am of opinion that not only these words, *תריעתים שמיעתים שיכתיים*, are the proper names

## CHAPTER XXXVI.

1 AND IT CAME TO PASS IN THE FOURTH YEAR OF JEHOIAKIM THE SON OF JOSIAH KING OF JUDAH, THAT THIS WORD CAME UNTO JEREMIAH FROM JEHOVAH, SAYING,

2 TAKE thee a roll of a book, and write upon it all the words which I have spoken unto thee concerning Israel, and concerning Judah, and concerning all the nations, from the day that I began to speak unto thee, from the days of Josiah,

of distinct families, but that the same is the case of סופרים also, which should be rendered "Sopharites" instead of "scribes;" and that the text does not represent them as Rechabites, but as collateral branches descended from Hemath, a common ancestor of those families, and of the house of Rechab. So that the verse may properly be translated thus: "Also the families of Sopharites dwelling in Jabetz, Tirhathites, Shimeathites, Suchathites: These were Kenites, descended from Hemath, an ancestor of the house of Rechab." Should Jabetz have been a city built by an eminent man of that name, mentioned, 1 Chron. iv. 9, (which Kimchi not unreasonably supposes,) this would be another circumstance to distinguish these people from the Rechabites: For it is most natural to conclude, that the Rechabites, who had already found their obedience to their father's commands turn out so much to their honour and advantage, would not have departed from it in this article of dwelling in tents without an apparent necessity.

CHAP. XXXVI. By divine appointment Jeremiah causeth Baruch to write all his preceding prophecies on a roll, and to read them to the people on a fast-day. (Verses 1-10.) The princes are informed of it, and send for Baruch, who readeth the roll before them; at the contents of which they are greatly alarmed, and advise Jeremiah and Baruch to hide themselves. (Verses 11-19.) They acquaint the king, who sendeth for the roll; and, having heard a part of it read, he cutteth it in pieces and burneth it. (Verses 20-26.) Jeremiah is commanded to write it anew, and to denounce the judgments of God against king Jehoiakim. (Verses 27-31.) Baruch writeth a new copy, with additions. (Verse 32.)

It was the opinion of both Archbishop Usher and Dean Prideaux, that the roll was twice read by Baruch in the temple; and that the first reading was on the tenth day of the seventh month, being the great day of atonement, in the fourth year of king Jehoiakim. But this, I am persuaded, is a mistake; and the reasons urged by the latter of those two learned men, in support of his hypothesis, are by no means satisfactory and conclusive: He says that "the reading of the roll in the temple is twice related in this chapter;" and that, "in the first relation, it is said to be done in the fourth year of Jehoiakim, and in the second relation it is said to be done in the fifth; which plainly denotes different times." (*Connexion of Old and New*

3 even unto this day. Peradventure the house of Judah may hear all the evil which I purpose to do unto them, so as to return every one from his evil way, and I may forgive their

*Testament*, part i. book 1.) The conclusion is unquestionable, if the premises were but just; but no such double relation do I see in fact, nor is it any where asserted, in this chapter, that the roll was read in Jehoiakim's fourth year. It is said, indeed, (verse 1,) that the word of JEHOVAH came to Jeremiah in the fourth year of Jehoiakim, but not at what time of the year; and we may allow, too, that Baruch received his instructions from Jeremiah immediately, concerning both the writing and the reading of the roll. With respect to the latter, his instructions were, that he should read the roll on a fast-day, when the people of Jerusalem, and out of all the cities of Judah, were assembled in the house of JEHOVAH. But it is presumed only, and not with much probability neither, that the fast-day intended was the tenth day of the seventh month, which, in the Old Testament, is known only by the name of "the day of atonement;" and had it been designed under another name here, it would, methinks, at least, have been distinguished by prefixing the article הַ, as בְּיוֹם הַצֹּם, "on the day of the fast;" in like manner as in the New Testament, where it is supposed to be spoken of, Acts xxvii. 9, it is stiled *ἡ νηστεία*, "the fast," by way of eminence, it being the only one enjoined the Jews by divine authority. It is, however, simply said here, בְּיוֹם צֹם, "on a fast-day," which would suit any day that the people should agree among themselves to observe as such. Accordingly, after its being said in general terms, (verse 8,) that Baruch did as Jeremiah commanded, in regard to reading the roll in the temple, the ninth and tenth verses proceed to specify the particular circumstances of time and place; namely, that it was in the ninth month of the fifth year of king Jehoiakim, on a fast-day, which all the people of Jerusalem, and of all the cities of Judah, had appointed, and were met to observe, on account, as it is believed, of the city having been taken by Nebuchadnezzar, on that very day in the preceding year; and in a certain chamber belonging to the house of JEHOVAH, distinctly described, most probably, from the window or balcony of it that looked into the higher court, where the people were gathered together in crowds below; that Baruch read in their hearing the words which Jeremiah had dictated to him. Here, then, is but one single relation; and, as far as appears hitherto, of one single reading only in the audience of the people. Nor is any more proved by the second argument adduced, namely, that, "in the first relation, Jeremiah is said to be shut up in prison when the roll was read; but in the second relation, it plainly appears he was out of prison, for he was then at full liberty to go out of the way and hide himself." Here, also, the matter labours for want of proof, and the whole proceeds upon a misconstruction of the text; for it is not said that "he was shut up in prison" when he gave the directions to Baruch, but barely, that he was "shut up," or "confined," עֲצוּר; (verse 5;) or,—taken, as it should be, in connexion with the context that follows,—under some such confinement or restraint as precluded him from going to the house of JEHOVAH. Now, this he might have been in a variety of ways, without being shut up in a prison; a species of persecution which does not otherwise

4 iniquity and their sin. And Jeremiah called Baruch the son of Neriah; and Baruch wrote from the mouth of Jeremiah all the words of JEHOVAH, which he had spoken unto him, 5 upon a roll of a book. And Jeremiah commanded Baruch, saying, I am confined, I cannot go into the house of JEHOVAH:

---

appear to have befallen him about this time. We read, indeed, chapter xxvi., that, in the beginning of Jehoiakim's reign,—that is, as has been already explained in the introductory note on that chapter, in the early part of this same fourth year,—Jeremiah was arrested, and brought to a capital trial before the princes and people, for the predictions he had uttered; but he was then acquitted, though not, as may be concluded from the last verse of the chapter, without difficulty, and by the influence of a powerful friend. It is not improbable, however, that, though he escaped with his life, he might, upon this occasion, have received a prohibition, like that which the Sanhedrim gave to the apostles; (Acts iv. 18; v. 40;) or might even have been obliged to give security not to enter the temple, or to speak in it by way of prophesying, for a certain time. This would be sufficient to justify the expression made use of; and might even extend to restrain him from going in person to the temple at the time the roll was actually read, though long after the directions were given, and yet not prevent him from hiding himself with Baruch, where the king's officers could not find them. Upon the whole, I see no good reason for concluding that the roll was read publicly in the temple more than once; nor does JOSEPHUS, who speaks of its being read in the ninth month of the fifth year, (*Ant. lib. x. cap. 6, edit. Hudson,*) give the least hint of its having been done before; which if it had been, I think we might naturally have expected to have been informed how it was received by those who heard it the first time, as well as by those who heard it the second. From the utter silence on this head the contrary may be presumed; and we may fairly conjecture the case to have been pretty nearly as follows: Towards the latter end of Jehoiakim's fourth year, after Nebuchadnezzar had replaced him on the throne, and had left the city, it is possible that both king and people, freed from former apprehensions, began again to indulge their wicked inclinations and fancies; and therefore Jeremiah was ordered to lay before them, at once, all the evils that still threatened them in future, and from which nothing but speedy repentance and amendment could protect them. In consequence of this charge, Jeremiah caused Baruch to write a collection of all his prophecies, and to have them in readiness to read at a fit opportunity. Perhaps the collection was not fully completed before the fifth year was already begun; but the season pitched on as most convenient for reading this tremendous publication, was the day on which the people had assembled themselves to deplore before God the calamity with which he had visited them just a twelvemonth before. Accordingly, at that time Baruch read openly in the temple what he had written; and the immediate consequences of such reading are related at large. I have been more particular in discussing this matter, as thinking it necessary, by way of apology, or justification of myself, for opposing my opinion to two such very respectable authorities.

6 But go thou, and read in the roll, which thou hast written from my mouth, the words of JEHOVAH in the hearing of the people, in the house of JEHOVAH, upon a fast day; and also in the hearing of all Judah that come out of their cities shalt  
 7 thou read them. Peradventure they may prostrate themselves in supplication before JEHOVAH, and they may return every one from his evil way: for great is the anger and the indignation  
 8 which JEHOVAH hath denounced against this people. And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of  
 9 JEHOVAH in the house of JEHOVAH. For it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, that all the people in Jerusalem, and all the people that came out of the cities of Judah, proclaimed a

“Verse 6. The fast is taken to be that of the tenth of the seventh month, which was yearly; and this to be a second reading, on an occasional fast ten months after; because ‘the fast’ properly denotes the stated fast; and ‘reading in the ears of Judah’ probably means reading at the feast of tabernacles, which came five days after the yearly fast, (Lev. xxiii. 34,) and at which all Judah assembled, which we do not find that they did at the yearly fast. But we find they did at the occasional fast here, verse 9; and therefore that may be meant, verse 6. It is said, indeed, that when Jeremiah first bid Baruch read the book, he said he was ‘shut up;’ but at the reading mentioned here he was at liberty to hide himself. (Verses 19, 26.) But he might be set at liberty between his directions to Baruch and Baruch’s reading to the princes, though it were but a day’s distance. And he is not said, verse 5, to be ‘shut up in prison,’ as chapters xxxiii. 1; xxxix. 15, but only ‘shut up,’ עָצָר; which word is used, Neh. vi. 10, of a person who was not in prison; though it appears not what is directly meant there. And if there were two readings, it seems strange that no effect of the first should be mentioned. Jeremiah might be detained by prudence, or by the king’s command, that he did not go to speak in the temple.”—SECKER.

Verse 7. *They may prostrate themselves in supplication*—Literally, “Their supplication may fall,” which undoubtedly respects the humble posture of the supplicant in presenting it. See again chapter xxxvii. 20. In the subsequent part of the verse “the anger and the indignation” is put by metonymy for the effects of it, the heavy judgments which in consequence thereof JEHOVAH denounced against his people.

Verse 9. *All the people in Jerusalem, and all the people that came out of the cities of Judah, proclaimed a fast*—This is the natural construction, as the text stands at present, and so the LXX., Chaldee, and in part the Syriac, render. But the Vulgate and our English translators render, “They proclaimed a fast—to all the people,” as if for כָּל־הָעָם they had read לְכָל־הָעָם, which is indeed found in one ms. But the text, I am persuaded, is right; and meant to indicate that the fast was enjoined by human authority, by the

- 10 fast before JEHOVAH in Jerusalem. Then read Baruch in the book the words of Jeremiah in the house of JEHOVAH, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entrance of the new gate of the house of JEHOVAH, in the hearing of all the people.
- 11 And Micaiah the son of Gemariah the son of Shaphan heard  
 12 all the words of JEHOVAH from out of the book. And he went down to the king's house, into the scribe's chamber; and, lo! all the princes were sitting there, Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of  
 13 Hananiah, and all the princes. Then Micaiah declared unto them all the words which he had heard, when Baruch read in  
 14 the book, in the hearing of the people. And all the princes sent Jehudi, the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, The roll wherein thou hast been reading in the hearing of the people, take it in thine hand, and go. And Baruch the son of Neriah took the roll in  
 15 his hand, and came unto them. And they said unto him, Sit down now, and read it in our hearing. And Baruch read in  
 16 their hearing. And it came to pass, when they had heard all the words, they looked with consternation upon one another; and said unto Baruch, We will surely inform the king of all  
 17 these matters. And they asked Baruch, saying, Tell us now,

authority of the people themselves, and not of God. See 1 Kings xxi. 12. The ancient Bodleian ms. N<sup>o</sup>. 1, omits the word *הבאים*, according to which the translation should be, "and all the people of, or belonging to, the cities of Judah."

Verse 10. *In the higher court, at the entrance of the new gate of the house of JEHOVAH*—It may hardly be necessary to observe, that by "the house of JEHOVAH" is meant all that is included within the sacred precincts; not only the sanctuary, or house, properly so called, but all the outbuildings, and the courts around, the inner court of the priests, and the outer court, which was open to all the people. Neither of these courts could be called "the higher" because of the elevation of the ground; for JOSEPHUS expressly tells us, (*Ant. lib. viii. cap. 3, edit. Hudson,*) that the whole was levelled by Solomon with incredible pains, so as to raise the lower parts to the same height with the top of the mountain on which the temple was built. But it has been before suggested, in a note on chapter xx. 2, that *העליון*, "the higher," may have respect to the course of the sun, rising in the east, and going down to the west, and so may denote "the eastern." As, therefore, the sanctuary stood at the west end of the hill, and the court of the priests before it, surrounded by the court of the people on three sides, that part of the court of the people which was in front of the inner court was most probably that which is here called "the higher court."

- 18 How didst thou write all these words from his mouth. And Baruch said unto them, With his mouth he repeated unto me  
 19 all these words, and I wrote in a book after him. Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah, and let no man know where ye be.  
 20 And they went in unto the king into the court; but they laid up the roll in the chamber of Elishama the scribe; and  
 21 they declared all the matters in the hearing of the king. And the king sent Jehudi to fetch the roll; and he took it out of the chamber of Elishama the scribe; and Jehudi read it in the

What strengthens this opinion is, that the gate, which is here called "the new gate," being, no doubt, that which had been lately built by Jotham, is styled "the higher gate" of the house of JEREMIAH. (2 Kings xv. 35.) The chamber of Gemariah, therefore, in which Baruch took his station, was in the great outer court, either close to or over the gateway of the eastern gate; so that if he read, as is supposed, from a window or balcony, he would be heard by the concourse of people, that came flocking into the court through that gate.

Verse 18. *And I wrote in a book after him*—Our English translation is, "and I wrote them with ink in a book." The Syriac, Chaldee, and Vulgate, have also agreed in rendering בְּדִי "with ink;" but the LXX. and Arabic express no such word. Nor can it escape notice, how little to the purpose of the question it was for Baruch to specify the materials with which he wrote. And as to the word, דִּי, which is translated "ink," it occurs nowhere else in the Hebrew in that sense. For my part, I think that בְּדִי is composed of the preposition ב, the noun דִּי, and the affix pronoun י. דִּי signifies "the sufficiency" or "ability" of a person, or the "full measure" of a thing. And we find בְּדִי to denote, "in the sufficiency of," or "according to the ability, measure," or "full proportion" and "extent" of a person or thing. See בְּדִי, chapter xlviii. 30, and בְּדִי, chapter li. 58. בְּדִי also, which is much the same, is used in the like sense. I therefore think that בְּדִי here denotes "after him," or according to Jeremiah, that is, according to the matter which he supplied or dictated; in other words, I wrote, says Baruch, exactly as he suggested, neither more nor less.

"Mr. Green on Psalm xiii. observes, that these words should be placed and pointed thus—'How didst thou write all these words? From his mouth? And Baruch answered them, From his mouth. He pronounced all these words unto me, and I wrote,' &c."—SECKER. Query, Whether בְּדִי may not be a transposition of בִּידִי, "by his direction?" See note on chapter xxxviii. 10, page 277.

Verse 20. *And they went in unto the king into the court*—They were before, it is said, (verse 12,) in the king's house, that is, in the exterior precincts of the palace, where were apartments and offices fitted up for the principal officers of state, and for the attendants of the court. But from what is here said it appears, that there was an interior corps of building for the king's personal residence, ranged, as is the fashion of the great houses of the east at this day, round an open court or quadrangle, and containing apartments separately appropriated for summer and winter use.

hearing of the king, and in the hearing of all the princes who  
 22 stood beside the king. And the king was sitting in the winter  
 apartment in the ninth month, and there was set before him a  
 23 hearth with burning coals. And it came to pass when Jehudi  
 had read three or four sections, he cut it with the scribe's  
 knife, and cast it into the fire that was on the hearth, until  
 all the roll was consumed in the fire that was on the hearth.

Verse 22. *And there was set before him a hearth with burning coals*—I have rendered אש “a hearth,” or “fire-place,” without determining it to be a fixed one under a chimney, of which it is said there was none admitted at Jerusalem by reason of the smoke. Mr. Harmer, who gives this circumstance as related by Maimonides, tells us likewise from Dr. Russell, that the fires used at Aleppo, in the lodging-rooms, are of charcoal, in pans; and in like manner from Dr. Pococke, that pans of coals are the fires used in winter in Egypt. He further adds, that Sir John Chardin, in his ms. notes, supposes the fire that was burning before Jehoiakim was a pan of coals; and cites a passage from him, which says, in French, “This was just as the great warm themselves in winter in Persia, and particularly in Media, and wherever there is no want of wood. The manner in which they sit will not allow them to be near a chimney; in these places, therefore, of the east they have great brasiers of lighted coals.” (HARMER’S *Observations*, chapter iii. obs. 24.) Now the translation of the Vulgate entirely agrees with this account: *Et posita erat arula coram eo plena pruinis*. For *arula*, “a little altar,” entirely conveys the idea of “a brasier,” or “receiver,” of lighted coals, standing upon a tripod, or some such support. Nor do I see any reason why מבערת, or מבערות, may not be understood to signify, “with burning coals.” Again: If for ואת-האש we read אש ואתה (which is more natural, as, no mention having been made of a hearth before, there is consequently no occasion for the article ה prefixed to אש.) the Hebrew text will also be found in perfect agreement with the Latin translation, and the English will run thus: “And there was brought, or came, before him a little altar, or movable hearth, with burning coals.” It is, I think, a confirmation of what has been offered on this subject, that the *arula*, or fire-hearth, is said to have approached, or been set before the king, and not the king to sit before it; which would have been a much properer mode of expression, had the hearth been immovable under a chimney.

Verse 23. *Three or four sections*—As the book which Jehudi read was “a roll,” to render דלתות “leaves,” would seem rather to carry an eye to the books of modern times, than to suit that ancient mode of writing. דלת properly signifies “a door that opens and shuts;” and from thence I conjecture that by דלתות may be meant the different sections of these prophecies, which, being delivered at different times, and having a relation to different subjects, have each a proper beginning and ending of its own. The title of a section and the first hemistich of a poem, is said to be called in Chaldee דלת, as being the introduction or door leading to what follows.

*With the scribe's knife*—It is probable that the implements for writing were lying on the table before the king, ready for the scribe's, or secretary's, use, in case there was any call for writing orders or dispatches. Among



24 But neither were the king, nor any of his servants, that heard  
 25 all these words, afraid, nor rent they their garments. And  
 although Elnathan, and Delaiah, and Gemariah interceded with  
 the king not to burn the roll, yet he would not hearken unto  
 26 them. And the king ordered Jerahmeel the king's son, and  
 Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to  
 apprehend Baruch the scribe, and Jeremiah the prophet: but  
 JEHOVAH hid them.

27 Then came the word of JEHOVAH to Jeremiah (after that  
 the king had burned the roll, and the words which Baruch had  
 28 written from the mouth of Jeremiah) saying, Take thee again  
 another roll, and write upon it all the former words, which were  
 in the first roll, that Jehoiakim king of Judah hath burned.  
 29 And to Jehoiakim king of Judah thou shalt say, Thus saith  
 JEHOVAH, Thou hast burned this roll, saying, Why hast thou  
 written thereon, saying, The king of Babylon shall surely  
 come, and shall destroy this land, and shall cause to cease from  
 30 it man and beast? Therefore thus saith JEHOVAH concerning  
 Jehoiakim king of Judah, He shall not have one to sit upon  
 the throne of David; and his dead body shall be cast forth to  
 31 the heat by day, and to the frost by night. And I will visit  
 upon him, and upon his seed, and upon his servants, their  
 iniquity; and I will bring upon them, and upon the inhabitants  
 of Jerusalem, and upon the men of Judah, all the evil which  
 I have denounced against them, but they hearkened not.

32 Then took Jeremiah another roll, and gave it to Baruch the  
 son of Neriah, the scribe; and he wrote thereon from the  
 mouth of Jeremiah all the words of the book, which Jehoiakim

these was the knife he used either for restoring the pen, when it became too blunt, or for making erasures.

Verse 26. *The king's son*—So all the ancient versions render *המלך*, except the Vulgate, which makes it a proper name, "Amelech," and is followed by our English translators here, though not in a similar instance, (1 Kings xxii. 26,) where Joash, "the king's son," according to our version, but "the son of Amelech," according to the Vulgate, has a commission given him to execute not unlike the present. Perhaps he may not have been the son of the reigning king, but one of the blood royal, and therefore called the king's son, as the king was in the place of father or head of the family.

Verse 30. *His dead body shall be cast forth*—See chapter xxii. 19.

"His son Jehoiachin reigned three months. Zedekiah, who succeeded, and reigned eleven years, was Jehoiakim's brother, according to 2 Kings xxiv. 17; and Jer. xxxvii. 1; his son, according to 2 Chron. xxxvi. 10. But the LXX., Vulgate, and Syriac, here agree with the book of Kings. Or,

king of Judah had burned in the fire ; and there was a further addition made unto them of many words of the same sort.

### CHAPTER XLV.\*

1 THE WORD WHICH JEREMIAH THE PROPHET SPAKE UNTO BARUCH THE SON OF NERIAH, AFTER HE HAD WRITTEN THESE WORDS IN A BOOK FROM THE MOUTH OF JEREMIAH, IN THE FOURTH YEAR OF JEHOIAKIM THE SON OF JOSIAH KING OF JUDAH, SAYING,

2 THUS hath JEHOVAH the God of Israel spoken concerning  
3 thee, O Baruch ; Thou hast said, Woe now unto me ! for

supposing the latter, he had afterwards none to sit on his throne.”—SECKER.

Verse 32. *And there was a further addition made, &c.*—Here I think is another instance of the passive verb in the third person singular used impersonally, with an accusative after it, according to the regimen of the verb active ; ועוד נוסף עליהם דברים רבים כהמה. See what has been before said on the subject of this idiom in the note on chapter xxxv. 14.

CHAP. XLV.—This chapter, though placed at such a considerable distance from the foregoing, is simply an appendage of it. Baruch, as we there learn, had been employed by Jeremiah, as his amanuensis, to write a collection of all those dreadful threatenings which God had denounced by his mouth. This seems to have affected the poor man’s spirits, and to have alarmed his fears to such a degree, that God thought proper to re-assure him by letting him know, that though amidst the general calamities of his country he ought not to look for any mighty matters for himself, yet in consideration of his services his own life should be preserved to him by an especial providence in all places whither it might be his lot to go.

Verse 1. *After he had written*—בכתבו. This seems to indicate that the exact time of this prophecy was between the writing and the publication of the roll. And, perhaps, if Baruch had not received such special assurances of protection, he might not have had resolution enough to follow the prophet’s further directions, and to have read first before all the people, and afterwards before the princes, what he had written.

“*את הדברים האלה*—‘These words ;’ that is, those in chapter xxxvi. to which this chapter belongs. But Grotius observes, that the prophecies which relate to the whole people are placed first ; then that which concerns a single person, as in St. Paul’s epistles ; some of whose epistles to particular persons were written before some to churches ; and, lastly, the prophecies concerning the Gentiles, which follow in chapter xli. &c. But, possibly, the meaning may be, that Jeremiah said this to Baruch on his having written what is contained in chapter xli. in the book which he had formerly written from Jeremiah’s mouth in the fourth year of Jehoiakim

\* See note, page 166.

Jehovah hath added grief to my sorrow ; I am wearied with  
 4 my sighing, and have found no rest. Thus shalt thou say  
 unto him, Thus hath Jehovah said ; Behold, what I have  
 builded, I am about to pull down ; and what I have planted,  
 5 I am about to pluck up, even the whole land itself : and  
 seekest thou great things for thyself ? Seek *them* not ; for,  
 behold, I am about to bring evil upon all flesh, saith Jehovah ;  
 but I will give thee thy life as spoil in all places whither thou  
 goest.

---

Only, if so, verse 4 must relate to the affairs of Egypt ; as, indeed, even bad persons are said to be planted by God ; (chapter xii. 2 :) and all kingdoms ; (chapter xviii. 9.)"—SECKER. This latter supposition cannot possibly be true ; for it is evident that the things contained in chapter xlv. did not happen till after the people were removed into the land of Egypt, and therefore could not have been written in the fourth year of Jehoiakim, as "these things" are expressly said to have been.

Verse 5. *I will give thee thy life as spoil*—This is a proverbial expression found not only here, but also, chapter xxi. 9 ; xxxviii. 2 ; xxxix. 18 ; and may be thus explained. What comes to a man in the way of spoil, being unlooked-for gain, may be considered as an extraordinary instance of good luck, as it is called. Accordingly the psalmist says, "I rejoice at thy word, as one that findeth great spoil." (Psalm cxix. 162.) And therefore, when it is said, "A man's life shall be given him as spoil," the meaning is, that his life shall be saved under such circumstances, that he shall have reason to look upon himself as extremely fortunate, or, to speak more properly, as indebted to the favour of divine providence for a singular and extraordinary benefit.

THE prophecies being all concluded, which were delivered in the reign of Jehoiakim, excepting such as relate to the heathen nations, which were probably reserved apart from the rest by special design ; the next in order are those which belong to the former or peaceable part of Zedekiah's reign, before he renounced his allegiance to the king of Babylon ; and of these the following appears to be the most proper arrangement : Chapter xxiv. xxix. xxx. xxxi. xxvii. xxviii.

CHAP. XXIV. WE cannot be mistaken in placing this chapter at the very beginning of Zedekiah's reign, within the first year at least, since the vision is dated from after the carrying away of Jeconiah and the people with him into captivity, as from an event which happened but a little before.

Under the type of good and bad figs, God representeth to Jeremiah the different manner in which he should deal with the people that were already gone into captivity, and with Zedekiah and his subjects that were left behind ; showing his favour and kindness to the former in their restoration and re-establishment ; but pursuing the latter with unrelenting judgments unto utter destruction.

## CHAPTER XXIV.\*

1 JEHOVAH shewed me, and behold two baskets of figs offered according to law before the temple of JEHOVAH, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, and the artificers, and the armourers, from Jerusalem, and had conducted them to Babylon: one basket of figs exceedingly good, like the figs of the early sort; and the other basket of figs exceedingly bad, which could not be eaten for badness. And JEHOVAH said unto me, What seest thou, Jeremiah? And I said, Figs: the good figs exceedingly good; and the bad exceedingly bad, which cannot be eaten for badness. Then came the word of JEHOVAH unto me, saying, Thus saith JEHOVAH the God of Israel; Like these good figs, so will I distinguish the captives of Judah, whom I have sent out of this place into the land of Chaldea,

Verse 1. *Two baskets*—שְׁנֵי דִּרְאִי. דִּרְאִי is the dual number of דִּר, in which the Aleph is inserted to express the Pathach.

*Offered according to law*—This is what is meant by מוֹעֲדִים, “ordained, appointed;” they were brought for an offering of first-fruits, as the law had directed.

“מוֹעֲדִים—Κελευσους, LXX.; ‘positi,’ Vulg. Syr. Ch. Nescio an עומדים legendum.”—SECKER.

*And the artificers, and the armourers*—הָרָשׁ is a general name for any handicraftsman, whether working in wood or in metal; but מַסְבֵּנִי, which comes from סָבַר, to “shut in,” or “enclose,” I am inclined to think, means properly “the armourers,” who made the coats of mail which enclosed the body. And it is reasonable to presume, that the king of Babylon would be solicitous to carry all these off, with intent not only to employ them in his own service, but to prevent the Jews who were left behind from furnishing themselves with arms, in case of a revolt.

Verse 2. *Like the figs of the early sort*—Dr. Shaw speaks of three sorts of figs; the first of which he calls the *boccere*, (being those here spoken of,) which come to maturity towards the middle or latter end of June; the second the *kermes*, or summer-fig, which ripens seldom before August; and the third, which he calls the winter-fig. This is usually of a much longer shape and darker complexion than the *kermes*, hanging and ripening upon the tree, even after the leaves are shed; and, provided the winter proves temperate, is gathered as a delicious morsel in the spring. (SHAW'S *Travels*, page 370, fol.) The Doctor thinks that the latter sort were those which our Saviour expected to have found on the fig-tree at the time of the passover in March. (Matt. xxi. 19; Mark xi. 13.)

\* See note, page 166.

6 in a favourable manner. And I will set my eyes upon them favourably, and I will bring them again to this land; and I will build them up, and not pull down; and I will plant them, and not pluck up. And I will give them a heart to know me, that I am JEHOVAH; and they shall be to me a people, and I will be to them a God; when they shall return unto me with their whole heart. But as the bad figs, which cannot be eaten for badness, surely thus saith JEHOVAH, So will I make Zedekiah king of Judah, and his princes, and the residue of Jerusalem, those that are left in this land, and those that settle in the land of Egypt: and I will deliver them up to vexation afflictively in all kingdoms of the earth; to be a reproach, and a proverb, and a taunt, and a curse, in all places whither I shall drive them. And I will send among them the sword, and the famine, and the pestilence, until they be consumed from off the land, which I gave unto them and to their fathers.

Verse 5. *In a favourable manner*—See note on chapter xiv. 11. לטובה is to be joined, not with the verb שלחתי, as our English translation seems to indicate, but with אריר.

Verse 8. *So will I make Zedekiah, &c.*—So אהן should be rendered here, as chapter xxix. 17.

“כִּי—Taðe, LXX.; ‘sic,’ Syr.; ‘hæc,’ Vulg. quasi non legissent.”—SECKER.

*In this land*—For בארץ הזאת, one ms. reads בעיר הזאת, “in this city;” and the Syriac and Vulgate adopt this reading, and so does the Alexandrian edition of the LXX. But the other editions of the LXX. render, εἰ ἦν ταύτη, according to the received reading of the text.

*In the land of Egypt*—See chapter xlv. 12–14.

Verse 9. *To vexation afflictively*—With respect to לזועה, “to vexation,” see note on chapter xv. 4. In the Syriac, Chaldee, and Vulgate, a conjunction is prefixed to לרעה, and one ms. reads ולרעה; in which case, לזועה ולרעה, “to vexation and to affliction,” might not improperly be rendered as an Hendiadys, “to afflictive vexation.” But לרעה is probably right, and may stand opposed to לטובה; (verses 5, 6;) and as one denotes a disposition to favour and befriend, the other may signify a disposition to harm and afflict; in which case לרעה may be rendered “afflictively,” or, with an unfriendly and afflictive view.

*And a taunt*—The ancient versions seem very properly all of them to have prefixed the לשנינה. Twenty-five mss. and two editions read ולשנינה; and in three mss. a letter is erased before the ל.

Verse 10. *And the famine*—Seventeen, perhaps eighteen, mss. and one edition read ואת־הרעב; and the LXX., Syriac, and Vulgate likewise prefix the conjunction.

## CHAPTER XXIX.\*

- 1 Now these are the words of the letter, which Jeremiah the prophet sent from Jerusalem, unto the residue of the elders of the captivity, and to the priests, and to the prophets, and to all the people, whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon, after the departure of Jeconiah the king, and the queen, and the eunuchs, and the princes of Judah and Jerusalem, and the artificers, and the armourers,

CHAP. XXIX. THERE is no person that can read this chapter with attention, without being sensible of an embarrassment and incoherence in particular parts of it, which leaves a suspicion of some capital defect either in the text or its arrangement. Happily the LXX. are found to step in here to our relief, by evidencing a transposition of verse 15, which they have placed, where undoubtedly it ought to stand, immediately before verse 21. This emendation I have adopted, as by it a due order and connexion is restored, both in the place from whence the verse is removed, and in that to which it is transferred: A sufficient proof of its authenticity. That transpositions of this kind have taken place in various parts of sacred scripture, through the inadvertency of transcribers, is notorious. (See Bishop Lowth's notes on Isaiah vii. 8, 9; xxxviii. 4, 5.) The case here may possibly have been, that the transcriber's eye was caught by the same word with which verse 16 begins, at the beginning of the other verse a little below, which led him to transcribe the whole verse. Then, finding his mistake, rather than deface his ms., he may have chosen to pass it over without notice, or may have added a mark of correction in the margin, which was neglected by future copyists. But there is still another difficulty in this chapter to be accounted for, which is, that it undeniably contains the substance of two letters written at different times, as is evident from comparing verse 28 with verses 4, 5; although the title at the beginning announces but one, and there is no mark of distinction to be found afterwards. The distinction, however, is certainly to be made at the end of verse 20. For in the first letter the prophet exhorts the captives to accommodate themselves to their present circumstances, under an assurance that their captivity would last to the end of seventy years; after which period, and not before, God would visit and restore them. And to prevent their listening to any false suggestions that might flatter them with hopes of a speedier return, he informs them of what would happen to their brethren that were left behind at Jerusalem, for whom a harder fate was reserved than for those that had been carried away. After this, finding, as it should seem, upon the return of the messengers, the little credit his first message had met with, he sends a second to the same persons, denouncing the divine judgments against three of their false prophets, by whose influence chiefly the people had been prevented from hearkening to his good advice.

Verse 2. *And the princes*—Six mss. and one edition read וישרי, and the conjunction is prefixed in all the ancient versions, except the Chaldee.

\* See note, page 166.

- 3 from Jerusalem, by the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiab, (whom Zedekiah king of Judah sent to Nebuchadnezzar king of Babylon unto Babylon) saying,
- 4 THUS saith JEHOVAH of hosts the God of Israel unto all the captivity, whom I have caused to be carried away captive
- 5 from Jerusalem unto Babylon ; Build ye houses, and inhabit ;
- 6 and plant gardens, and eat the fruit of them. Take ye wives, and beget sons and daughters ; and take wives for your sons, and give your daughters unto husbands, that they may bear sons and daughters ; and increase ye there, and be not
- 7 diminished. And seek ye the peace of the city whither I have caused you to be carried away captive, for in the peace thereof
- 8 shall ye have peace. For thus saith JEHOVAH of hosts, the God of Israel ; Let not your prophets that are in the midst of you, nor your diviners, impose upon you, neither hearken ye
- 9 to your dealers in dreams, whom ye cause to dream. For they

Verse 5. *The fruit of them*—Here, instead of פֵּרוֹן, the true reading is probably פְּרִיָהֶן, as at verse 23, and it is so found in one ancient ms. of good note.

Verse 8. *Your dealers in dreams, whom ye cause to dream*—As this word חִלְמֵיכֶם is used for persons that dream, chapter xxvii. 9, it ought likewise to be taken in the same sense here. These dreamers might be said to be made, or encouraged, to dream, by the easy credit given to their impostures, and the reputation and respect they thereby acquired.

It may, however, be observed, that this verb חִלַּם no where else occurs in Hiphil; and all the ancient versions seem to have read אַתֶּם חֹלְמִים, for they render, unanimously, “your dreams, which ye dream.” But as for the reason above assigned I am persuaded, that חִלְמֵיכֶם signifies, not “your dreams,” but “your dreamers,” so I cannot but suspect a latent corruption of the text, and that for אַתֶּם חֹלְמִים, the true reading originally was, אֲשֶׁר אֹתְכֶם חֹלְמִים, “who dream among you.” It is obvious, how much better this suits with the context: “Hearken not to your dreamers who dream among you,” being in perfect correspondency with what goes before: “Let not your prophets that are in the midst of you, nor your diviners, deceive you.” And as to the manner of the mistake, consider only, that, if it be a mistake, it was most probably made before the ם final began to be in use; in which case a transcriber might easily mistake אֹתְכֶם, for אַתְּכֶם; and that change once made, the latter ם would naturally be prefixed to the following word, since no such word as אַתְּכֶם could possibly be made out. This emendation, however, depending so much upon conjecture, I have not followed it in the version, but submit it to further consideration.

“חֹלְמִים—Ἐνυπνιαῖσθε LXX. Syr. Vulg. Conjugationem Hiphil retinet Chald. quæ hic tantum, et Isaiah xxxviii. 16; reficiendi sensu extat in V. T.”—SECKER.

prophesy falsely unto you in my name; I have not sent them,  
 10 saith JEHOVAH. For thus saith JEHOVAH, Surely when  
 seventy years have been completed at Babylon, I will visit  
 you, and I will perform towards you my good promise, in  
 11 bringing you again to this place. For I know the intentions  
 which I have in my mind respecting you, saith JEHOVAH,  
 intentions of peace, and not of hurtful tendency; to make  
 12 your latter end even an object of hope. And ye shall call  
 upon me, and shall go and pray unto me, and I will hearken  
 13 unto you. And ye shall seek me, and shall find, when ye  
 14 shall have sought me with your whole heart. And I will be  
 found of you, saith JEHOVAH: And I will reverse your cap-  
 tivity, and I will gather you from all the nations, and from all  
 the places whither I have driven you, saith JEHOVAH; and I  
 will bring you again to the place whence I caused you to be  
 carried away captive.

Verse 9. *I have not sent them*—The LXX., Syriac, and Vulgate here suppose the conjunction prefixed to לא־שלחתים; but it is not found so in any of the collated mss.

Verse 10. *When seventy years have been completed*—לפי properly signifies “at the mouth;” and as the mouth of a river metaphorically denotes the extremity of its course, where it discharges its waters into the sea; so, by a further metaphor drawn from hence, לפי seems to denote being “at the full end” of a certain period or limited course of time, where it is just going to lose itself in, and mix with, the ocean of eternity. Here, therefore, we are to understand that, “at the very instant of, or immediately upon, the completion of seventy years,” the restoration of the Jews should take place. See note on chapter xxv. 12.

Verse 11. *To make your latter end even an object of hope*—See chapter xxxi. 17.

“לתת לכם אחרית ותקוה”—‘To give you posterity (Psalm cix. 13) and hope.’—SECKER.

Verse 13. *Ye shall have sought me*—Twenty-one mss. and two of the oldest editions read at large, תדרשוני.

Verse 14. *I will reverse your captivity*—For שביתכם, which is the common reading of the text in this place, the Masora substitutes שבוּתכם, with the concurrence of twenty-six mss. and five editions. This I take to be right; for it appears to me that שבית, or, *in regimine*, שבית, properly signifies “captive persons,” but שבוּת, “the state and condition of captivity;” and that ושבתי is to be rendered, “And I will reverse, alter, or put an end to captivity;” the same Divine Providence, which first brought such a state upon a people, causing it to go away again, or return from them. But it is not easy to discover upon what principle the Masoretes proceeded, when, having here changed שביתכם into שבוּתכם, they contrariwise altered שבוּתנו into שביתנו, Psalm cxxvi. 4; and again שבוּתם into שביתם, Zeph. ii. 7; although the reason of the case seems exactly alike in all; and, what



- 16 BUT thus hath JEHOVAH spoken concerning the king that sitteth upon the throne of David, and concerning all the people that dwell in this city, your brethren that went not forth with  
 17 you into captivity: Thus saith JEHOVAH of hosts, Behold, I am about to send upon them the sword, and the famine, and the pestilence, and I will make them like the vilest figs, which  
 18 cannot be eaten for badness. And I will persecute them with sword, and with famine, and with pestilence; and I will give them up to vexation in all kingdoms of the earth, for a curse, and for an astonishment, and for a hissing, and for a reproach,  
 19 among all nations, whither I have driven them: because they have not hearkened unto my words, saith JEHOVAH, when I sent unto them my servants the prophets, rising up early and sending, even as ye have not hearkened, saith JEHOVAH.  
 20 Harken ye therefore unto the word of JEHOVAH all ye of the captivity, whom I have sent from Jerusalem to Babylon.

is more singular still, having first changed שְׁבוּתָהֶן into שְׁבִיתָהֶן, Ezek. xvi. 53, in the very same verse, and where there can be no doubt but that the very same thing is intended, they have twice changed the text from שְׁבִית into שְׁבוּת; and have moreover substituted וְשְׁבוּת שְׁבִיתָךְ instead of וְשְׁבִית שְׁבִיתָךְ, where, notwithstanding, it appears, both from the sense of the passage, and the concurrent testimony of all the ancient versions, that neither the one nor the other is right, but that the true reading must have been וְשְׁבִית שְׁבוּתָךְ.

Verse 16. *But thus hath JEHOVAH spoken*—Though כִּי is here rendered “but,” it properly signifies “for,” as assigning a second reason for not crediting the false prophets, who, as it should seem, had promised the captives, not only a speedy return, but a peaceful re-establishment in their own land. In confutation of the latter part, the people are shown the many and grievous calamities which would fall upon their brethren that were left there. And hence, in the conclusion, the prophet derives a fresh argument to those of the captivity, for composing themselves to that quietness and patience which he had recommended, considering the comparatively easier lot which Providence had assigned to them.

*Upon the throne*—For אַל, sixteen mss. and two editions read more properly, עַל. In four more mss. א is upon a rasure.

Verse 17. *And the famine*—Twenty-two mss. and three editions read וְאֶת־רָעָב; and the Syriac, Chaldee, and Vulgate also prefix the conjunction.

“הַשְׁעָרִים — \* τα συναρειμ. Συναρειμ δε εστι η Εβραϊκή φωνη τα εν υλαις φρυμενα. Theodoret. apud Montfauc. Qu. An שְׁבִיעִרִים. Vide de hac voce Grab. de vitiis, p. 80.”—SECKER. Might not this bad sort of figs be called שְׁעָרִים from being hairy on the outside?

Verse 18. *And with famine*—Here, also, thirteen mss., perhaps fifteen, and one edition, read וְבִרְעָב, with the Syriac, Chaldee, Vulgate, and Theodotion.

*To vexation*—See note on chapter xv. 4.

Verse 19. *Even as ye have not hearkened*—See note on chapter xxvi. 5.

- 15 WHEREAS ye have said; JEHOVAH hath raised up for us  
 21 prophets in Babylon: Thus saith JEHOVAH of hosts, the God of Israel, concerning Ahab the son of Kolaiah, and concerning Zedekiah the son of Maaseiah, who prophesy unto you in my name falsely; Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he shall slay them  
 22 before your eyes: and from them shall be taken a curse among all the captives of Judah that are at Babylon, saying, JEHOVAH make thee like Zedekiah, and like Ahab, whom the  
 23 king of Babylon roasted in the fire: because they have practised villany in Israel, and have committed adultery with their neighbours' wives, and have spoken a word in my name falsely, which I commanded them not; for I know and am a witness, saith JEHOVAH.
- 24 ALSO to Shemaiah the Nehelamite shalt thou speak, saying,  
 25 Thus hath JEHOVAH of hosts the God of Israel spoken, saying, Because thou hast sent letters in thy name unto all the people that are at Jerusalem, and to Zephaniah the son of  
 26 Maaseiah the priest, and to all the priests, saying, JEHOVAH hath made thee priest in the room of Jehoiada the priest, that

Verse 20. It seems not improbable that after this verse, and before verse 15, which is here restored, some words may have been dropped, which served for a title to the subsequent letter; perhaps these that follow: ואלה דברי הכפר ירמיה הנביא אשר שלח שנית מירושלם בבבל: "And these are the words of the letter of Jeremiah the prophet, which he sent a second time from Jerusalem to Babylon." Compare these words with the preceding.

Verse 22. *Roasted in the fire*—In all probability they were treated in the same manner as was intended for Shadrach, Meshach, and Abed-nego. (Daniel iii. 20, 21.)

Verse 23. *Have committed adultery with their neighbours' wives*—The Jewish Rabbins, as Grotius here observes, have a traditionary notion that these were the two elders who attempted the chastity of Susannah; the story of which they think to be true in part, though not altogether such as it is represented in the Greek.

*For I know and am a witness*—That is, "For I am not an inattentive witness of such enormities." Twenty-two, perhaps twenty-three, mss. and five editions read, with the Masora, היודע instead of היודע; and eight more mss. read היודע, sinking the י.

\* Verse 24. *The Nehelamite*—In the margin of our Bibles הנחלמי is rendered "dreamer;" but the termination speaks it to be a patronymic. The Chaldee renders הלם דמן; and we find such a place as "Helan" mentioned, 2 Sam. x. 16, 17. Jerome interprets it, *de loco Neelami*.

*Shalt thou speak*—The charge is here addressed to the prophet.

Verse 26. *Hath made thee priest in the room of Jehoiada*—Seraiah is said

there should be officers in the house of JEHOVAH, in the case of any one that is mad, and giveth himself out for a prophet, and that thou shouldest commit him to the house of correction, and to close confinement. Now therefore why hast thou not rebuked Jeremiah the Anathothite, who giveth himself out for a prophet among you? Forasmuch as he hath sent to us at Babylon, saying, The term is long; build ye houses, and inhabit; and plant gardens, and eat of the fruit of them. (And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.) Therefore hath the word of JEHOVAH come unto Jeremiah, saying, Send unto all the captivity, saying, Thus hath JEHOVAH spoken concerning Shemaiah the Nehelamite; Because that Shemaiah hath prophesied unto you, when I sent him not, but he hath caused you to trust in a falsehood: Therefore thus saith JEHOVAH, Behold, I will punish Shemaiah the Nehelamite, and his seed, there shall not be one of his line dwelling among this people; neither shall he behold the good which I will do unto my people, saith JEHOVAH; because he hath spoken prevarication concerning JEHOVAH.

---

to have been the chief priest, and Zephaniah the second priest, when Jerusalem was taken. (Chapter lii. 24.) Who, then, was Jehoiada? Perhaps he was one that had been superseded in his office of second priest for being remiss in his duty; and therefore Zephaniah may have been here reminded of him by way of intimation, that as they had been both appointed for the same purposes, so Zephaniah might expect the same fate as his predecessor, if he copied the example of his negligence. The second priest officiated as substitute of the high priest, in case of absence or indisposition, and perhaps was always invested with subordinate authority.

“בית—פְּקִידִים—ἐπιστάτην ἐν τῷ οὐκῳ. LXX.; ‘ut esses prefectus,’ &c. Syr.; ‘ut sis constitutus princeps,’ &c. Chald.; ‘ut sis dux,’ &c. Vulg. Fortè, פְּקִיד בְּבֵית.”—SECKER.

And that thou shouldest commit—וְנָתַתָּה. Ten mss. and one edition omit the paragogic ה. Perhaps, however, we ought rather to read וְנָתַתָּם, “and that ye should commit,” &c.

To the house of correction, and to close confinement—For the first of these words, הַמַּחֲפֶזֶת, see chapter xx. 2; where we find Jeremiah to have met with this treatment from Pashur, one of the priests, and captain of the temple. With respect to the second word, הַצִּיֵּק, it occurs no where else in the Hebrew, but, in Arabic, ضَمَكٌ signifies, *arctum esse*. See Grotius *in locum*.

Verse 28. The term is long—אֶרְכָּה, or אֶרְכָּא, Dan. iv. 24, signifies, “a prolongation” or “lengthening of a term.”

“Verse 32. יֵשֵׁב—Videtur vox ex literis preced. et sequent. conflata.”—SECKER.

Prevarication—סָרָה properly signifies, “a declining,” or “turning aside

## CHAPTER XXX.

1 THE WORD WHICH CAME UNTO JEREMIAH FROM JEHOVAH;  
SAYING,

2 THUS hath JEHOVAH the God of Israel spoken, saying,  
Write thee all the words that I have spoken unto thee in a

from the strait path," the path of truth and right. Here, and chapter xxviii. 16, it means the presumption of uttering as a revelation from God what a man knew to be not so.

CHAPTERS XXX. XXXI. THERE are many prophecies in various parts of the Old Testament which announce the future restoration of Israel to their own land, and the complete re-establishment of both their civil and religious constitution in the latter days, meaning the times of the gospel dispensation. These two chapters contain a prophecy of this kind, which must necessarily be referred to those times, because it points out circumstances which certainly were not fulfilled at the return of the Jews from the Babylonish captivity, nor have hitherto had their completion. For the people that returned from Babylon were the people of Judah only, who had been carried away captive by Nebuchadnezzar; but here it is foretold, that not the captivity of Judah only should be restored, but the captivity of Israel also; meaning those ten tribes that were carried away before by Shalmaneser, king of Assyria, and who still remain in their several dispersions, having never returned, in a national capacity at least, to their own land, whatever some few individuals have done. But the terms of the prophecy entitle us to expect, not an obscure and partial, but a complete and universal, restoration; when God will manifest himself, as formerly, the God and patron of all the families of Israel, and not of a few only. Again: It is promised that, after this restoration, they should no more fall under the dominion of foreigners, but be governed by princes and magistrates of their own nation, independent of any but God and David their king. But this was not the case with the Jews that returned from Babylon. They then, indeed, had a leader, Zerubbabel, one of their own nation, and also of the family of David; but both the nation and their leader continued still in a state of vassalage and the most servile dependence upon the Persian monarchy. And when the Grecian monarchy succeeded they changed their masters only, but not their condition; till at length, under the Asmonæan princes, they had, for a while, an independent government of their own, but without any title to the name of David. At last they fell under the Roman yoke, since which time their situation has been such as not to afford the least ground to pretend that the promised restoration has yet taken place. It remains, therefore, to be brought about in future, under the reign of the Messiah, emphatically distinguished by the name of "David;" when every particular circumstance predicted concerning it will, no doubt, be verified by a distinct and unequivocal accomplishment.

3 book. For, behold, the days are coming, saith JEHOVAH, when I will reverse the captivity of my people, Israel and

---

There is no particular date annexed to this prophecy, whereby to ascertain the precise time of its delivery ; but it may not unreasonably be presumed to have followed immediately after the preceding one, in which the restoration of the people from their Babylonish captivity is, in direct terms, foretold. From hence the transition is natural and easy to the more glorious and general restoration that was to take place in a more distant period, and was designed for the ultimate object of the national hopes and expectations. Both events are frequently thus connected together in the prophetic writings, and perhaps with this design, that when that which was nearest at hand should be accomplished, it might afford the strongest and most satisfactory kind of evidence that the latter, how remote soever its period, would, in like manner, be brought about by the interposition of Providence in its due season.

But though this prophecy relates wholly to one single subject, it seems naturally to divide itself into three distinct parts. The first part, after a short preface, in which the prophet is required to commit to writing the matters revealed to him, commences with representing, in a style of awe and energy, the consternation and distress which, in some future day of visitation, should fall upon all nations, preparatory to the scene of Jacob's deliverance. (Verses 5-9.) Israel is encouraged to confide in the divine assurances of restoration and protection. (Verses 10, 11.) He is prepared, previously, to expect a severe chastisement, for the multitude of his sins ; but consoled with the prospect of a happy termination. (Verses 12-17.) This is followed by an enumeration at large of the blessings and privileges to which the Jews should be restored upon their re-admission into God's favour. (Verses 18-22.) Again, however, it is declared, that the anger of JEHOVAH would not subside till his purposed vengeance against the wicked should have been fully executed ; and then, but not till then, an entire reconciliation would take place between him and all the families of Israel. (Verse 23—xxx. 1.)

The second part of this prophecy begins, chapter xxxi. 2, and is marked by a sudden transition to a distant period of time, represented in a vision, and embellished with a variety of beautiful scenes and images. God announces the renewal of his ancient love for Israel, and promises them, in consequence thereof, a speedy restoration of their former privileges and happiness. (Verses 2-5.) Already the heralds have proclaimed on Mount Ephraim the arrival of the joyful day ; they summon the people to re-assemble once more in Sion ; and promulge, by special command, the glad tidings of salvation which God had accomplished for them. God himself declares his readiness to conduct home the remnant of Israel from all parts of their dispersion ; to compassionate and relieve their infirmities ; and to provide them with all necessary accommodations by the way. (Verses 6-9.) The news is carried into distant lands ; and the nations are summoned to attend to the display of God's power and goodness in rescuing his people from their stronger enemies, and in supplying them, after their return, with all manner of good things, to the full extent of their wants and desires. (Verses 10-14.)

Judah, saith JEHOVAH; and I will bring them back to the land which I gave to their fathers, and they shall possess it.

4 AND these are the words which JEHOVAH hath spoken concerning Israel and concerning Judah.

5 SURELY thus saith JEHOVAH,  
A voice of trembling have we heard,  
There is terror, and no peace.

6 Ask ye now, and see,  
If a male can bring forth?  
Wherefore have I seen every man,  
His hands upon his loins, as a woman in travail,  
And all faces are changed into paleness?

7 Alas! for that day is great,

Here the scene changes, and two new personages are successively introduced, in order to diversify the same subject, and to impress it more strongly. Rachel first; who is represented as just risen from her grave, and bitterly bewailing the loss of her children, for whom she looks about her in vain, but none are to be seen. Her tears are dried up, and she is consoled with the assurance that they are not lost for ever; but shall, in time, be brought back to their ancient borders. (Verses 15-17.)

Ephraim comes next. He laments his past undutifulness with great contrition and penitence, and professes an earnest desire of amendment. These symptoms of returning duty are no sooner discerned in him, than God acknowledges him once more as a darling child, and resolves, with mercy, to receive him. (Verses 18-20.)

The virgin of Israel is then earnestly exhorted to hasten the preparations for her return; and encouraged with the prospect of having a signal miracle wrought in her favour. (Verses 21, 22.) And the vision closes at last with a promise, that the divine blessing should again rest upon the land of Judah; and that the men of Judah should once more dwell there, cultivating it according to the simplicity of ancient institutions, and fully discharged from every want. (Verses 23-26.)

In the third part, by way of appendix to the vision, the following gracious promises are specifically annexed:—That God would, in time to come, supply all the deficiencies of Israel and Judah; and would be as diligent to restore, as he had ever been to destroy, them; and would not any more visit the offences of the fathers upon the children. (Verses 27-30.) That he would make with them a better covenant than he had made with their forefathers. (Verses 31-34.) That they should continue his people by an ordinance as firm and lasting as that of the heavens. (Verses 35-37.) And that Jerusalem should again be built, enlarged in its extent, and secure from future desolation. (Verses 38-40.)

Verse 3. *I will reverse the captivity of my people, Israel and Judah*—See notes on chapter iii. 18, and chapter xxix. 14.

- So that there is none like it ;  
 And a time of distress, which shall be to Jacob ;  
 But he shall be saved from it.
- 8 And it shall be in that day,  
 Saith JEHOVAH of hosts,  
 I will break his yoke from off his neck,  
 And his bands will I burst asunder ;  
 And strangers shall no more exact service of him :
- 9 But they shall serve JEHOVAH their God,  
 And David their king, whom I will raise up for them.
- 10 Therefore, fear thou not,  
 O my servant Jacob, saith JEHOVAH ;  
 And be not thou dismayed, O Israel ;  
 For, behold, I will bring thee safe from afar,  
 And thy seed from the land of their captivity ;  
 And Jacob shall again be at rest,  
 He shall also be secure, and there shall be none to make him  
 afraid.

Verse 7. *Which shall be to Jacob*—It is evident that there is no other antecedent to *היא* but *צרה*. Two MSS., indeed, read *הוא*, so as to represent *היום*; and two other MSS., one of which is the ancient Bodleian, N<sup>o</sup>. 1, omit *היא*. But the text needs no alteration. “That day is a great one, and a time of distress; which” [distress] “shall be to” (or, upon) Jacob;” that is, he shall himself have a share in it, although he shall, in the end, be rescued from it by a mighty salvation.

“ועתה צרה היא ליעקב”—“And it is a time of trouble to Jacob.”—SECKER.

Verse 8. *From off his neck, and his bands*—The Vulgate appears clearly to have read *ומוסרתיו*, *et vincula ejus*, instead of *ומוסרתיו*; and the context absolutely requires that we should read both *צוארו* and *ומוסרתיו*, “his neck, and his bands;” for the yoke of Jacob can alone be meant, the yoke which he carried upon his neck, and the bands by which that yoke was fastened upon him; there being no other antecedent to which the pronoun affix can possibly be referred; and Jacob is spoken of in the third person, and not addressed in the second till afterwards at verse 10. Accordingly the LXX. render, *απο του τραχηλου αυτων, και τους δεσμούς αυτων*, expressing the pronoun in the plural, because the antecedent, Jacob, is plural in sense; which they usually do in the like circumstances, as may be seen, verses 20, 21. The collated MSS. afford several instances of this mistake of *ך* for *י*, which requires only an extension of the lines both ways. See Bishop Lowth’s note on Isaiah lii. 14, where *עליך* appears to have been written for *עלי*.

Verse 9. *David their king*—The Messiah is thus called after the name of his progenitor, Isaiah lv. 3, 4; Ezek. xxxiv. 23, 24; xxxvii. 24, 25; Hos. iii. 5.

- 11 For I will be with thee,  
 Saith JEHOVAH, to save thee ;  
 When I shall make a full end of all the nations,  
 Whither I have dispersed thee,  
 Yet will I not make a full end of thee :  
 But I will correct thee with moderation,  
 And will not make thee altogether desolate.
- 12 Surely thus saith JEHOVAH ;  
 Thy bruise is desperate,  
 Thy wound is grievous :
- 13 There is none that lendeth a helping hand for thy cure ;  
 No healing medicines are applied to thee.
- 14 All thy friends have forgotten thee,  
 They seek not after thee ;  
 Surely with the stroke of an enemy have I smitten thee,  
 A severe chastisement ;  
 Because thy iniquity is great,  
 Thy offences are numerous.

Verse 11. *Correct thee with moderation*—See note on chapter x. 24.

*And will not make thee altogether desolate*—In this sense the Chaldee renders וְנִקָּה לֹא אֲנִיָּקָה, and with the approbation of several learned commentators ; for it is a sense that seems most suitable to this place. Nor can there be a doubt that the words will admit of this construction. For the verb נִקָּה primarily signifies *vacuum esse* ; and though it often may denote exemption from guilt or punishment, yet it may, with equal reason, signify, “cleared” or “emptied of all that is good,” or, “made desolate.” In this sense it is certainly used, Isaiah iii. 26, and Zech. v. 3. And thus it seems most agreeable to the context to understand the words וְנִקָּה לֹא אֲנִיָּקָה, Exodus xxxiv. 7 ; Numb. xiv. 18, particularly in the latter instance, where it is urged by Moses as a reason for God’s sparing the Israelites, that he had declared himself to be a God of “mercy, forgiving iniquity and transgression, and not utterly destroying, when he visiteth the iniquity of the fathers upon the children unto the third and fourth generation.” It must, however, be granted, that the other sense, in which the words are usually taken, has much to be said in its favour.

Verse 13. *There is none that lendeth a helping hand for thy cure*—The words אֵין־דִּין רִינָן properly signify, “There is none that pleadeth thy cause ;” but instead of “juridical,” the word לְכוּר and the sense of the context require them to be understood of “medical,” assistance. כְּוֹר signifies “the dressing of a wound or sore.”

Verse 14. *Because thy iniquity is great*—רַב is the preter of רָב. See על thus used with the preter verb following, Psalm cxix. 136.

“עִוִּיךְ—*Vel excidit כי post ה, vel intelligendum est ; vel חטאת ‘pœnam,’ non ‘peccatum,’ notat, ut alibi ; vix tamen hic ; vide enim versum sequentem, ubi extat ὅτι apud Th. Syr.*”—SECKER.



- 15 Why criest thou because of thy bruise?  
 Thy suffering is without remedy;  
 Because thy iniquity is great,  
 Thy offences are numerous,  
 Have I done these things unto thee.
- 16 Afterwards shall all they that devour thee be devoured,  
 And all thine enemies, they shall go into captivity;  
 And they that spoil thee shall become a spoil,  
 And all them that plunder thee will I give up to plunder.
- 17 For I will restore soundness to thee,  
 And of thy wounds will I heal thee, saith JEHOVAH;  
 Although they have called thee an Outcast,  
 Sion, she whom no one careth for.
- 18 Thus saith JEHOVAH;  
 Behold, I will reverse the captivity of Jacob's tents,  
 And upon his dwelling places will I have compassion;  
 And the city shall be builded upon its heap,  
 And the palace shall be re-established upon its *former* plan.
- 19 And out of them shall go forth thanksgiving,  
 And the voice of them that are joyous;  
 And I will multiply them, and they shall not be diminished,  
 And I will raise them to honour, and they shall not be  
 brought low.
- 20 And his children shall be as aforetime,

Verse 16. *Afterwards*—לְכֵן. See note on chapter xvi. 14.

*They that spoil thee*—For שֹׁאֲסִיךְ six mss. and two ancient editions read שׁוֹסִיךְ; and six other mss. with one edition, and the margin of Van der Hooght's Bible, read שֹׁסִיךְ.

Verse 18. *And the city shall be builded upon its heap*—That is, “upon the ruins of the old city;” for הֵל usually signifies “a heap of ruins.” It might, however, signify “a hill” or “rising ground,” such as Jerusalem was built upon, and such as was generally chosen for the site of ancient cities. So הֵלֶם seems to signify, Joshua xi. 13; and, accordingly, the margin of our Bibles here renders תְּלֵה, “little hill.” So that by the city being built על־הֵלֶה, may be understood its being rebuilt upon its ancient ground-plot; which perfectly corresponds with the next hemistich. By “the city,” Jerusalem is commonly understood, and by אֶרְמוֹן, either “the temple,” or “the king's palace.” But I rather think that both עִיר and אֶרְמוֹן are designed, not for any particular city or palace, but for the cities and palaces of Jacob in general. Nouns in the singular number are often thus used; which I am persuaded is the case of עִיר and אֶרְמוֹן, Isaiah xxv. 2, where they stand for the cities and palaces of the nations, whose punishment had been predicted in the conclusion of the preceding chapter.

Verse 20. *And his children*—Here we may observe, that the pronouns in

- And his congregation shall be established before me ;  
 And I will call to account those that oppress him.
- 21 And his prince shall be of his own race,  
 And his governor shall go forth out of the midst of him ;  
 And I will draw him, that he may come near unto me ;  
 For who is he that hath set his heart  
 To draw near unto me? saith JEHOVAH.
- 22 And ye shall be unto me a people,  
 And I will be unto you a God.
- 23 Behold the whirlwind of JEHOVAH, it goeth forth hot,  
 Even a settling whirlwind, upon the head of the wicked shall  
 it settle.
- 24 The fierce anger of JEHOVAH shall not turn back,  
 Until he hath wrought, and until he hath accomplished the  
 purpose of his heart ;  
 In the latter days ye shall discern it.

## CHAPTER XXXI.

- 1 · AT that time, saith JEHOVAH,  
 Will I be a God unto all the families of Israel,  
 And they shall be unto me a people.

this and the verse following are of a different number from those in the preceding verse; and with good reason, for they refer to different antecedents. The antecedents to those used, verse 19, are the dwelling-places of Jacob, the cities and palaces spoken of, verse 18. But the antecedent to the pronouns in this and the next verse is manifestly Jacob himself; a distinction not sufficiently marked in our translation.

Verse 21. *And his prince shall be of his own race*—The meaning here is plain, that they should not be governed by foreigners, but by those of their own nation or family. Here it is probable, that אֲדִירִי and מְשָׁלִי, though singular, denote his governors and magistrates in general; as before observed on verse 18.

*And I will draw him*—God promises to dispose the heart of his people to turn to him, as without his grace few or none would be so inclined. The sense is much the same as chapter xxxi. 33. Compare John vi. 44, 45.

“עֲרַב אֶת־לְבוֹ—*Fortè legendum* עָרַךְ; *nam* מַעֲרַב־יֵלֵב Prov. xvi. 1.”—SECKER.

Verses 23, 24. These two verses occur, with some slight variations, chapter xxiii. 19, 20. For סֵעַר sixteen mss. read here, וְסֵעַר, as in the parallel passage; and so do the Syriac and Chaldee. For מִתְגֹּרֵר one ms. reads מִתְחַלֵּל. Both these words are nearly of the same import, as has been already observed in the note on chapter xxiii. 19.

Verse 24. *The purpose*—The LXX., Syriac, and Vulgate read מִזְמָה in the singular number here, as well as chapter xxiii. 20. One ms. reads מִזְמִימָה. Three mss. read בִּינָה here at the end of the verse, as in the parallel place.

- 2        Thus said JEHOVAH,  
       A people, relicks of the sword, hath found favour in the  
       wilderness,  
       Israel a proceeding towards his restoration.
- 3        (From afar off JEHOVAH appeared unto me)  
       Also with a love of long standing have I loved thee,  
       Therefore have I lengthened out mercy to thee.
- 4        Yet again will I build thee, and thou shalt be built, O virgin  
       of Israel;  
       Yet again shalt thou deck thyself with thy tabrets,

CHAP. XXXI. Verse 2. *In the wilderness*—By “the wilderness,” I conceive to be here meant the barren and desolate condition of the Jewish church and nation during the time of their rejection. It seems to denote nearly the same, Isaiah xl. 3. See Bishop Lowth’s note there.

*Israel a proceeding towards his restoration*—הלך (in twelve mss. and three editions it is written הלך) is, I doubt not, the infinitive verb applied as a substantive. It properly denotes “a going forwards,” or making an actual progress towards a certain point or end. Thus ההלכים לרדת מצרים is spoken of those who were already set forwards, and were on their way to go down to Egypt, Isaiah xxx. 2. Accordingly הלך להרגיע is to be understood of God’s having actually set forwards, or begun to execute his design of causing the children of Israel to return to their own land; and so is exegetic of the grace or favour which the people is said to have found in the wilderness. See the sense of הרגיע, explained at large in note on chapter vi. 16, and take into the account what is observed in the following note.

Verse 3. *From afar off JEHOVAH appeared unto me*—These words, it is certain, were not spoken by God, as those were that go before, and those that immediately follow. They must, therefore, be included in a parenthesis, and seem designed to intimate, that the prophet was favoured with a visionary prospect of a remote period to come, in which God is represented as discoursing of the transactions belonging to that period, as if they were already at hand; and this accounts for the use of verbs in the past tense, both in the preceding verse, and in verses 6, 7. It is manifest from verse 26, that the prophet had been in a vision or trance, out of which he awaked. And it is no less evident, that the general restoration of Israel, the subject of the discourse which he had heard during his vision, so much to his satisfaction, is not yet accomplished, nor entered upon, nor is there any certainty when it will be.

*Also with a love*—The ו before אהבת is omitted by the LXX., and in eight mss.

*Have I lengthened out mercy to thee*—משך signifies to “lengthen out,” or “continue on;” and is used precisely in this sense with חסד, Psalm xxxvi. 10; cix. 12. God is here said to have lengthened out his mercy, or continued the exercise of it, to Israel in regard of his ancient love, although frequently provoked to abridge it.

Verse 4. *Yet again shalt thou deck thyself with thy tabrets*—That it was usual for the women of Israel to go forth with tabrets and dancing in times

- And shalt go forth in the dance of those that make merry.  
 5 Yet again shalt thou plant vineyards on the mountains of  
 Samaria ;  
 Plant, O ye planters, and eat ye the fruit.  
 6 For the day is come, have watchmen proclaimed on mount  
 Ephraim ;  
 Arise ye, and let us go up to Sion, unto JEHOVAH our God.  
 7 For thus hath JEHOVAH said,  
 Shout forth joy unto Jacob,  
 And congratulate with the chief of the nations ;  
 Publish ye, praise ye, and say,  
 JEHOVAH hath saved thy people,  
 The remnant of Israel.

of public rejoicing and prosperity, see Exodus xv. 20 ; Judges xi. 34 ; 1 Samuel xviii. 6. These times were now to be renewed.

Verse 5. *Plant, O ye planters, and eat ye the fruit*—The verb *חָלַל* signifies to “make,” or “use as common,” and “not prohibited.” By the law of Moses no man was allowed to eat the fruit of his vineyard till the fifth year after the planting. For the three first years it was to be considered as in a state of uncircumcision, or uncleanness. In the fourth year the fruit was holy to the Lord. But after that time it became free for the owner’s use. See Lev. xix. 23–25, where the verb *חָלַל* is accordingly used for eating of the fruit of a plantation without restraint, as also Deut. xx. 6 ; xxviii. 30, as well as in the passage before us. Here, therefore, a promise is given, directly opposite to the threat denounced, Deut. xxviii. 30, that the persons, who planted the vineyards on the hills of Samaria, should not be compelled to give up the fruits of their labour to others, but should themselves remain in the land, and enjoy the produce of their plantations unmolested.

Verse 6. *For the day is come, have watchmen proclaimed*—So the words should be rendered, and not as in our translation, “For there shall be a day, that the watchman shall cry.” For the verbs *ישׁ* and *קראוּ* are neither of them in the future, but in the preter tense. See the first note on verse 3. It is scarcely needful to repeat here, what has been before observed, (see note on chapter vi. 17,) that by “watchmen” are meant God’s prophets, giving notice of his dispensations, and calling upon men to act suitably under them.

Verse 7. *The chief of the nations*—This term I look upon to be synonymous with Jacob, or Israel, who, being the peculiar people of God, was thereby exalted to a pre-eminence above other nations. The privileges of primogeniture are asserted to belong to him, verse 9, which is equivalent to calling him the chief or head of the nations ; the firstborn being commonly entitled to the rank of chief or head among many brethren. (Romans viii. 29.)

*JEHOVAH hath saved thy people*—The LXX. and Chaldee render *הוֹשַׁעַת* in the third person of the preter tense, instead of the imperative ; and the context seems so to require it. For to publish with praise belongs to a blessing already received, and does not imply praying for it. But in both

- 8 Behold, I will bring them from the north country,  
And will gather them from the extremities of the earth:  
Among them the blind and the lame,  
The woman with child, and she that travaileth together,  
A great company shall they return.
- 9 Behold-with weeping shall they come,  
And amidst supplications will I lead them along;  
I will conduct them to streams of water,  
In a smooth way, wherein they shall not stumble;  
For I have been a father unto Israel,  
And Ephraim, he was my firstborn.
- 10 Hear the word of JEHOVAH, O ye nations,  
And report in the distant coasts, and say,  
He that scattered Israel will gather him,  
And will guard him, as a shepherd doth his flock.
- 11 For JEHOVAH hath redeemed Jacob,

these versions עמיו "his people" is substituted for עמך "thy people;" this, however, is not countenanced by any of the collated mss., nor does the context afford ground for presuming a mistake in the text. The watchmen are required to address their publication to Jacob, and to say, as they very properly might, "JEHOVAH hath saved thy people." See the first note on verse 3.

Verse 9. *Behold with weeping shall they come*—It seems much more natural to place הנה at the beginning of this verse, rendering it "behold," than to construct it, as most of the ancient versions and as our translators have done, at the end of the 8th verse, giving it the sense of "thither." It also suits the metre better where I have placed it. I consider בבכי, "with weeping," and בתחנונים, "amidst supplications," to denote, that, at the very instant they were weeping for their sins, and offering up their supplications to God for mercy, he would interpose graciously in their favour, and begin to conduct them safely back to the place whither it was their wish to return. Compare chapter iii. 21. Something of the same sort is said concerning Ephraim, verses 19, 20.

*In a smooth way, wherein they shall not stumble*—One ms. for ישר reads אשר; and I cannot help saying, that I think it the most natural and grammatical reading; although, in conformity with the generality of copies, and with the ancient versions, I have followed in my version the received reading of the text. Were we to read אשר, the translation would be "in," or "along, a way wherein they shall not stumble."

*For I have been a father unto Israel*—The remembrance of former connexions is here set down as the motive of God's returning favour to Israel. See verse 3.

Verse 11. *For JEHOVAH hath redeemed Jacob, and will deliver him*—The first of these verbs is in the preter tense; but the second must be construed in the future, because of the Vau conversive. It is meant to say, that God

- And will deliver him out of the hand of him that is stronger than he.
- 12 And they shall come, and shall shout in the height of Sion, And shall flock together for to share in the good things of JEHOVAH,  
For corn, and for new wine, and for oil,  
And for the young of the flock, and of the herd;  
And their soul shall be as a wellwatered garden,  
And they shall not pine for hunger any more.
- 13 Then shall the virgin in the dance rejoice,  
And the young men and old men together;  
For I will change their mourning into joy;  
I will also comfort them, and cheer them after their sorrow.
- 14 And I will satiate the desire of the priests with delicacies,  
And my people shall be satisfied with my good things,  
saith JEHOVAH.
- 15 Thus saith JEHOVAH;  
A voice hath been heard in Ramah,

had already begun, and would continue to carry on, the redemption and deliverance of Jacob. See the first note on verse 3.

“Verse 13. יחדו—‘Shall be glad,’ *χαρησονται*. LXX. *Syr.* ‘*Saltabant virgines et mulieres*,’ Exodus xv. 20, &c. *De viris autem vix invenies, nisi de Amalekitis*, 1 Sam. xxx. 16; *et de Davide*, 2 Sam. vi. 14; Psalm. xxx. 11, *nedum de senibus*; *nam* Exodus xxxii. 19; Job xxi. 11; Psalm. cxlix. 3; cl. 4, *an ad viros, an ad fœminas pertineant, incertum*.”—SECKER. But I see not why on such an extraordinary occasion even the old men might not be said to forget their age and infirmities, and to join in the dance as well as the young.

Verse 15. *A voice hath been heard in Ramah*—In this verse I have kept close to the received reading, except that, in conformity to the LXX., Syriac, and St. Matthew’s Gospel, I have rejected the repetition of על-בניה, which carries internal marks of interpolation, being not only superfluous, but rather perplexing the sense, and loading the metre. Ramah was a city of Benjamin, near which Rachel, the mother of Joseph and Benjamin, was buried; who is here, in a beautiful figure of poetry, represented as come forth out of her grave, and lamenting bitterly for the loss of her children, none of whom presented themselves to her view, being all either slain or gone into exile. The evangelist, indeed, applies these words to Herod’s massacre of the infants at Bethlehem, and its environs. (Matt. ii. 17, 18.) The context, however, plainly shows that this massacre could not have been the direct and immediate object of the prophecy. See the following note. But the prophet’s words so well suited the occasion, that the evangelist could not help observing their congruity. He must, therefore, be understood just as if he had said, “The circumstances of this affair were such,

A lamentation of most bitter weeping ;  
 Rachel, weeping for her children,  
 Refuseth to be comforted, because they are not.

- 16 Thus saith JEHOVAH,  
 Refrain thy voice from weeping,  
 And thine eyes from tears ;  
 For thy work shall have a reward, saith JEHOVAH,  
 And they shall return out of the land of the enemy :  
 17 There is also hope in thy latter end, saith JEHOVAH,  
 And thy children shall return unto their own border.

- 18 I have surely heard Ephraim lamenting himself ;  
 Thou hast corrected me, and I was corrected, like a steer  
 not broken :  
 Turn thou me, and I shall be turned ;  
 For thou art JEHOVAH my God.  
 19 Surely after that I was turned, I repented,  
 And after that I was admonished, I smote upon my thigh ;  
 I was ashamed, and even covered with confusion,

that the words of Jeremiah, though spoken with a different view, may well be accommodated to the present occasion." And this is as much as can be allowed in many passages of the New Testament, where the words in the Old Testament are said to be fulfilled. See Matt. ii. 15 ; Acts i. 16-20, &c., &c.

"ברכיה—It is observable that Nebuzaradan had the captives at Ramah. (Chapter xl. 1.) There is an emphasis in the repetition of the words על-בניה. So HORACE, *Epist.* i. xiv. 7, 8:—

*Fratrem mœrentis, rapto de fratre dolentis  
 Insolabiliter.*"—SECKER.

Verse 16. *For thy work shall have a reward*—That is, Thou shalt not have brought forth children in vain, nor shalt thou be deprived of that satisfaction in seeing the welfare of thy children, which is the parent's reward for her care and attention in bringing them into the world, and providing for their support and education. "They shall return out of the land of the enemy." But if the massacre at Bethlehem had been primarily designed here, with what propriety could this have been said ?

Verse 17. *There is also hope in thy latter end*—See the like expression used chapter xxix. 11.

"לאחריתך—Perhaps, 'to,' or, 'concerning thy posterity.'"—SECKER.

*And thy children*—The LXX. and Arabic appear to have read בניך instead of בנים.

Verse 19. *I smote upon my thigh*—Smiting upon the thigh was an indication of inward sorrow and compunction. See Ezekiel xxi. 12. So also in HOMER'S *Iliad.* II. 124 :—

- Because I did bear the reproach of my youth.  
 20 Is Ephraim a son dear unto me ?  
 Is he a child fondly beloved ?  
 That so soon as ever my word is in him,  
 I should indeed call him again to my remembrance ?  
 Therefore have my bowels been moved for him,  
 I will surely have mercy upon him, saith JEHOVAH.
- 21 Set thee up waymarks,  
 Fix up for thyself tall poles,  
 Set thine heart toward the highway ;  
 By the way thou wentest return, O virgin of Israel,  
 Return to these thy cities.
- 22 How long wilt thou turn thyself away, O refractory virgin ?  
 For JEHOVAH is about to create a new thing in the earth,  
 A woman shall put to the rout a strong man.

————— αυταρ Αχιλλευσ  
 Μηρω πλεγμαμενος Πατροκληα προσειπεν.

When Ephraim was made sensible of his sinfulness, he discovered marks of real contrition.

*Because I did bear the reproach of my youth*—That is, because by the misconduct of my earlier days I had fixed a blot upon my character, and subjected myself to reproach.

Verse 20. *Is Ephraim a son dear unto me ? Is he, &c.*—These questions are designed to be answered in the affirmative, as appears from the inference, “Therefore have my bowels been moved for him.”

Verse 21. *Set thee up waymarks, &c.*—These words are a call to Israel to prepare for their return. צינים are “stone pillars,” and תמרים are “tall poles,” like “palm-trees,” or, perhaps, made of palm-trees, (תמר properly signifies a “palm-tree,”) both set up in the roads at certain distances for the traveller’s direction, and extremely necessary for those who have to pass wild and spacious deserts.

Verse 22. *Wilt thou turn thyself away*—חזק is found only here and in one other place, Cant. v. 6, where it is understood of one that had “turned himself about and gone off;” and from hence, perhaps, חזקוק, Cant. vii. 1, are thought to signify “the joints of the thighs,” which turn about for the purposes of motion. The tergiversation of Israel, their backwardness to comply with the gracious invitations given them to return, seems to be here intended.

*A woman shall put to the rout a strong man*—I cannot, at any rate, concur in opinion with those commentators who understand these words to relate to the miraculous conception of the Virgin Mary without the operation of man. They surely cannot, by any construction, be brought to imply such a thing. Admitting that the word תסובב may signify, “shall encompass” or “comprehend in the womb,” and that גבר, instead of “an adult” or



- 23 Thus saith JEHOVAH of hosts, the God of Israel ;  
 Again shall they speak this word in the land of Judah,  
 And in the cities thereof, when I reverse their captivity,  
 JEHOVAH shall bless thee, O habitation of righteousness,  
 O mountain of the most Holy One.
- 24 And Judah shall dwell in it, and all his cities,  
 Husbandmen altogether, and they shall go about with  
 flocks.
- 25 For I have refreshed the thirsty soul,  
 And every soul that pined for hunger have I filled.

“strong man,” may also signify “a male child;” yet the words, all together, will still import no more, than that “a woman shall conceive,” or “contain, a male child.” But this, it will be said, is nothing new or extraordinary. I grant it is not, and, therefore, have reason to presume that this is not the sense intended. But the verb סבב signifies “to turn about,” and, consequently, in Hiphil or Pihel may signify, to “cause to turn about,” that is, to “repulse,” or “put to the rout,” an opposing adversary. But to do this implies a prevalency over him. Again : There is a manifest opposition between נקבה, “a woman,” one of the feebler sex, and גבר, which signifies not simply “a man,” but “a mighty man, a hero,” or “warrior.” And, therefore, “A woman shall put to the rout,” or “repulse, a strong man,” may, by a proverbial form of speech, denote, “The weaker shall prevail over the stronger.” Now this, it must be confessed, is in itself new and unusual, and contrary to the ordinary course of nature ; but then it is ascribed to the interposing power of God, who is said therein to “create a new thing,” or, in other words, to work a miracle. The connexion of this sense with the context is easy to be explained. The virgin of Israel is exhorted not to turn aside, or to decline the invitation given her to return, as she might, perhaps, be disposed to do, through dread of the power of enemies, who would oppose her deliverance. For her encouragement, she is told, that she had no reason to be apprehensive of the superior strength of any enemies, since God would work a miracle in her favour, and enable her, though apparently weaker, to overcome and prevail against all their opposition. See verse 11. By “women,” weak and feeble persons are frequently designed. See chapter l. 37 ; li. 30 ; Isaiah xix. 16.

Verse 23. *O mountain of the most Holy One*—Or, “O mountain the most holy.” הר הקדש may be rendered either way.

Verse 24. *And all his cities*—By “cities,” we must here understand “citizens,” or “inhabitants of cities,” as chapter xi. 12 ; xxvi. 2 ; Genesis xxxv. 5. So also, I think, Isaiah xiv. 21.

*Husbandmen altogether, and they shall go about with flocks*—These words are descriptive of the circumstances, in which the ancestors of the Jews were placed upon their first introduction into the land of Canaan. The land was, by divine appointment, divided by lot among them, and every man had his separate portion or patrimony assigned him, which he was forbidden to alienate or exchange, and, consequently, was bound to cultivate himself for the maintenance of himself and family. Besides which, I con-

- 26 Hereupon I awoke, and saw ;  
And my sleep was pleasing unto me.
- 27 BEHOLD the days come, saith JEHOVAH,  
That I will sow the house of Israel, and the house of Judah,  
With the seed of man, and with the seed of beast.
- 28 And it shall be that, as I have watched over them,  
To pluck up, and to pull down, and to overthrow,  
And to destroy, and to afflict :  
So will I watch over them,  
To build, and to plant, saith JEHOVAH.
- 29 In those days they shall no more say,  
The fathers have eaten a sour grape,  
And the children's teeth shall be set on edge.
- 30 But every man shall die for his own iniquity ;  
Every man that hath eaten the sour grape,  
His teeth shall be set on edge.
- 31 Behold, the days come, saith JEHOVAH,  
That I will make with the house of Israel,  
And with the house of Judah, a new covenant :

ceive, there were certain districts of waste or unappropriated plain, known by the name of "the wilderness," reserved for the purpose of grazing and feeding their cattle in common. Thus every citizen was literally a husbandman, without any exception, and also a shepherd, or feeder of flocks. Nor could any institution be better calculated to render a people virtuous and happy, by training them up to habits of sobriety, frugality, and industry, and restraining them from the pursuits of luxury and pernicious elegance ; whilst the prodigious increase of their numbers under such circumstances afforded a sufficient proof, that, through the divine blessing co-operating with the natural fertility of their soil, they were all plentifully supplied with every article requisite for their commodious and comfortable subsistence. Accordingly, it here appears to be the avowed design of divine Providence, upon bringing the Jewish people back to inhabit once more their ancient land, to revive among them an institution so favourable to their happiness.

Verse 26. *Hereupon I awoke, and saw*—These words afford a plain proof that something like a dream or visionary representation had preceded, and confirm the interpretation offered in the first note on verse 3.

Verse 29. *The fathers have eaten a sour grape*, &c.—For אכלו, eleven mss., and the first printed edition of the Bible, read in the future יאכלו, as in the text, Ezekiel xviii. 2. Five other mss. have a rasure in the place of the ך. It is not, however, very material to the sense, which reading we follow. The meaning of the proverbial expression is obvious, and seems to have been founded on what is generally declared in several parts of scrip-

32 Not according to the covenant which I made with their fathers,  
 In the day that I took them by the hand,  
 To bring them out of the land of Egypt ;  
 Which covenant of mine they violated,  
 Although I was a husband unto them, saith JEHOVAH.

ture, that “ God visiteth the sins of the fathers upon the children ;” and, perhaps, on his having particularly threatened to bring evil upon Judah and Jerusalem for the sins committed in the reign of Manasseh. (Chapter xv. 4 ; 2 Kings xxi. 11–15 ; xxiii. 26, 27.) But it certainly does not follow from hence, as the proverb would seem to insinuate, that the innocent children were to be punished for the offences of their guilty fathers. This is no way consistent with our ideas of natural justice ; nor can any instance be produced of God’s ever having proceeded in such a manner. I speak of judicial punishment, properly so called, and not of the natural effects and consequences of sin. If children have been punished for the transgressions of their parents, it was because the children were guilty as well as the parents. Nor did the children suffer more than their own iniquities had deserved ; although the delinquency of their forefathers might have become a reasonable motive for treating them with greater severity than they would otherwise have met with, in order to put a stop to the progress of hereditary wickedness. This is all, I conceive, that ever was, or could be, designed by God’s “ visiting the sins of the fathers upon the children.” It is promised, however, that in those future times, of which the prophet was speaking, no regard of any kind should be had to the sins of others, but that every man should bear his own burden, and suffer simply and solely for his own transgressions.

Verse 32. *Which covenant of mine they violated*—The LXX., and St. Paul, (Heb. viii. 9,) render אשר as a conjunction, *οτι* ; but I rather consider it as a relative pronoun, with which the substantive is repeated by a pleonasm not uncommon in the Hebrew language. See BUXTORF. *Thes. Gram.* lib. ii. cap. 8.

*Although I was a husband unto them*—ואנכי בעלתי בם. Various have been the attempts made to reconcile the Hebrew text with the apostle’s citation, Heb. viii. 9, where we read, *καγω ημελησα αυτοις*. Some have supposed the original Hebrew to have been בעלתי, others בהלתי, both which signify, “ I have loathed,” or “ abhorred.” The learned Dr. Pococke has from the Arabic asserted the same sense to belong to בעלתי. But we find nearly the same words used before, (chapter iii. 14,) כי אנכי בעלתי בכם, which our translators render, “ for I am your husband ;” but perhaps they might as well have been rendered, “ for I have been your husband ;” that is, I have discharged the duty of a husband, or superior relation, in patronizing and protecting you. For in all those mutual relations which imply subordination, as between husband and wife, father and child, sovereign and subject, wherever submission and obedience are required on the one hand, care and protection are stipulated, or understood to be due, on the other. And this stipulation is expressly made in the covenant between God and his people, which is so often alluded to in the very terms

- 33 But this is the covenant which I will make with the house of Israel ;  
 After those days, saith JEHOVAH, will I put my law into their inward parts,  
 And upon their heart will I write it ;  
 And I will be unto them a God,  
 And they shall be unto me a people.
- 34 And they shall not teach any more,  
 Every man his neighbour, and every man his brother,  
 Saying, Know ye JEHOVAH ;  
 For they shall all know me,  
 From the least of them even unto the greatest of them,  
 saith JEHOVAH ;  
 For I will pardon their iniquity,  
 And their sin will I remember no more.
- 35 Thus saith JEHOVAH,  
 Who hath appointed the sun for a light by day,

of the matrimonial one. Now, God asserts, both in the text before us, and in the other passage above cited, that he had been "the husband" of his people ; that is, in other words, that he had fulfilled his part of the covenant in taking due care of them, although they had violated it on their part by revolting and withdrawing their allegiance from him. So that with this sense of בעלתי, the words of the LXX., as they stand in the generality of copies, do materially agree ; *καγω εμελησα αυτων*, "although I took care of," or, "protected them." In the Alexandrian copy, indeed, as well as in the Epistle to the Hebrews, the word *ημελησα* is found, which bears a quite contrary sense. But this variation in the copies of the LXX. leaves room to doubt, whether the apostle, who certainly in this instance cited from the LXX., may not originally have written *εμελησα* too. There is nothing in the scope of his argument that is conclusive with respect to either of the two readings. The corruption might, therefore, have been the more readily admitted into the text of the apostle, by those who found it already in the copies of the LXX. which they had in use.

Verse 33. *I will put my law*—נִתְּתִי is the preter tense ; but the future seems to be required. Accordingly sixteen, perhaps seventeen, mss. prefix the ו conversive, besides two which have a letter erased before נִתְּתִי. But the LXX. and the apostle, Heb. viii. 10, both render *διδους* ; which leads me to think, that probably instead of נִתְּתִי, the word might originally have been בִּתְּתִי, compounded of תָּתַת the infinitive, with the affix pronoun י, and the preposition ב prefixed. It is obvious, how easily the ב might have been changed into נ ; and the construction of בִּתְּתִי will equally suit with the Hebrew idiom, and with the Greek translation : "When I put, or, in putting, my law into their inward parts, I will also write it on their heart."

"Verse 34. כִּי אֶסְלַח—'When,' or 'that I forgive, and remember.'"—SECKER.

The stated order of the moon and stars for a light by night ;  
 Who agitateth the sea, so that the waves thereof roar ;  
 JEHOVAH of hosts is his name :

36 If these ordinances shall depart from before me ;  
 Then shall the seed of Israel also cease  
 From being a nation before me continually.

37 Thus saith JEHOVAH ;  
 If the heavens above can be measured,  
 Or the foundations of the earth beneath be traced out ;  
 Then will I also reject the whole seed of Israel,  
 Because of all that they have done, saith JEHOVAH.

38 Behold, the days come, saith JEHOVAH,  
 That the city shall be built, under the direction of JEHOVAH,  
 From the tower of Hananeel unto the corner gate :

Verse 35. *The stated order*—Twenty-four mss. and five editions read חֻקָּו, and three mss. חֻקֹּת, in the plural number. But the Syriac and Vulgate acknowledge the singular. In the LXX. the word is omitted.

*Who agitateth the sea*—רָגַע הַיָּם. These words occur, Isaiah li. 15, where our translators render, as they have done here, “who divideth ;” but Bishop Lowth, “who stilleth.” But on comparing the ancient versions in both places, we find a very different sense assigned to רָגַע. The LXX. here render, *καὶ κρανῆν*, but in the passage of Isaiah, *οὐταπασσων* : and the Vulgate, *turbo*, and *qui turbat* ; which agree better with the primary sense of רָגַע, that implies “quick motion.” See TAYLOR’S *Concordance*, and the note on chapter vi. 16.

Verse 37. *Because of all that they have done*—Three mss. add לִי, “unto me,” or “against me.” And the same is expressed in the Alexandrian copy of the LXX., and in the Chaldee and Arabic versions.

Verse 38. *Behold, the days come*—In the Hebrew text, as it stands in the generality of mss. and printed editions, the word בָּאִים is wanting ; but the Masoretes have supplied it ; and it is found in twenty-two, perhaps twenty-three, mss. and in five editions ; in two mss. a word of four letters is erased after יָמִים. All the ancient versions express it.

*Under the direction of JEHOVAH*—לִיהוָה, “through JEHOVAH,” according to his disposition and appointment. See notes on chapters xv. 8 ; xxii. 6. Or it may signify, “for JEHOVAH,” for his use and service.

*From the tower of Hananeel, &c.*—Here follows a description of the circumference of a new city to be built on the site of Jerusalem ; but that it does not mean the city which was rebuilt after the return of the Jews from the Babylonish captivity, is evident from two principal circumstances ; first, because the limits are here extended farther, so as to include a greater space than was contained within the walls at that time ; and, secondly, it is here said, that it should never be razed or destroyed any more. This new city, therefore, must be referred to those after-times, when the general restoration of Israel is appointed to take place.

- 39 And a line of the measure shall proceed on straight forward  
Over the hill Gareb, and shall encompass Goatha,  
40 And the whole valley of the dead bodies, and of the ashes,  
And all the fields unto the brook Kidron,  
As far as to the angle of the horse gate eastward :

*From the tower of Hananeel unto the corner gate*—Here I would beg leave to refer to a plan of the city of Jerusalem, as rebuilt in Nehemiah's time, to be found in the *Ancient Universal History*, vol. i. book i. chapter 7, folio. According to this plan, the tower of Hananeel appears to have stood in the north-east part of the city, opposite to the west end of the temple-precincts. From thence the wall proceeded to the corner gate, supposed to be the same as the old gate, which stood directly north. It probably had the name of "the corner gate" given it from the wall running out into an angle in that part.

Verse 39. *A line of the measure*—For קוֹר fourteen mss. and one edition read with the Masora, קו. "A line of the measure" is a line marking the circumference. נגדו is rendered, "straight before him," or "directly forward," Joshua vi. 5.

*Over the hill Gareb, and shall encompass Goatha*—According to the above-mentioned plan, the hills Gareb and Goatha are out of the limits of the city. The latter is supposed to be Golgotha; that is, in Hebrew, "the heap of Gotha;" which, being the place where our Saviour was crucified, was of course without the city-walls at the time of that transaction. These hills were a little to the north-west of the old city-walls, but seem destined to be brought within the compass of the new city.

Verse 40. *And the whole valley of the dead bodies, and of the ashes*—This was undoubtedly the valley of Hinnom, called "the valley of the dead bodies and of the ashes," from its having been made a common burying-place, and a receptacle for the rubbish and filth of the city. See chapter vii. 32; xix. 11; and note on chapter xix. 2. The valley of Hinnom lay to the west of the city, winding to the south. See note on chapter xix. 2, compared with *Ancient Universal History*, vol i. book i. chap. 7.

*And all the fields*—Twenty-five, perhaps twenty-six, mss. and six editions read here, according to the Masora, השדמות, instead of השדמות. "The fuller's fields" are supposed to be meant. Aquila here renders τα προαστεια, and the Vulgate confirms the reading of השדמות, though divided into two words, השדמות, *regionem mortis*. The fuller's field is said to have been near the conduit of the upper pool, (2 Kings xviii. 17,) and, consequently, on the south side of the city, where the pools were situate. Those fields with the valley of Hinnom, though before without the line of the city, seem now to be included within it, if the verb ינבב, "shall wind about," or "encompass," extends to them, as well as to Goatha, by means of the copulative.

*The brook Kidron*—This appears, according to the before-mentioned plan, to be at the south-east end of the city. JOSEPHUS places it at the foot of the Mount of Olives, to the east of Jerusalem. (*De Bell. Jud.* lib. v. cap. 2. edit. Hudson.) The horse-gate was situate in the east.

Sacred to JEHOVAH it shall not be plucked up,  
Neither shall it be thrown down any more for ever.

## CHAPTER XXVII.\*

I IN THE BEGINNING OF THE REIGN OF ZEDEKIAH THE SON OF JOSIAH KING OF JUDAH CAME THIS COMMAND UNTO JEREMIAH FROM JEHOVAH, TO SAY,

*Sacred to JEHOVAH, it shall not be plucked up*—The words קדש ליהוה, “Holiness unto JEHOVAH,” were ordered to be inscribed on the plate that was worn upon the high priest’s forehead, to denote that his person was sacred, being set apart for the peculiar service of God. (Exodus xxviii. 36.) The same words, I conceive, are here used to signify, that the whole circuit of the city, being consecrated to God, appropriated to his honour and service, should not thenceforward be any more subjected to ruin and devastation.

CHAP. XXVII. It is evident, notwithstanding the mistake that has crept into the introductory sentence of this chapter, as will be presently noticed, that the prophecies contained both in this chapter, and in that which follows next, belong to the fourth year of Zedekiah’s reign. About this time, ambassadors came to Zedekiah from the kings of Edom, Moab, and other neighbouring nations, to solicit him, as it should seem, to join with them in a confederacy against the king of Babylon. On this occasion Jeremiah is ordered to put bands and yokes about his neck, and to send them afterwards to the before-mentioned kings, declaring the sovereignty of Nebuchadnezzar and his successors to be of divine appointment, and promising peace and protection to such as submitted quietly, but menacing evil in case of resistance. (Verses 1–11.) A like admonition is delivered to Zedekiah, advising him not to expose himself and his people to certain ruin by listening to the suggestions of false prophets, and revolting from the service of the king of Babylon. (Verses 12–15.) The priests and all the people are also warned not to give credit to the false prophets, who taught them to expect a speedy restoration of the vessels, which had been carried to Babylon together with Jeconiah. Instead of which it is foretold, that the remaining vessels in the house of God, and in the king’s house at Jerusalem, should be carried after the other, and should not return till the appointed period of Judah’s captivity was at an end. (Verses 16 to the end.)

Verse 1. ZEDEKIAH—The common reading of the text here is “Jehoiakim;” but this is so difficult to reconcile with what follows, that Mr. Lowth, in his *Commentary* upon the place, with a liberality of sentiment the more laudable, as it was singular in his days, when almost all the world was infatuated with a vain prejudice of the absolute integrity of the Hebrew text, owns his persuasion, that “the least forced way of solving the difficulty is to say, that Jehoiakim is crept into the text, by the negligence of the scribes, who might have their eyes fixed upon the beginning of the last chapter or section, instead of Zedekiah.” Accordingly, we find צדקיהו in

\* See note, page 166.

- 2 THUS said JEHOVAH to me, Make thee bands and yokes,  
 3 and thou shalt put them upon thy neck; and thou shalt send them to the king of Edom, and to the king of Moab, and to the king of the children of Ammon, and to the king of Tyre, and to the king of Sidon, by the hand of the ambassadors, that are come to Jerusalem to Zedekiah king of Judah.  
 4 And thou shalt charge them with a message unto their masters,  
 5 saying, Thus saith JEHOVAH of hosts, the God of Israel, Thus shall ye say unto your masters; I have made the earth, and the man and the beast which are upon the face of the earth, by my great power, and by my outstretched arm; and I will give it unto whomsoever it seemeth meet unto me.  
 6 And now I have given all these lands into the hand of Nebuchadnezzar king of Babylon, my servant, and the beasts of  
 7 the field also have I given unto him, to serve him. And all nations shall serve him, and his son, and his son's son, until the time of his land, even his, be come, when many nations  
 8 and great kings shall exact service of him. And it shall be, that whatsoever nation and kingdom will not serve him, Nebuchadnezzar king of Babylon, and will not submit its neck to

one MS., of good repute and antiquity, in the margin of another, and most probably it was so in the text of a third, where the ' was evidently *ו* at first, and the remainder of the word is upon a rasure. The Syriac and the Oxford MS. of the Arabic version also read, Zedekiah. See note on chapter xxviii. 1.

Verse 2. *Thus said JEHOVAH unto me*—The word *אלי* is omitted by the LXX., as are all the words *אלי יהוה אלהי ישראל* in the Syriac version. One MS. for *אלי* reads *ישראל*. In all these cases it might not be improper to render in the preceding verse, according to the usual form, "came this word unto Jeremiah from JEHOVAH, saying"—But the introduction of *אלי*, "unto me," which is found in all the collated MSS. and editions, and in the Chaldee and Vulgate versions, and in the MS. Pachom. of the LXX., seems to imply, that the prophet was commanded to declare what JEHOVAH had given him in charge to do. And it follows accordingly, verse 12, that he did so declare it in the presence of Zedekiah, adding a serious admonition, with a particular application to that king and his people of what had been before laid down in general terms concerning every nation and kingdom, according as they did, or did not, submit to the power which God had appointed to rule over them.

Verse 5. *And the man*—Three MSS. read *והאדם*; and the Syriac, and Vulgate likewise prefix the conjunction. The LXX. omit all the following words *והאדם והבהמה אשר על-פני הארץ*.

"Verse 7.—*גם-הוא*. 'Until the time of his land come, even his;' as Prov. xxiii. 15; 1 Kings xxi. 19; Psalm ix. 6. Of the fulfilling of this verse, see Cler. The last was his daughter's son."—SECKER.

*When many nations, &c.*—See note on chapter xxv. 14.



- the yoke of the king of Babylon, with sword and with famine and with pestilence will I visit upon that nation, saith  
 9 JEHOVAH, until I have consumed them by his hand. Therefore hearken ye not to your prophets, and to your diviners, and to your dealers in dreams, and to your astrologers, and to your sorcerers, that speak unto you, saying, Ye shall not  
 10 serve the king of Babylon: for they prophesy falsehood unto you, so as to remove you far from your own land, and that  
 11 I should drive you out, and that ye should perish. But the nation which shall bring its neck under the yoke of the king of Babylon, and shall serve him, I will even leave them undisturbed in their own land, saith JEHOVAH, and they shall cultivate it, and shall dwell therein.
- 12 And I spake to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.  
 13 Why will ye die, thou and thy people, by sword, and by famine, and by pestilence, according as JEHOVAH hath spoken concerning the nation which will not serve the king of Babylon.  
 14 And hearken ye not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon; for they prophesy falsehood unto you. For I have not sent them, saith JEHOVAH, but they prophesy in my name falsely, that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.
- 16 Also to the priests, and to all the people, spake I, saying, Thus saith JEHOVAH, Hearken not unto the words of your prophets that prophesy unto you, saying, Behold, the vessels of the house of JEHOVAH shall be brought back again from Babylon now shortly: for they prophesy unto you falsehood.  
 17 Hearken ye not unto them; serve the king of Babylon, and  
 18 live: wherefore should this city become a desolation? But if they be prophets, and if the word of JEHOVAH be with them, let them now intercede with JEHOVAH of hosts, that the vessels which are left in the house of JEHOVAH, and in the house of the king of Judah, and in Jerusalem, may not go to  
 19 Babylon. For thus saith JEHOVAH of hosts concerning the pillars, and concerning the sea, and concerning the bases, and

---

Verse 13. *And by famine*—Seven MSS. and one edition read וברעב, conformably with the Syriac, Chaldee, and Vulgate, which all express the conjunction.

Verse 19. *The pillars, the sea, the bases*—See 1 Kings vii. 15, 23, 27; and compare chapter lii. 17, &c.

concerning the residue of the vessels that are left in this city,  
 20 which Nebuchadnezzar, king of Babylon took not, when he  
 carried away captive Jeconiah the son of Jehoiakim king of  
 Judah from Jerusalem to Babylon, and all the nobles of Judah  
 21 and Jerusalem: Surely thus saith JEHOVAH of hosts, the God  
 of Israel, concerning the vessels that are left in the house of  
 JEHOVAH, and in the house of the king of Judah, and in  
 22 Jerusalem; They shall be carried to Babylon, and there  
 shall they be until the day that I shall visit them, saith  
 JEHOVAH; when I will bring them up, and restore them to this  
 place.

### CHAPTER XXVIII.

1 AND it came to pass in the same year, in the beginning  
 of the reign of Zedekiah king of Judah, in the fourth year,  
 in the fifth month, that Hananiah, the son of Azur, the pro-  
 phet, who was of Gibeon, spake unto me in the house of  
 JEHOVAH, in the presence of the priests and of all the people,  
 2 saying, Thus hath JEHOVAH of hosts, the God of Israel,  
 spoken, saying, I have broken the yoke of the king of Babylon.

---

Verse 21. *And in Jerusalem*—One MS. reads here *בירושלם*, as at verse 18, and another has a rasure in the place of *ב*. The Chaldee also, and Theodotion express the preposition.

CHAP. XXVIII. HANANIAH pretendeth to prophesy in the name of JEHOVAH, that within two years the Babylonish yoke should be broken, and that the vessels which had been carried to Babylon by Nebuchadnezzar, together with all the captives, should within that time be restored. (Verses 1-4.) Jeremiah consenteth to allow of Hananiah's pretensions to the character of a true prophet, in case his prediction be accomplished. (Verses 5-9.) Hananiah, in confirmation of what he had foretold, breaketh off the yoke from Jeremiah's neck. (Verses 10, 11.) Jeremiah is ordered to declare that the king of Babylon's yoke, instead of wood, should be made of iron. (Verses 12-14.) He foretelleth the death of Hananiah within the year; and he dieth, accordingly, two months after. (Verses 15 to the end.)

Verse 1. *In the same year*—Here we find the precise date of the preceding prophecy ascertained, and that it was delivered not only in the beginning of Zedekiah's reign, but in the fourth year of it, and gave rise to the following transaction. How the fifth month of the fourth year of Zedekiah's reign can be said to be "the beginning" of it, see accounted for in the prefatory note on chapter xxvi.

*In the fourth year*—The Masora instead of *בשנת* reads *בשנה*, which is more regular, and is the reading of twenty, perhaps twenty-two, mss., four editions, and the Jerusalem Talmud.

*Hananiah the son of Azur the prophet*—In what sense Hananiah was a prophet, see note on chapter xxvi. 7.

- 3 Within two full years will I bring again to this place all the vessels of the house of JEHOVAH, which Nebuchadnezzar king of Babylon took from this place, and carried them to Babylon.
- 4 And Jeconiah the son of Jehoiakim king of Judah, and all the captives of Judah, that went to Babylon, will I bring again to this place, saith JEHOVAH; for I will break the yoke of the king of Babylon.
- 5 Then Jeremiah the prophet spake unto Hananiah the prophet in the presence of the priests, and in the presence of all
- 6 the people that stood in the house of JEHOVAH. And Jeremiah the prophet said, Amen; so let JEHOVAH do; let JEHOVAH confirm thy words which thou hast prophesied, in bringing back the vessels of the house of JEHOVAH, and all
- 7 the captives, from Babylon unto this place. Nevertheless hear now this word which I speak in thy hearing, and in the
- 8 hearing of all the people. The prophets, who have been before me and before thee from ancient time, have also prophesied concerning many nations, and concerning great king-
- 9 doms, of war, and of calamity, and of pestilence. Whatsoever prophet shall prophesy of peace, by the word of the prophet coming to pass shall the prophet be discerned, whom JEHOVAH hath sent indeed.
- 10 Then Hananiah the prophet took the yoke from off the
- 11 prophet Jeremiah's neck, and brake it. And Hananiah spake in the presence of all the people, saying, Thus saith JEHOVAH, After this manner will I break the yoke of Nebuchadnezzar king of Babylon from off the neck of all the nations within the space of two full years. And the prophet Jeremiah went his way.
- 12 Then came the word of JEHOVAH to Jeremiah, after that Hananiah the prophet had broken the yoke from off the neck
- 13 of Jeremiah the prophet, saying, Go and tell Hananiah, saying, Thus saith JEHOVAH, Thou hast broken yokes of wood,

---

Verse 8. *And of calamity*—So וְלָרָעָה signifies, which is the present reading of the text; but twenty-one mss. and one edition read וְלָרָעָב, “and of famine;” and three mss. read לָרָעָב without the conjunction. וְלָרָעָב seems the most probable reading, if we consider that the evils frequently threatened by the prophet are “the sword,” (that is, “war,”) “famine,” and “pestilence.” See chapters xxiv. 10; xxvii. 8, 13; xxix. 17, 18, &c. The LXX. in this place omit the two latter, and speak only of πόλεμον, “war;” but in the ms. Pachom. it is added, *καὶ εἰς κακὰ, καὶ εἰς θάνατον*; the Vulgate substitutes *et de fame*, instead of וְלָרָעָב.

Verse 13. *Yokes of wood*—For מִוֹטָה, which is singular, nineteen mss.

- 14 but thou shalt make instead of them yokes of iron. For thus saith JEHOVAH of hosts, the God of Israel; A yoke of iron have I put upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him; and also the beasts of the field have I given unto him.
- 15 The prophet Jeremiah also said unto Hananiah the prophet, Hear now, Hananiah; JEHOVAH hath not sent thee;
- 16 but thou hast made this people to trust in a lie. Therefore thus saith JEHOVAH, Behold I am about to cast thee from off the face of the ground; this year thou shalt die, because
- 17 thou hast spoken prevarication concerning JEHOVAH. And Hananiah the prophet died in the same year, in the seventh month.

## CHAPTER XXI.\*

- 1 THE WORD WHICH CAME TO JEREMIAH FROM JEHOVAH, WHEN KING ZEDEKIAH SENT UNTO HIM PASHUR THE SON OF MELCHIJAH, AND ZEPHANIAH THE SON OF MAASEIAH THE PRIEST, SAYING,

---

and one edition read מוֹשׁוֹת, and thirteen mss. and three editions, מוֹשׁוֹת at large. Also for וַעֲשִׂית, “but thou shalt make,” the LXX. and Arabic render, “but I will make,” as from וַעֲשִׂיתִי.

Verse 16. *Prevarication*—See note on chapter xxix. 32.

CHAP. XXI. THIS chapter contains the first of those prophecies which were delivered by Jeremiah subsequent to the revolt of Zedekiah, and the breaking out of the war thereupon, and which are continued on to the taking of Jerusalem, related in chapter xxxix., in the following order: Chapters xxi., xxxiv., xxxvii., xxxii., xxxiii., xxxviii., xxxix.

The message in this chapter has by some been confounded with that in chapter xxxvii.; (see the argument prefixed to chapter xxi. in Mr. Lowth's *Commentary*;) but they are, I think, clearly and undeniably distinct from each other. From the reply given to that in chapter xxxvii., it is manifest, that the Chaldeans, who had been besieging Jerusalem for some time, had already raised the siege, and were gone to meet the Egyptian army, leaving the Jews in great hopes that they would never return again. But the terms of this message seem to imply, that the king of Babylon had but just commenced his hostilities against Judah, of which Zedekiah informs the prophet, as of a matter that might not yet have come to his certain knowledge; and desires him to intercede with God, that he would divert the storm by some such extraordinary interposition, as he had been wont to manifest in favour of his people. (Verses 1, 2.) The answer likewise takes no notice of any siege or operations past, but simply regards the future,

\* See note, page 166.

- 2 INTREAT, we pray thee, JEHOVAH for us, because Nebuchadrezzar king of Babylon maketh war against us; if so be that JEHOVAH will deal with us according to all his wondrous works, and he may go up from us.
- 3 And Jeremiah said unto them, Thus shall ye say to Zedekiah; Thus saith JEHOVAH the God of Israel, Behold, I will turn aside the weapons of war, which are in your hand, wherewith ye fight against the king of Babylon, and against the Chaldeans, that besiege you from without the wall, and I will assemble them into the midst of this city. And I myself will fight against you with an outstretched hand, and with a strong arm, and with anger, and with fury, and with great wrath.
- 6 And I will smite the inhabitants of this city, both man and
- 7 beast; of a great pestilence shall they die. And after this, saith JEHOVAH, I will deliver Zedekiah king of Judah, and his servants, and the people, even those that are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life; and he shall smite them with the edge of the sword; he shall have no pity on them, neither shall he spare, neither shall he shew mercy.
- 8 And unto this people shalt thou say, Thus saith JEHOVAH,

which it is declared should end unfortunately, because God would take an active part against the inhabitants of Judah, and would deliver both their city, and also the king and his people, into the hands of their merciless enemies. (Verses 3-7.) It is further shown, that the only resource of the people for safety, was to surrender themselves to the Chaldeans. (Verses 8-10.) And as for the royal house, they are warned to prevent the effects of God's indignation by doing justice and right, and not to trust to their strong hold, which would stand them in no stead, when God was bent on their destruction. (Verses 11 to the end.) The time of this transaction, therefore, I conceive to be in the ninth year of Zedekiah, previous to the siege of Jerusalem, which began in the tenth month of that year.

Verse 2. *Intreat*—רָשָׁה signifies to “seek” or “apply to” God by prayer and supplication, as well as to “inquire” any thing of him. See Isaiah lv. 6; and the former sense is most suitable in this place. See note on chapter xxxvii. 7.

*Nebuchadrezzar*—Dr. Kennicott has observed that the name of the king of Babylon is thus spelt in twenty-six other places of this book, besides that before us, in the printed copies; and in ten places, “Nebuchadnezzar.” There is a great variation in the mss.

Verse 3. *Thus shall ye say*—Thirty mss. and three editions read תַּאמְרוּן, instead of תַּאמְרֶנָּה. One ms. seems to read תַּאמְרוּ, and in another וּ upon a rasure.

- Behold, I set before you the way of life, and the way of death.
- 9 He that abideth in this city shall die by sword, and by famine, and by pestilence; but he that goeth out, and surrendereth himself to the Chaldeans that lay siege round about you, he
- 10 shall even live, and his life shall be unto him as spoil. For I have set my face against this city in an evil, and not in a friendly manner, saith JEHOVAH; into the hand of the king of Babylon shall it be delivered, and he shall burn it with fire.
- 11 And with regard to the house of the king of Judah, hear
- 12 ye the word of JEHOVAH. O house of David, thus saith JEHOVAH, Judge ye, searching out right, and deliver him that is spoiled out of the hand of the oppressor, lest my wrath go forth like fire, and it be kindled, and there be none to quench,

Verse 9. *He shall even live*—The Masora for יחיה reads וחי, and is countenanced by eighteen mss., two capital editions, the margin of the edition of Felix Pratensis, the Chaldee Paraphrast, and the Babylonish Talmud. There is also some trace of it in the LXX.; for though we read there, *ζησεται, και εσται η ψυχη αυτου εις σκυλα*, it follows immediately, *και ζησεται*.

*His life shall be unto him as spoil*—See note on chapter xlv. 5. In the ms. Pachom. of the LXX., instead of *εις σκυλα* we read, *εις ωφελειαν*.

Verse 10. *In an evil, and not in a friendly manner*—See notes on chapters xiv. 11; xxiv. 5, 9.

“Verse 11. וילבית—‘And to the house,’ &c.”—SECKER.

Verse 12. *Searching out right*—לבקר appears to me to be the gerund from בקר, “to seek” or “search out diligently;” and to afford a better sense than if we render it, “in the morning.” Perhaps we may find a similar mistake in the sense of לבקרים, Isaiah xxxiii. 2, which is there rendered by our English translators, “every morning.” But might not the words דיה לבקרים be better translated, “Be thou their support to those that seek,” or “make application to thee for that purpose?” the pleonasm of the affix in ורעם being an extremely common Hebrew idiom.

*Lest my wrath go forth like fire*—It has been the opinion of many learned men, and Mr. LOWTH in particular, in the argument prefixed to this chapter in his *Commentary*, gives it for his, that “all which follows from verse 11 of this chapter belongs to the same subject with the twenty-second chapter, and relates to the time of Jehoiakim.” And afterwards, in his note on these words, “Lest my fury go out like fire,” he infers from them, “that this prophecy was antecedent to that at the beginning of the chapter, and before that peremptory decree was published against the king’s house mentioned, verse 7 of this chapter.” But I cannot help thinking that this latter part is but a continuation of the same prophecy with which the chapter begins; for the house of David was still to be visited with more calamities than those which had befallen it in the days of Jehoiakim. And how peremptory soever the decree may sound, verse 7, we must remember the rule laid down concerning such decrees, chapter xviii. 7, 8; none of

13 because of the evil of your doings. Behold, I am against thee, O thou inhabitant of the levelled hollow of a rock, saith JEHOVAH; ye who say, Who shall make a breach upon us?  
 14 Or who shall enter into our habitations? And I will punish you according to the fruit of your machinations, saith JEHOVAH; and I will kindle a fire in the forest thereof, and it shall consume all around it.

which, it seems, are irreversible on the condition of a change of conduct. And though God may well be supposed to know when no such ground of reversal will take place, yet it is agreeable to the justice of his providence repeatedly to admonish sinners of the means by which his judgments may be avoided, that they may have none to blame but themselves, when the threatened vengeance overtakes them.

*Of your doings*—The Masora for מעלליכם, reads מעלליכם, and is countenanced by twenty one MSS., and by the Syriac, Chaldee, and Vulgate versions. The LXX. omit the three last words of this verse; but in the MS. Pachom. we find, απο προσωπου αδικιας των επιτηδευματων υμων. One MS. reads מעלליכם.

Verse 13. *O thou inhabitant of the levelled hollow of a rock*—It is impossible that our present English translation can be right, for there appears no trace of a conjunction preceding צור; nor do I see any reason to suppose that it is Jerusalem which is here addressed by apostrophe, although such seems to be the prevailing opinion; or how that city could well be said to be “an inhabitant of the valley,” when it was built chiefly on two hills, as we learn from JOSEPHUS; (*De Bell. Jud.* lib. v. cap. 4, *edit Huds.*;) or how it could be called “a rock of the plain,” when it was surrounded by deep valleys, “for the most part environed with other not far removed mountains, as if placed in the midst of an amphitheatre;” which is the description given of it by a modern traveller, who had been upon the spot. (SANDYS’S *Travels*, book iii. page 155.) The address is certainly continued on to the house of David, whose place of residence was Mount Sion, called “the city of David.” This was a very high and steep rocky mountain on every side, and, in the opinion of its ancient possessors, the Jebusites, deemed impregnable, till David took it from them; (2 Sam. v. 6, 7;) and both he and his successors are said to have improved considerably its natural strength. This is undoubtedly here meant by צור; and העמק I conceive to signify “the hollow surface” of this rock at the top, in which (המישר, “levelled,” or “regularly formed by art”) the foundations of the buildings were laid; for it is manifest, that if המישר be considered as the participle Pyhal from ישר, “to be even” or “level,” it must, on account of the prefixed article, rather agree with העמק, which has the article likewise, than with צור. And this situation, in a hollow at the top of a rock, is perhaps alluded to in the word מקננת, which is used concerning the same family, chapter xxii. 23; who are said to “make their nest,” as the eagle doth, in the holes or clefts of the high rocks. See chapter xlix. 16. And, confiding in the strength of their situation, the inhabitants are here represented as defying the approach of any one to hurt them.

Verse 14. *In the forest thereof, and it shall consume all around it*—This trans-

## CHAPTER XXXIV.\*

1 THE WORD WHICH CAME UNTO JEREMIAH FROM JEHOVAH, WHEN NEBUCHADNEZZAR KING OF BABYLON, AND ALL HIS ARMY, AND ALL THE KINGDOMS OF THE EARTH THAT WERE UNDER HIS DOMINION, AND ALL THE PEOPLES, MADE WAR AGAINST JERUSALEM, AND AGAINST ALL THE CITIES THEREOF, SAYING,

2 THUS saith JEHOVAH the God of Israel, Go and speak to Zedekiah, and thou shalt say unto him, Thus saith JEHOVAH, Behold, I am about to deliver this city into the hand of the

lation is made according to the present reading of the text, ביערה, when the affix must be referred to the house of David; and "the forest thereof" will then denote the large trees or timber of which the habitations of that royal family were built, and in respect of which it is called, chapter xxii. 23, "the inhabitant of Lebanon that made her nest among" (or of) "cedars." But there is some reason to suspect the authenticity of the word ביערה. Both the Syriac and Chaldee appear to have read בעררה, which is some advance towards בערה, the reading of one, and בוערה, the reading of two MSS., which if admitted as the participle present of בער, "to burn," the rendering of the passage would be, "And I will kindle a fire burning and consuming," or, "which shall burn and consume" all around it; that is, all around the fire itself.

CHAP. XXXIV. THIS chapter contains two distinct prophecies; the first of which is dated at the time when Nebuchadnezzar was engaged in carrying on the siege of Jerusalem, and of the cities of Lachish and Azekah, most probably towards the latter end of the ninth year of Zedekiah, the siege having been begun in the tenth month of that year. It announces to Zedekiah the taking and burning of Jerusalem, his own captivity, peaceful death, and honourable interment. (Verses 1-7.)

The second prophecy was delivered some time after, when the Chaldeans had broken off the siege, and were marched off to meet the Egyptian army, which made a show of coming to the relief of Jerusalem. It reproaches the people of Judah for their perfidious and inhuman behaviour to their brethren, whom they had released from bondage, according to the law; but, on thinking all danger from the enemy over, had compelled to resume their former servitude. For this God threatens to let loose upon them at once the sword, the pestilence, and the famine; and to deliver them up to the vexations of the Chaldeans, their cruel enemies, who should return, take and burn their city, and reduce their country to a solitary waste. (Verses 8 to the end.)

Verse 1. *And against all the cities thereof*—The LXX. and Arabic, with one MS., instead of עררה read ערי יהודה, as at verse 7. But עריה means

\* See note, page 166.



3 king of Babylon, and he shall burn it with fire. And thou shalt not escape out of his hand, but shalt surely be taken, and into his hand shalt thou be delivered; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to  
 4 Babylon. Nevertheless hear the word of JEHOVAH, O Zedekiah king of Judah; Thus hath JEHOVAH spoken concerning  
 5 thee, Thou shalt not die by the sword. In peace shalt thou die, and according to the burnings of thine ancestors, the former kings that were before thee, so shall they burn for thee; and they shall lament for thee, *saying*, Ah lord! for I  
 6 have spoken the word, saith JEHOVAH. And Jeremiah the prophet spake unto Zedekiah king of Judah all these words  
 7 in Jerusalem, when the forces of the king of Babylon were making war against Jerusalem, and against all the cities of Judah that remained, against Lachish, and against Azekah; for these remained of the cities of Judah, fortified cities.

8 THE WORD WHICH CAME TO JEREMIAH FROM JEHOVAH, AFTER THAT KING ZEDEKIAH HAD ENTERED INTO COVENANT WITH ALL THE PEOPLE THAT WERE IN JERUSALEM, TO PROCLAIM LIBERTY UNTO THEM: THAT EVERY ONE SHOULD LET HIS BONDMAN, AND EVERY ONE HIS BONDWOMAN, THAT WAS A HEBREW MAN, OR HEBREW WOMAN, GO FREE, AND NOT EXACT SERVICE OF THEM, EVERY ONE OF A JEW HIS BROTHER.

---

the same, as the other cities of Judah were all dependent upon the authority residing in the capital.

Verse 5. *According to the burnings of thine ancestors*—See 2 Chron. xvi. 14; xxi. 19; from whence it appears to have been customary for the Jews to burn a large quantity of spices at the interment of their kings; an honour not refused to Zedekiah, though he died in captivity.

*They shall lament for thee, saying, Ah lord!*—See chapter xxii. 18, and the note there.

Verse 8. *To proclaim liberty unto them*—By the law of Moses, (Exodus xxi. 2; Deut. xv. 12,) the Israelites were not allowed to detain their brethren of the Hebrew race in perpetual bondage, but were required to let them go free after having served six years. This law had, it seems, fallen into disuse; but king Zedekiah, upon the approach of the Chaldean army, whether from religious motives, or a political view to employ the men who were set free in the service of the war, engaged the people in a covenant to act conformably to the law; and they released their brethren accordingly. But no sooner were their fears abated by the retreat of the Chaldeans, than, in defiance of every principle of religion, honour, and humanity, they imposed the yoke of servitude anew upon those unhappy persons.

- 10 And all the princes hearkened, and all the people, who entered into covenant to let every one his bondman, and every one his bondwoman, go free, and not to exact service of them any more, they hearkened, I say, and let them go.
- 11 But they returned afterwards, and took back the bondmen and the bondwomen, whom they had let go free; and compelled them to serve as bondmen and bondwomen. Then came the word of JEHOVAH to Jeremiah from JEHOVAH,
- 13 saying, Thus saith JEHOVAH the God of Israel, I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bond-
- 14 men, saying, At the end of seven years ye shall let go every man his brother, an Hebrew, who shall have been sold unto thee; when he shall have served thee six years, then thou shalt let him go free from thee. But your fathers
- 15 hearkened not unto me, nor inclined their ear. And when ye had turned at this time, and had done what was right in mine eyes, in proclaiming liberty, every one to his neighbour, and had entered into a covenant before me in the house which
- 16 is called by my name: then ye returned, and profaned my name, and took back every one his bondman, and every one

Archbishop Usher computes the ninth year of Zedekiah's reign to have been the sabbatical year; and supposes that, on this account, the covenant of general release was entered into at the beginning of that year. But the sabbatical year, which was every seventh year from that in which the Israelites entered into possession of the land of Canaan, had nothing at all to do with the release of servants. In the year of sabbath they were only restrained from sowing their ground and pruning their vineyard; but every seventh year from the beginning of their service the Hebrew bond-slaves were to be discharged. Six years they were to serve, and in the seventh they were to go out free. Only the fiftieth year, or year of jubilee, was also to be a time of general release. (Lev. xxv. 39-41.) But that the sabbatical year was so, I see not the least reason to conclude, but quite the contrary.

Verse 10. *And all the princes hearkened*—That is, they hearkened, or conformed, to the obligations of the covenant, which they had entered into at the instigation of their prince.

Verse 11. *And compelled them to serve*—For ויכבישום, forty-three mss. and four editions read, with the Masora, ויכבשום. See verse 16.

Verse 14. *At the end of seven years*—This is the literal rendering of מִקֵּץ שִׁבְעַת שָׁנִים; but the import of the phrase is, "in the course of the seventh year," or, in the last term of that period. See Mr. Lowth's note on this verse. Compare Deut. xv. 1, 9.

Verse 16. *And took back*—For ויחשבו, which occurs twice in this verse, forty two mss. and three editions read ויחשיבו in the second instance, as in

his bondwoman, whom ye had let go free to follow their own inclinations; and ye compelled them to be bondmen  
 17 and bondwomen unto you. Therefore thus saith JEHOVAH, Ye have not hearkened unto me, in proclaiming liberty every one to his brother, and every one to his neighbour; behold, I proclaim liberty in regard to you, saith JEHOVAH, unto the sword, and to the pestilence, and to the famine; and I will  
 18 give you up to vexation in all kingdoms of the earth. And I will give the men that have transgressed my covenant, who have not fulfilled the terms of the covenant which they made in presence of the calf, which they cut in twain, and passed  
 19 between the parts thereof; the princes of Judah, and the

the first instance fourteen mss. read וְהַשְׁבוּ. And this distinction of the conjugations Kal and Hiphil seems necessary to be thus expressly marked, as we find it in the text at verse 11.

Verse 17. *And to the pestilence*—All the ancient versions, except the Vulgate, place the conjunction before אֶל-הַדָּבָר; and thirty-four mss. and three of the oldest editions read וְאֶל-הַדָּבָר.

*To vexation*—The Masora, in conjunction with thirty-six mss. and three editions, read לְוִעָה instead of לְוִיעָה; but in support of the present reading see note on chapter xv. 4.

Verse 18. *In presence of the calf*—All the versions that I have met with, both ancient and modern, have fallen into the same error (so I deem it) of rendering לפני “in my presence;” whereas לפני appears to me to have no affix, but to have the government of the next word that follows, הָעֵגֶל, and therefore we should render לפני הָעֵגֶל, “in presence of the calf.” This at once takes away all the difficulty that has been found in the construction of הָעֵגֶל, and the case appears to be this: In order to ratify the covenant, they killed a calf, or young bullock, which they cut in two, and placing the two parts at some distance from each other, they passed between them; intending to signify by this rite, that they consented to be served in the like manner, in case they violated their part of the covenant. Something of the like sort was in practice among the Greeks and Romans upon such occasions, as may be seen in HOMER’s *Iliad*, τ. 298, and LIVY’s *Roman History*, lib. i. cap. 24, and lib. xxi. cap. 45. Hence there will appear a peculiar force in the expression of “entering into the covenant in presence of the calf,” because the sight of that object served to remind them of the penalties they subjected themselves to on violating their engagement. We find God conforming himself to this usage, when he made a covenant with Abraham. (Genesis xv. 9, 10, 17, 18.)

“כִּרְחוּ וְגו’—*Si omittas posteriori loco אשר כִּרְחוּ, liquida erunt omnia; vel si legas, בעֵגֶל.*”—SECKER.

“*When they cut the calf*—English Bible. Rather, literally, ‘the calf which they cut.’ For this, being the sign of the covenant, was called ‘the covenant;’ as circumcision was, and as the cup in the New Testament. On the custom of dividing the calf, see Lowth.”—SECKER.

princes of Jerusalem, and the eunuchs, and the priests, and all the people of the land, that passed between the parts of the  
 20 calf; I will even give them into the hand of their enemies, and into the hand of them that seek their life; and their dead bodies shall be for meat unto the fowls of the heavens, and  
 21 to the beasts of the earth. And Zedekiah king of Judah, and his princes, will I give into the hand of their enemies, and into the hand of them that seek their life, even into the hand of the king of Babylon's army, which are gone up from you.  
 22 Behold, I will give the command, saith JEHOVAH, and will cause them to return to this city; and they shall fight against it, and take it, and burn it with fire; and the cities of Judah will I make a desolation without an inhabitant.

### CHAPTER XXXVII.\*

1 Now king Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of  
 2 Babylon made king in the land of Judah. But neither he, nor his servants, nor the people of the land, regarded the words  
 3 of JEHOVAH, which he spake by the prophet Jeremiah. And Zedekiah the king sent Jehuchal the son of Shelemiah, and Zephaniah the son of Maaseiah the priest, to Jeremiah the  
 4 prophet, saying, Pray now to JEHOVAH our God for us. For

Verse 19. *And the eunuchs*—The LXX., Syriac, Chaldee, and Arabic versions add the conjunction before הַסְרִיסִים, or הַסְרִיסִים, as it is more perfectly written in forty-four MSS. and four ancient editions.

Verse 22. *And burn it with fire*—Forty-seven MSS. and seven editions read regularly וְשָׂרְפָהּ, instead of וְשָׂרְפָהּ.

CHAP. XXXVII. IN the beginning of this chapter certain preliminary facts are related, tending to fix the time and occasion of Zedekiah's second message to Jeremiah. (Verses 1-5.) God suggests an answer, foretelling the retreat of the Egyptians, and the return of the Chaldean army, who should take and burn Jerusalem. (Verses 6-10.) During the absence of the Chaldeans, Jeremiah, attempting to quit the city, and retire to his own country-possession, is seized upon for a deserter, and thrown into a dungeon. (Verses 11-15.) The king sends for, and consults, him; and, being entreated by the prophet not to remand him to his former prison, is prevailed upon to change the place, and to abate of the rigour of his confinement. (Verses 16 to the end.)

Verse 3. *Jehuchal the son of Shelemiah*—This man came in the place of Pashur, who, together with Zephaniah, brought the former message from

\* See note, page 166.

- Jeremiah came in and went out among the people, and they  
 5 had not cast him into prison. Also Pharaoh's army was come  
 forth out of Egypt, and the Chaldeans who laid siege to  
 Jerusalem, when they heard the report of them, marched off  
 from before Jerusalem.
- 6 Then came the word of JEHOVAH unto Jeremiah the pro-  
 7 phet, saying, Thus saith JEHOVAH the God of Israel; Thus  
 shall ye say to the king of Judah that sent you to me, to seek  
 me; Behold, Pharaoh's army, which is come forth to your  
 8 assistance, shall return to their own land, to Egypt. And the  
 Chaldeans shall come again, and fight against this city, and  
 9 they shall take it, and burn it with fire. Thus saith JEHOVAH,  
 Deceive not yourselves, saying, The Chaldeans shall surely go  
 10 away from us; for they shall not go. But, although ye had  
 smitten the whole army of the Chaldeans, that fight against  
 you, and there remained of them wounded men, every one in  
 his tent, they should rise, and burn this city with fire.
- 11 AND it came to pass, when the army of the Chaldeans  
 were marched off from before Jerusalem because of Pharaoh's  
 12 army, that Jeremiah went forth out of Jerusalem, to go into  
 the land of Benjamin, to receive a portion thereof among the  
 13 people. And as he was in the gate of Benjamin, a captain of

Zedekiah. See the other marks of distinction between the two messages in the introductory note on chapter xxi.

Verse 4. *Into prison*—Eighteen, perhaps nineteen, MSS. and two editions read הכלוא, according to the Masora, instead of הכליא. Six MSS. read הכלא.

Verse 7. *To seek me*—Our English translators render, “to inquire of me.” But this is not the proper sense of דרש here; for the messengers were not sent to ask any question of God, but to desire the prophet to be their advocate with him, to “seek,” or “solicit him in their favour.” (Verse 3.) See note on chapter xxi. 2.

Verse 12. *To receive a portion thereof*—This is a proper sense of the verb חלק, to “divide,” or “take a share” among others; as חלק the noun also signifies “a portion,” or “share.” And this seems a more natural interpretation here, than to understand it, as our translators seem to have done, of the prophet’s “withdrawing himself,” or “slipping away,” (as it is expressed in the margin,) for fear of being shut up again in the city on the renewal of the blockade. For the case appears to have been this: Jeremiah had been cut off from his patrimony in the land of Benjamin, by the Chaldeans having been masters there. But upon their retreat he meant to return, with a view of coming in for a share of the produce of the land with the rest of his neighbours. For that he was likely to want some means for his support, is evident from his having been obliged to be subsisted in prison afterwards upon a public allowance.

the ward was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah; and he laid hold on Jeremiah, 14 saying, Thou art going over to the Chaldeans. And Jeremiah said, It is false, I am not going over to the Chaldeans. But he hearkened not to him. And Irijah laid hold on Jeremiah, 15 and brought him unto the princes. And the princes were incensed against Jeremiah; and smote him, and committed him to prison in the house of Jonathan the scribe; for they made that a prison.

16 When Jeremiah was entered into the dungeon and into the 17 cells, and had abode there many days; then Zedekiah the king sent, and took him; and the king asked him in his house privately, and said, Is there any word from JEHOVAH? And Jeremiah said, There is: for he hath said, Into the hand of 18 the king of Babylon shalt thou be delivered. And Jeremiah said unto king Zedekiah, What offence have I committed against thee, or against thy servants, or against this people, 19 that ye have cast me into prison? And where are your pro-

Verse 15. *For they made that a prison*—There is nothing extraordinary in making the dwelling-house of a great man a prison, according to either the ancient or modern manners of the east. See Genesis xxxix. 20. Even in the royal palace itself we find there was a prison. (Chapter xxxii. 2.) Mr. HARMER (*Observations*, chapter viii. obs. 37) gives the following passage concerning eastern prisons, out of a ms. of Sir John Chardin: "The eastern prisons are not public buildings erected for that purpose, but a part of the house in which their criminal judges dwell. As the governor and provost of a town, or the captain of the watch, imprison such as are accused in their own houses, they set apart a canton of it for that purpose, when they are put into these offices, and choose for the jailor the most proper person they can find of their domestics."

And thus Mr. Harmer thinks that Jonathan's house became a prison, in consequence of his being made a royal scribe, or, as we should term him, secretary of state.

Verse 16. *Was entered into the dungeon, and into the cells*—From comparing this place with chapter xxxviii. 6, it seems likely that "the dungeon" was a deep pit, sunk perpendicularly like a well, in the middle of the open court or quadrangle, around which the great houses were built; and that in the sides of it, near the bottom, were scooped niches, like the cabins of a ship, for the separate lodgment of the unfortunate persons who were let down there. Hence also it may be, that the same word בור is frequently put for "the grave;" the ancient repositories of the dead being often constructed with niches in the same manner, in which the bodies were placed separately. Accordingly, we read, Isaiah xiv. 15, "But thou shalt be brought down to the grave, to the sides of the pit." אל-יורכתי-בור.

Verse 19. *And where*—Thirteen mss. and four editions read, with the Masora, ראיה, instead of ראוי.

phets, that prophesied unto you, saying, 'The king of Babylon  
 20 shall not come against you, nor against this land? But now  
 hear, I pray thee, O my lord the king; let my supplication, I  
 pray thee, fall down before thee, and cause me not to return  
 21 to the house of Jonathan the scribe, nor let me die there. And  
 Zedekiah the king commanded, and they committed Jeremiah  
 into the court of the prison, and allowed him a loaf of bread  
 every day out of the baker's street, until all the bread in the  
 city were spent. And Jeremiah remained in the court of the  
 prison.

Verse 20. *Let my supplication fall down before thee*—That is, Let me be allowed to supplicate thee in the most humble manner, prostrating myself before thee. See note on chapter xxxvi. 7.

Verse 21. *Into the court of the prison*—This was not belonging to the house of Jonathan the scribe, where the dungeon was; but the court of the prison in the king's house, mentioned, chapter xxxii. 2.

*And allowed him*—Literally, "allowing him also;" for *וְנָתַן* is the infinitive used for a gerund.

CHAP. XXXII. THE date of the following transaction and prophecy is ascertained, at the beginning of this chapter, to have been in the tenth year of Zedekiah's reign, whilst the Chaldeans invested the city, and Jeremiah was confined in the court of the prison. These circumstances show, that it must have been after that the Egyptians had retreated back to their own land, and the Chaldeans had renewed the siege a second time. Different, however, is the opinion of Usher, Prideaux, and other learned men, who suppose a prior imprisonment of Jeremiah, immediately after he had spoken to Zedekiah, as is represented, chapter xxxiv. 1-7. And the ground of this supposition seems to be, his being here in this chapter said to have been confined by Zedekiah for having spoken those words. But it does not follow from hence, that he was immediately put under confinement for the offence so given. No such thing is related, chapter xxxiv., nor expressly asserted elsewhere. On the contrary, it is expressly denied, chapter xxxvii. 4, where it is said, that at the time the message came from Zedekiah, during the temporary absence of the Chaldeans, Jeremiah was at full liberty, "for they had not cast him into prison:" Words which could not have been properly used, had he been released from prison but a very little while before. The truth, I am persuaded, is, that Jeremiah was confined by order of Zedekiah but once, and then in consequence of the disagreeable truths spoken by him, as is here reported. For it is evident, that the king, when he sent for him, (chapter xxxvii. 17,) had nothing to lay to his charge, nor does he offer to disprove the prophet's asseverations of his innocence. But he was probably mortified to perceive, that the prophet's sufferings had not made him more pliable, as he hoped to have found him, but that he still persisted in his former denunciations of evil; and, therefore, though he condescended to mitigate, he would not absolutely release him from his confinement, but committed him to the court of the prison; which accord-

## CHAPTER XXXII.\*

1 THE WORD WHICH CAME TO JEREMIAH FROM JEHOVAH  
IN THE TENTH YEAR OF ZEDEKIAH KING OF JUDAH :  
THE SAME WAS THE EIGHTEENTH YEAR OF NEBUCHAD-  
NEZZAR :

2 And at that time the army of the Chaldeans laid close siege  
to Jerusalem, and Jeremiah the prophet was confined in the  
court of the prison, which belonged to the house of the king of  
3 Judah. For Zedekiah king of Judah had put him in confine-  
ment, saying, Wherefore hast thou prophesied, saying, Thus  
saith JEHOVAH, Behold, I am about to give this city into the  
4 hand of the king of Babylon, and he shall take it. And  
Zedekiah king of Judah shall not escape out of the hand of  
the Chaldeans, but shall surely be delivered into the hand of  
the king of Babylon, and he shall speak with him mouth to  
5 mouth, and his eyes shall behold his eyes. And he shall

ingly became the scene of the following transaction. I trust, therefore, that this chapter and that which follows next will appear to be inserted in their proper place.

The circumstances of time and place being specified as above in the five first verses, Jeremiah relates the order he received from God to buy the field of Hanameel ; which he does in due form, and delivers the writings to Baruch to keep safely, in token of God's promise to restore the rights of possession in the land. (Verses 6-15.) Jeremiah, in a prayer to God, acknowledges his infinite greatness and power, and the wonders of his goodness to Israel, with the ungrateful and contumacious behaviour of that people, which had derived the present evil upon them ; and concludes with an humble representation of the desperate circumstances of his country, notwithstanding which he had been commanded to make the foregoing purchase. (Verses 16-25.) In reply, God asserts his own all-sufficiency ; and then goes on to avow his determined resolution to give up the city to be taken and burned by the Chaldeans, because of the many and great provocations that had been given him. (Verses 26-35.) He promises, however, in time to re-assemble his people, and bring them back to their own land, to enter into covenant with them anew, and to promote their welfare ; so that the land, though given up to desolation at present, should flourish again, and possessions be once more bought and sold, as in former time. (Verses 36 to the end.)

Verse 1. *The tenth year*—בשנת עשירית. The Masora here proposes to read בשנה, with the concurrence of sixteen mss. and three editions ; but בשנת is equally justifiable by usage. See chapter xlv. 2 ; li. 59, &c., &c.

Verse 4. *And his eyes*—The Masora here reads ועיניו. This is clearly

\* See note, page 166.



transport Zedekiah to Babylon, and there shall he be until I visit him, saith JEHOVAH. When ye shall fight against the Chaldeans, ye shall not prosper.

6 AND Jeremiah said, The word of JEHOVAH came unto me,  
7 saying, Behold, Hanameel the son of Shallum thine uncle will come unto thee, saying, Buy thee my field which is in Anathoth, for thine is by law the redemption for to purchase. And Hanameel my uncle's son came unto me according to the word of JEHOVAH in the court of the prison, and said unto me, Buy, I pray thee, my field which is in Anathoth, which is in the land of Benjamin; for thine is by law the inheritance, and thine the redemption: buy *it* for thyself. Then I knew that  
9 this was the word of JEHOVAH. I bought therefore the field which was in Anathoth of Hanameel my uncle's son, and I  
10 paid him the money, seventeen shekels of silver. And I had

right, and is confirmed by fifty-four MSS. and seven editions, together with all the ancient versions, and the parallel passage, chapter xxxiv. 3, where we read ועיניך, and not ועיניך.

Verse 5. *When ye shall fight against the Chaldeans, ye shall not prosper*—Three MSS., ancient ones, read וְלֹא תִצְלִיחַ; according to which the Syriac renders, “For ye shall fight against the Chaldeans, but shall not prosper.” A turn very suitable to the context.

Verse 7. *Thine is by law the redemption for to purchase*—See Lev. xxv. 25. מִשְׁפָּט is the “law” or “ordinance” there established, and is governed by the preposition בְּ, sunk by ellipsis at the beginning; answering to *jure*, or *de jure*, in Latin.

Verse 8. *Thine is by law the inheritance*—See Numbers xxvii. 11.

מִשְׁפָּט may fairly be rendered, as in our English Bible, “the right” of the redemption, and “the right” of the inheritance; *jus redemptionis*, *jus hereditatis*. See Dent. xviii. 3; xxi. 17; Ezek. xxi. 27.

Verse 9. *And I paid him the money, seventeen shekels of silver*—As money was anciently paid by weight, and not by tale, the verb שָׁקַל is often used simply for “to pay;” and the act of weighing in the balance or scales being specified particularly in the next verse, I have rendered וַאֲשַׁקְלָה here simply, “And I paid.” See Isaiah lv. 2; where תְּשַׁקֵּל is applied, not only to silver, which might be weighed, but to labour also, where it can only signify the “paying” or “bartering” of it in exchange, according to its supposed worth. As to the price that was paid, doubts have arisen concerning the amount of it. Seventeen shekels of silver make but about forty shillings sterling; and this has been thought too inconsiderable a price for the purchase of a piece of ground. But it should be considered, in the first place, that the quantity of land is uncertain; and next, that the circumstances of the times must have greatly tended to lessen the value of landed estates. The field in question was, at the time of the purchase, in the enemy's possession; and the purchaser well knew that he or his heirs had no chance of entering upon it till after the expiration of the seventy

a deed drawn up and sealed, and I caused witnesses to witness,  
 11 and I weighed the money in scales. And I took the purchase  
 deed, that which was sealed *containing* the assignment and  
 12 the limitations; and that which was open. And I delivered  
 the purchase deed to Baruch the son of Neriah, the son of  
 Maaseiah, in the presence of Hanameel my uncle's son, and in

years' captivity; so that the purchase-money was not in itself so inadequate as at first sight might be imagined. Besides, the seller, it is likely, was in immediate want of money, and could get no one else to purchase in the precarious situation things were in. He might, therefore, be glad to take what the prophet, who, doubtless, was not rich, was able to give; and who would not have thought of making the purchase, at any rate, had he not acted under the divine direction, for a special purpose. From the construction of the words *הכסף ועשרה שקלים*, some have been led to suppose that *עשרה הכסף* meant, "ten pieces of silver," of a different value from shekels; but the numerals in Hebrew are so variously disposed in different places, as to afford no certain rule of arguing from thence. Upon the whole, I should think that "seventeen shekels of silver" are most likely to be the sum here intended; only, perhaps, there may be a redundancy of the *ה* in *הכסף*, repeated by mistake, from the end of the preceding word; and in one ms. it is omitted.

Verse 10. *And I had a deed drawn up and sealed, and I caused witnesses to witness*—I see no reason why *אכתוב* and *אחתום*, as well as *אעיד*, may not be considered as in Hiphil. The formalities of a Hebrew bargain of sale are here worth noticing.

Verse 11. *That which was sealed containing the assignment and the limitations, and that which was open*—The deed or instrument of purchase, from what is here said, seems to have been written upon a single roll, but to have consisted of two parts; the upper part containing *הכתיבה*, which I conceive to be the *formula*, directing the assignment, or making over the property; and *הדחקים*, "the limitations," or description of the premises. This part was rolled up, and sealed with the seals of the parties, or, perhaps, of the public officer who attended; by which the falsification of the contents was prevented. At the bottom, which was left open, perhaps an abstract of the deed was written, and the names of the witnesses; this being for public notoriety, as the close part was reserved for evidence, in case of judicial controversy.

Verse 12. *And I delivered the purchase deed to Baruch*—Baruch was a scribe by profession; and it may be concluded that the attendance of such a one, skilled in the forms of law, was necessary on those occasions, both to draw up the writings, and to officiate in the capacity of a notary public with us. And to his custody, as being a public officer, the custody of the title-deeds was intrusted.

*My uncle's son*—In the original text we read only *דודי*, "my uncle;" but the LXX., Syriac, Vulgate, and Arabic, render, "my uncle's son," as in the preceding verses; and seven, perhaps nine, mss. read *בן דודי*, or *בן דודי*.

the presence of the witnesses who were written in the purchase deed, and in the presence of all the Jews, who sate in the  
 13 court of the prison. And I charged Baruch in their presence,  
 14 saying, Thus saith JEHOVAH of hosts, the God of Israel, Take these writings, this purchase deed, both the sealed, and this open deed, and deposit them in an earthen vessel, that they  
 15 may endure many days. For thus saith JEHOVAH of hosts the God of Israel, Yet again shall houses and fields and vineyards be recovered in this land.

16 THEN prayed I unto JEHOVAH, after I had delivered the  
 17 purchase deed to Baruch the son of Neriah, saying, Ah Lord JEHOVAH! Behold, thou hast made the heavens and the earth by thy great power, and by thy stretched out arm; there can  
 18 be nothing too hard for thee; who shewest mercy unto thousands, and recompensest the iniquity of the fathers into the

*The witnesses who were written in the purchase deed*—הכתובים may be taken, either actively or passively, for “those who wrote,” or, “those who were written;” and fourteen, perhaps sixteen, MSS. and four ancient editions read הכתובים; the Syriac, Chaldee, and Vulgate also render in the passive. I prefer this, too, as the subscription of witnesses to deeds in their own handwriting appears to be a modern practice only. The ancient mode with us was this: When the instrument was drawn up, it was read in the hearing of the witnesses, (which seems to be what the prophet meant by ויאעד עדים, “and I caused witnesses to witness,”) and then the clerk, or scribe, added their names, in a sort of memorandum. See BLACKSTONE’S *Commentaries*, book ii. chap. 20. The same I suppose to have been the proceeding here; nor do I recollect, in any part of the sacred writings, the most distant allusion to a man’s signing his own name by way of evidence; unless it may be so inferred from our English translation of Isaiah xlv. 5, where we read, “And another shall subscribe with his hand unto the Lord;” instead of which the LXX., Aquila, and Symmachus agree in rendering, “And another shall write upon his hand, I belong to God;” which Bishop Lowth, in his note upon the place, has shown to be “an allusion to the marks which were made by punctures, rendered indelible by fire, or by staining, upon the hand, or some other part of the body; signifying the state or character of the person, and to whom he belonged: The slave was marked with the name of his master; the soldier, of his commander; the idolater, with the name or ensign of his god.” But though there is no allusion in the scriptures to the evidence of subscription, there frequently is to sealing, as a mode of authentication.

*And in the presence of all the Jews*—Nine, perhaps ten, MSS. read here וכלעמי, with the conjunction; and so the LXX., Syriac, and Vulgate.

Verse 14. *Take these writings*—I do not think that this contradicts what is said in the note on verse 11. For הספרים may be understood of the two parts of the same roll, of which one was sealed, and the other part left open.

bosom of their children that come after them ; the greatest,  
 19 the mightiest God, whose name is JEHOVAH of hosts : great  
 in counsel, and manifold in operation, whose eyes are open  
 upon all the ways of the children of men, to give to every one  
 according to his ways, and according to the fruit of his doings :  
 20 who hast displayed signs and wonders in the land of Egypt,  
 even unto this day, and in Israel, and among men ; and hast  
 21 made thyself a name, as at this day : and hast brought forth  
 thy people Israel out of the land of Egypt, with signs, and  
 with wonders, and with a strong hand, and with a stretched  
 22 out arm, and with great terribleness ; and hast given unto them  
 this land, which thou swarest unto their fathers to give them,  
 23 a land flowing with milk and honey : and they have entered  
 in, and possessed it ; but they have not obeyed thy voice, nor  
 walked according to thy law ; all that thou commandedst them  
 to do, they have not done ; therefore hast thou caused all this  
 24 evil to befall them. Behold, the mounts are advanced unto the  
 city to take it, and the city is given into the hand of the  
 Chaldeans, that war against it, by means of the sword, and of  
 the famine, and of the pestilence ; and what thou hast spoken  
 25 is come to pass, and, behold, thou seest. Yet hast thou said  
 unto me, O Lord JEHOVAH, Buy thee the field for money, and  
 cause witnesses to attest ; whereas the city is given into the  
 hand of the Chaldeans.

Verse 18. *Whose name is JEHOVAH of hosts*—One ms. reads שׁוֹכֵן instead of שֹׁמֵר, and the Vulgate renders, *nomen tibi*. But the text, I think, needs no alteration ; for the ה is emphatic before the three words, הָאֵל הַגָּדוֹל, הַגִּבּוֹר, and we might render thus, “the God, the greatest, the mightiest, he whose name is JEHOVAH of hosts.”

Verse 20. *And wonders in the land of Egypt, even unto this day*—Twenty-seven mss. and twelve editions read וּמוֹפְתִים, as expressed at large in the next verse, where we read וּבְמוֹפְתִים. It is not meant, that God had continued on working miracles in Egypt from the time of Moses, but that the miracles which he then wrought in Egypt continued still to bear witness to his omnipotency both there, and in Israel, and among all mankind.

Verse 21. *And with a stretched out arm*—וּבְאֵזְרוֹ. Nine mss. omit the א. The word אֵזְרוֹ, however, occurs for זֵרוֹ once besides in the Hebrew, Job xxxi. 22.

Verse 23. *According to thy law*—Twenty five, perhaps twenty-six, mss., and seven editions, read, with the Masora, וּבְתוֹרוֹתָךְ, instead of וּבְתוֹרָתָךְ. Some of these mss. are of the most ancient. One ms. reads וּבְתוֹרָתְךָ. The LXX. and Arabic render in the plural number, but the Syriac, Chaldee, and Vulgate in the singular. In ms. Pachom. the rendering is, ἐν τῇ νομῇ, instead of ἐν τοῖς ποσταγμασι.

26 THEN came the word of JEHOVAH unto Jeremiah, saying,  
 27 Behold, I JEHOVAH am the God of all flesh; can any thing  
 28 be too hard for me? Therefore thus saith JEHOVAH, Behold,  
 I am about to give this city into the hand of the Chaldeans,  
 and into the hand of Nebuchadrezzar king of Babylon, and he  
 29 shall take it. And the Chaldeans, that war against this city,  
 shall enter, and shall set this city on fire, and shall burn it, and  
 the houses, upon the roofs of which they have burned incense  
 to Baal, and have poured out libations unto strange gods, so  
 30 as to provoke me to anger. For the children of Israel and the  
 children of Judah have been but doing that which is evil in  
 my sight from their youth: surely the children of Israel have  
 been but provoking me to anger with the work of their own  
 31 hands, saith JEHOVAH. For a yoke of mine anger, and a yoke of  
 mine indignation, hath this city been to me, from the day that  
 they built it, even unto this day, to remove it from before me,  
 32 because of all the wickedness of the children of Israel, and of  
 the children of Judah, which they have committed to provoke  
 me to anger, they, their kings, their princes, their priests, and  
 their prophets, and the men of Judah, and inhabitants of  
 33 Jerusalem. For they have turned unto me the back, and not  
 the face, and when I taught them, rising early and teaching,  
 34 they none of them hearkened so as to receive instruction. And

Verse 30. *Surely the children of Israel have been but provoking me*—Four MSS. and one edition here add *כי* after *כי*, as before at the beginning of the verse.

Verse 31. *For a yoke of mine anger, and a yoke of mine indignation, hath this city been to me*—As I cannot construe *על* here as a preposition, I am led to suppose it to be the noun *עול*, “a yoke,” written by abbreviation, *על*. The metaphor, it must be confessed, is strong and singular; but the meaning is obvious enough, and suitable to the context. For as a yoke upon the neck compels the bearer to carry about the burden suspended from it; so, God says, the city of Jerusalem, because of the notorious wickedness of the people, had been as it were a yoke about his neck, having his anger and his indignation so closely connected with it, that he could not dismiss them, till they had caused an entire removal of the offensive object from before him.

Verse 33. *And when I taught them*—*ולמד* here, in the first instance, if the text be right, must be the participle present, agreeing with *אלי*; “they have turned the back, and not the face, unto me, even teaching them.” But this construction seems not very familiar to the Hebrew language. I therefore am inclined to suspect a fault in the text, and that, instead of *ולמד אתם*, we should read *יאני למד אתם*; and the ancient versions of the LXX., Syriac, and Vulgate, favour this conjecture. One MS. read at first *ילמד* instead of *ולמד*; and the *י* may have been the remains of *יאני*.

they have set up their abominations in the house which is called  
 35 by my name, to defile it. And they have erected the high  
 places of Baal, which are in the valley of the son of Hinnom,  
 to cause their sons and their daughters to pass through unto  
 Molech; which I commanded them not, nor was it acceptable  
 unto me; practising this abomination for to bring guilt upon  
 Judah.

36 But now after this, thus saith JEHOVAH the God of Israel  
 concerning this city, of which ye say, It is delivered into the  
 hand of the king of Babylon by sword, and by famine, and by  
 37 pestilence: Behold, I will gather them out of all the countries  
 whither I have driven them in mine anger, and in mine indig-  
 nation, and in great wrath; and I will bring them again unto  
 38 this place, and I will cause them to dwell securely. And they  
 shall be unto me a people, and I will be unto them a God.  
 39 And I will give them one heart and one way, to fear me con-  
 tinually, for the good of them, and of their children that come  
 40 after them. And I will make an everlasting covenant with  
 them, which I will not withdraw from their posterity, to be a

Verses 34, 35. See chapter vii. 30, 31, and the notes there.

Verse 35. *To cause their sons and their daughters to pass through unto Molech*—Our English version runs, “to pass through the fire;” but though מֹלֵךְ is added in the text, Deut. xviii. 10; 2 Kings xvi. 3, and in several other parallel places, it is not found so here, except in two mss., nor, Lev. xviii. 21. It is, however, no doubt, to be understood. But how much is implied in thus causing the children to pass through the fire, is a point that learned men are not quite agreed in. Some suppose that the children were only dedicated to the idol-deity by a ceremony, in which fire was used without hurting them; and it is certain that דִּבְעִיר implies no more than a bare dedicating or consecrating, Exod. xiii. 12. On the other hand, by comparing other passages, and particularly the parallel ones, chapter vii. 31; xix. 4, we shall there see reason to conclude, that the children were actually burned to death in the fire, and consumed like other burnt-offerings. See Bishop Patrick’s comment on Lev. xviii. 21, and Mr. Lowth’s on chapter vii. 31. The fact, in all probability, was, that the more tender-hearted parents were content simply to dedicate their children, waving them perhaps over the fire that was burning before the idol, without doing them any corporal hurt; whilst the gloomy superstition of others prompted them to go greater lengths, and to perpetrate the most inhuman barbarities under the notion of religious worship. Both, however, were guilty of actions highly offensive to God, and provoking his resentment.

*For to bring guilt upon Judah*—Twenty, perhaps twenty-one, mss. and two editions read, with the Masora, דָּחַשׁ instead of דָּחַשׁ. The final שׁ is lost in the initial of the word that follows.

Verse 36. *After this*—לְכֵן. See note on chapter xvi. 14.

Verse 40. *Which I will not withdraw from their posterity*—For אֲשֶׁר the

benefactor unto them ; and the fear of me will I put into their  
 41 heart, that they shall not depart from me. And I will rejoice  
 over them in doing them good, and I will plant them in this  
 42 land assuredly, with all my heart, and with all my soul. For  
 thus saith JEHOVAH, As I have brought upon this people all  
 this great evil, so will I bring upon them all the good which  
 43 I speak concerning them. And the fields shall be bought in  
 this land, of which ye say, It is desolate without man or beast ;  
 44 it is given into the hand of the Chaldeans. Fields shall men  
 buy with money, drawing up writings also, and sealing, and  
 causing witnesses to attest, in the land of Benjamin, and in the  
 environs of Jerusalem, and in the cities of Judah, and in the  
 cities of the hill country, and in the cities of the plain, and in  
 the cities of the south ; for I will reverse their captivity, saith  
 JEHOVAH.

### CHAPTER XXXIII.

1 THE WORD OF JEHOVAH CAME ALSO TO JEREMIAH A  
 SECOND TIME, WHILST HE WAS STILL CONFINED IN THE  
 COURT OF THE PRISON, SAYING,

LXX. seem to have read אָשִׁיבָם, *ἢ οὐ μὴ ἀποστρέψω* ; unless we admit of  
 שׁוּב in Kal being used in the sense of “ turning back,” or “ bringing again ;”  
 of which there are frequent instances ; see chapters xxx. 3, 18 ; xxxi. 23 ;  
 xxxiii. 26 ; xlviii. 47 ; Psalm xiv. 7 ; lxxxv. 1 ; Ezek. xvi. 53 ; Amos ix. 14 ;  
 &c., &c. מֵאַחֲרֵיהֶם, “ from those that come after them,” or “ their posterity.”  
 So אַחֲרָיִךְ is properly rendered, “ thy posterity,” 1 Kings xxi. 21. And  
 בְּנֵיהֶם אַחֲרֵיהֶם, “ their children that come after them,” verses 18, 39.

Verse 44. *In the land of Benjamin*, &c.—For these divisions of the king-  
 dom of Judah, see chapter xvii. 26, and the note there.

CHAP. XXXIII. THIS chapter contains a prophecy, which, though  
 applicable in some parts to the restoration of the Jews from Babylon, can-  
 not, however, be so understood upon the whole, for reasons already touched  
 upon in the note prefixed to chapters xxx., xxxi., and which hold equally  
 good in the present instance.

God reveals his gracious purpose of healing the wounds of Jerusalem,  
 restoring the captivity both of Israel and Judah, forgiving their sins, and  
 distinguishing them with such blessings, as to strike the astonished nations  
 with fear and trembling. (Verses 1–9.) He foretells that the land, whose  
 desolation they deplored, should again flourish with multitudes both of men  
 and cattle. (Verses 10–13.) He confirms his former promise of establishing  
 a kingdom of righteousness in a branch of the house of David, and render-  
 ing it perpetual, together with the priesthood of the sons of Levi. (Verses  
 14–18.) He declares his covenant in this respect with David and the  
 Levites to be as sure as the covenant of day and night. (Verses 19–22.) And,

- 2      Thus saith JEHOVAH, the doer of it,  
       JEHOVAH the framer of it, who also disposeth it,  
       JEHOVAH of hosts is his name.
- 3      Call unto me, and I will answer thee,  
       And I will shew thee great things,  
       And hidden things, which thou knewest not.

to remove the reproach of having cast off those families whom he had once distinguished by his choice, he renews his protestations of infallibly restoring the seed of Jacob, and of appointing the seed of David to rule over them for ever. (Verses 23 to the end.)

Verse 2. *The doer of it*—This place has been looked upon as corrupt, because the affix pronoun ה in עשה seems to be without an antecedent. Houbigant proposes two emendations; one suggested by the Syriac, where עשך is substituted instead of עשה, and also אהך for איהה, and להכינך for להכינה. But he inclines to give the preference to another taken from the LXX., who render, ποιῶν γῆν, καὶ πλασσῶν αὐτήν. Hence he infers, that the Greek interpreters read עשה יהוה האדמה instead of עשה יהוה. To give this conjecture its full force, we may add, that, instead of יהוה after עשה, one ms. has been found to read אדני, which may be thought to come somewhat nearer the word אדמה. But I am persuaded in myself, that the received reading of the text is genuine, and conceive the pronoun ה, “it,” to refer to the thing which God says: “Thus saith JEHOVAH, who himself is about to do it,” namely, what he saith. There is an instance of a similar kind to be met with, Isaiah xxxvii. 26, where the antecedent of the same pronoun ה is to be sought in the sense of the context. The whole verse may be thus rendered:—

Hast thou not heard? of old I have done it,  
 Of ancient times I have also formed it; now have I brought it on;  
 And thou hast been for the desolating of flourishing nations, strongly fortified cities.

The pronoun “it” here evidently refers to “the desolating of flourishing nations,” &c; for this was the very thing which God says he had “done of old, and formed in ancient times,” as Nebuchadnezzar might well be supposed to “have heard;” and this was also that which he had “brought about of late” by the agency of Nebuchadnezzar himself; who, indeed, had been vain enough to arrogate to himself the whole performance, although he had only borne the part of a subordinate minister in it. Bishop Lowth, in interpreting this verse, adopts the reading of the LXX., גוים נצים, instead of גוים גלים; and I have done the same; but, instead of “warlike nations,” I have rendered נצים, “flourishing,” from נץ, “to flourish.”

Verse 3. *And hidden things*—Two mss., and the celebrated printed Bible, called “Minchath Shai,” (see DR. KENNICOTT’s *Dissert. General.* sect. 62,) instead of ובצורה read ונצורה, which agrees with the Chaldee; and is most likely to be the true reading. See Isaiah xlviii. 6.

“לא ידעתם”—Whether this means the return of the Jews from the Babylonish captivity, or the times of the Messiah, both had been foretold by Jeremiah as plainly as they are expressed here. Calvin answers, that his



- 4 For thus saith JEHOVAH, the God of Israel,  
Concerning the houses of this city,  
And concerning the houses of the kings of Judah,  
Which are thrown down by the mounts and the sword,  
5 That are come to make war on the part of the Chaldeans,  
And to fill them with the dead bodies of the men,  
Whom I have smitten in mine anger, and in my wrath,  
And upon account of all the wickedness of whom  
I have hid my face from this city :  
6 Behold, I will make it perfectly sound and whole, and will  
heal them ;  
I will also grant their prayer for peace and truth :

faith had been staggered. Perhaps God speaks here, not to the prophet, but to the people, who were backward to know what they might have known ; and as some presumed on false predictions in their favour, so some despaired of the true. Chapter xxxii. 36."—SECKER. Rather perhaps, "which thou didst not, nor couldst know," but by revelation.

"Verse 4. הנתצים—Rather, 'which are to be thrown down ;' as Isaiah xxvii. 13 ; Psalm cxxxvii. 8.—הרב is used for an instrument in destroying walls and forts. See 2 Chron. xxxiv. 6 ; Ezek. xxvi. 6."—SECKER. "The sword" is commonly used for "war," or "the operations of war" in general. See note on chapter i. 38. And it is very probable that some of the houses of Jerusalem had already been cast down by the enemy's warlike engines playing upon them from the mounts without.

Verse 5. *That are come to make war on the part of the Chaldeans*—באו is thus used with הסללות for its subject, chapter xxxii. 24. But את-כשדים must not be rendered, "against the Chaldeans ;" for it is evident those instruments of war were not employed against the Chaldeans, but in their service against the besieged. Therefore את-כשדים must either signify "on the part of the Chaldeans ;" (see chapter li. 59 ; ) or else את may be left by mistake for מאת, the initial ט being lost (as it often happens) in the same letter terminating the preceding word.

Verse 6. *Behold, I will make it perfectly sound and whole*—The antecedent to לה is clearly מהעיר, verse 5. The Vulgate and Chaldee render as if they had read לזה ; but the LXX and Syriac confirm the present reading, which is found in all the collated mss. and editions, except one ms., which reads לך.

*And will heal them*—For ורפאתם, forty-two mss. and nine editions read ורפאתים, in conformity with all the ancient versions. The antecedent of the pronoun must be sought in the next verse ; namely, the captivity of Judah and Israel. See note on verse 2.

ורפאתים—The antecedent of the pronoun must be those whom God says in the preceding verse that he had smitten, or plagued ; for it does not imply that they were slain.

*I will also grant their prayer for peace and truth*—עתר signifies to "pray in a devout, fervent manner." Hence עתרה may well be construed "a

- 7 And I will bring back the captivity of Judah,  
And the captivity of Israel ;  
And I will build them as at the first.
- 8 And I will cleanse them from all their iniquity,  
Which they have been guilty of towards me ;  
And I will forgive all their iniquities,  
Which they have been guilty of towards me,  
And which they have rebelliously committed against me.
- 9 And it shall become through me a name of joy,  
A praise, and a glory, among all nations of the earth,  
Which shall hear of all the good that I do among them ;  
And they shall fear and tremble because of all the good,  
And because of all the prosperity that I procure unto  
them.
- 10 Thus saith JEHOVAH,  
Yet again shall be heard in this place,  
Of which ye say,  
It is desolate without man and without beast,  
In the cities of Judah, and in the streets of Jerusalem,  
That are desolate without man,  
Even without an inhabitant, and without beast,
- 11 The voice of joy, and the voice of mirth,  
The voice of the bridegroom, and the voice of the bride,  
The voice of them that say, Praise ye JEHOVAH of hosts,  
For JEHOVAH is gracious,

devout and fervent prayer ;" and to " manifest to any one his petition" seems to imply the granting of it. I have therefore rendered וגליתי להם עתרה שָׁלוֹם וְאֵמֶת, "I will also grant their prayer for peace and truth;" or, will show them the blessings they have prayed for.

"עֲתָרָה—*Putat Castellio legendum עֲתָרָה ; aliter frigere et cogi sententiam.*"  
—SECKER.

Verse 7. *And I will build them*—For רִבְנֵיהֶם, thirty mss. and five editions read more correctly, וּבְנֵיהֶם.

"Verse 9. וְהָיְתָה—'And it shall be — unto it.'—*English Bible.* Rather, 'And she shall be — unto her.'"—SECKER. But וְהָיְתָה is here used absolutely, there being no feminine subject to which it can properly be referred. "It," therefore, signifies the whole matter or proceeding. See notes on chapters xlii. 16 ; lii. 3. And the sense of the passage is probably, that the restoration of God's people should afford cause to all nations to rejoice in God, and to give praise and glory to him for what he had wrought. Render, therefore, "And it shall become to me a name (or, title) of joy," &c.

*That I procure unto them*—All the ancient versions render as if they had read לָהֶם, instead of לָהּ, and there is one mss. that does so.

- For his mercy endureth for ever ;  
 Of them that bring praise to the house of JEHOVAH ;  
 For I will restore the captivity of the land,  
 As at the first, saith JEHOVAH.
- 12 Thus saith JEHOVAH of hosts,  
 Yet again shall there be in this place,  
 That is desolate without man and beast,  
 And in all the cities thereof,  
 An habitation of shepherds folding sheep.
- 13 In the cities of the hill country, and in the cities of the  
 plain,  
 And in the cities of the south, and in the land of Benjamin,  
 And in the environs of Jerusalem, and in the cities of  
 Judah,  
 Shall the flocks pass yet again  
 According to the direction of him that numbereth *them*,  
 saith JEHOVAH.
- 14 BEHOLD, the days come, saith JEHOVAH,  
 That I will perform that good thing,  
 Which I have spoken concerning the house of Israel,  
 And concerning the house of Judah in those days.
- 15 For at that time I will cause to grow up

Verse 13. *And in the cities of the plain*—Twenty mss. read וּבְעֵרִי, and the LXX., Syriac, and Vulgate likewise express the conjunction. For the divisions here enumerated, see chapter xvii. 26, and note there.

*According to the direction of him that numbereth*—Our English translation is, “under the hands of him that telleth them;” as if עֲלֵי־יָדַי meant the same as תַּחַת הַשֶּׁבֶט, Lev. xxvii. 32. But “passing under the rod” means only their being numbered, the shepherd striking every sheep with his rod or crook, as it passes out of the fold, and so counting them. But the expression here made use of seems to imply, that the sheep should not stray about at random, but pass according to the direction of a shepherd, who, in numbering them as they come out of the fold, at the same time points out to them with his hands the way they are to take. See note on chapter ix. 31.

עֲלֵי־יָדַי—See note on chapter v. 31, page 58.

Verse 14. *Concerning the house of Israel, and concerning the house of Judah*—אֶל־בֵּית יִשְׂרָאֵל וְעַל־בֵּית יְהוּדָה. These two prepositions, אֶל and עַל, seem to be nearly of the same force; and we often find them applied in the same sentence, as if the variation was accounted a matter of elegance. Here, undoubtedly, no difference can be conceived between them. Some mss., however, affect an uniformity; two for אֶל reading עַל, and on the other hand, four, perhaps five, for עַל substitute אֶל.

- Of the line of David a branch of righteousness,  
 And he shall execute judgment and justice in the land.
- 16 In those days Judah shall be saved,  
 And Jerusalem shall dwell securely :  
 And this is he, whom JEHOVAH shall call OUR RIGHTEOUS-  
 NESS.
- 17 Surely thus saith JEHOVAH,  
 There shall not be a failure in the line of David of one  
 Sitting upon the throne of the house of Israel :

Verse 15. *A branch of righteousness*—After צמח צדקה, (three mss. read ימלך מלך צמח צדק) twenty-one mss. and four editions add the words ויהשכיל, “and a king shall reign and prosper,” as chapter xxiii. 5. The same is found in the Syriac and Arabic versions.

Verse 16. *And this is he, whom JEHOVAH shall call OUR RIGHTEOUSNESS*—This is the strict grammatical translation of the words of the text. The ancient versions seem to have been made from the parallel passage, chapter xxiii. 6, where, however, the words differ extremely, though they amount to the same sense. See the note there. Three mss. read here, וזה שמו, and one of these omits לה. It must be observed, that the ה in לה is not the feminine affix, but the masculine after the Chaldee form, which frequently occurs.

“לה—*Potest pronomen punctis mutatis vel masc. esse vel fem.*”—SECKER.

Verse 17. *There shall not be a failure in the line of David of one sitting, &c.*—From the Babylonish captivity to the coming of Christ, David was without a successor of his family sitting upon the throne of Judah or Israel, in any sense whatsoever. And from the destruction of Jerusalem to the present time, the Jews have had neither a king nor a regular priesthood belonging to their nation. So that hitherto there has been a failure and interruption both in the royal line of David, and in the sacerdotal one of Levi: A plain proof that the prophecy alludes not to any time that is already past, but respects what is to come. It is true, indeed, that, in a spiritual sense, the kingdom of Christ, the Son of David, has been for some time established over those whom the apostle calls “the Israel of God,” (Gal. vi. 16,) and the “children of Abraham,” (Gal. iii. 7,) meaning thereby all true believers, whether of the Jews or of the Gentiles. And it is true, also, that in the church of Christ there hath been a constant and uninterrupted succession of persons appointed to perform the public offices of religion in the room of, although not taken out of the family of, the priests the Levites. And the perpetuity of this kingdom and this priesthood is, I know, in the opinion of many learned expositors, looked upon as a full and authentic completion of the intention of this prophecy. This, however, seems to be spiritualizing too far, when the case admits of a more direct and literal interpretation. The days, it is evident, are not yet arrived, though they certainly will come, for the performance of God’s good promise concerning the restoration of the house of Israel and the house of Judah under Christ, their Righteousness. Admitting this, and that all the families of Israel shall again be re-established in their own possessions,

- 18 Neither shall there be a failure in the line of the priests  
the Levites of one  
Offering before me burnt offerings, and burning meat offer-  
ings,  
And performing sacrifice continually.
- 19 THE word of JEHOVAH came also unto Jeremiah,  
saying,
- 20 Thus saith JEHOVAH,  
If ye can make void my covenant of the day,  
And my covenant of the night,  
So that they be not daily and nightly in their season :
- 21 Then shall my covenant be made void with David my  
servant,  
That he shall not have a son reigning upon his throne ;  
And with the Levites the priests, that they shall not minis-  
ter unto me.
- 22 As the host of heaven cannot be numbered,

what improbability is there, that the two families of David and Levi may actually revert also to their ancient privileges, subject only to the supreme authority of the Messiah, and continue to enjoy them, as it is here expressly declared, in uninterrupted succession to the end of the world ?

Verse 18. *And burning meat offerings*—The verb בִּקְטִיר, which properly signifies, “burning incense,” is not unfitly here applied ; because part of every meat-offering was covered with frankincense, and burned upon the altar for a memorial of sweet savour unto God. See Lev. ii 1, 2, &c. It is not necessary, however, to suppose, that precisely the same sacrifices shall continue to be offered in the Christian church, which are prescribed by the Mosaic law ; but, as that law is abrogated, we may fairly understand those sacrifices figuratively to denote the offices of a more spiritual worship substituted in their stead.

Verse 20. *So that they be not daily and nightly in their season*—Our translators render, “and that there should not be day and night in their season.” But in this case we should read יוֹם, and not יומם. יוֹם is the adverb, “by day,” or, “daily ;” and יוֹם-וּלְיָלָה signifies, *die et nocte*, “by day and by night,” or, “daily and nightly,” that is, “always,” or “continually.” So that the true construction of the words is, “that my covenant of the day, and my covenant of the night, be, or hold, not continually in their season.” See verse 25.

Verse 21. *That they shall not minister unto me*—Here מִשְׁרָתִי seems to be the infinitive verb with the affix י, and the preposition כ prefixed ; answering to מִשְׁרָתִי, used just before. But in the next verse מִשְׁרָתִי, followed by אֲתִי, is the participle plural in Pihel.

“Verse 22. מִשְׁרָתִי אֲתִי—*Fortè delendum* אֲתִי, *cum præcedat* חֲתִי. *Vid. ver. 21.*”—SECKER.

Nor the sand of the sea measured :  
 So will I multiply the seed of David my servant,  
 And the Levites that minister unto me.

- 23 THE word of JEHOVAH came also unto Jeremiah, saying,  
 24 Hast thou not observed what this people have spoken,  
     saying,  
     The two families which JEHOVAH had chosen, he hath  
     even rejected them ?  
     And they have treated my people with scorn,  
     So as not to look upon them any more as a nation.  
 25 Thus saith JEHOVAH,  
     If my covenant be not daily and nightly,  
     The ordinances of heaven and earth *if* I have not ap-  
     pointed :  
 26 Then will I cast off the seed of Jacob, and David my  
     servant,  
     So as not to take of his seed to be rulers  
     Unto the seed of Abraham, Isaac, and Jacob :  
     But I will reverse their captivity, and I will have mercy  
     upon them.

Verse 24. *The two families which JEHOVAH hath chosen*—It is plain from verse 26, that the two families here meant are those of Jacob and David ; though some have supposed the two kingdoms of Israel and Judah, others the royal and sacerdotal families of David and Levi, to be intended.

“הָעָם הַזֶּה—‘This people,’ that is, some of them.—GROTIUS. But the distinction between ‘this people’ and ‘my people’ in this verse, is remarkable.”—SECKER.

“מִהֵינָה—‘That they are no more,’ &c.”—SECKER.

Verse 25. *If my covenant be not*, &c.—In this verse the Vulgate and Syriac both read וְחֻקֹּת, but the conjunction is not found in any of the collated mss. or editions. The same versions agree in expressing the negative לֹא but once ; but the Vulgate omits it after וְאֵם, the Syriac before שְׂמִתִּי. But the text needs no alteration ; all that is necessary being to extend the influence of וְאֵם, “if,” to the latter clause as well as to the former. It would, perhaps, be more clear if we read וְחֻקֹּת, but the Asyndeton appears to be often matter of choice. The covenant is that above-mentioned of the day and of the night, (verse 20,) which there is understood to be daily and nightly, that is, perpetual without interruption ; and the ordinances of heaven and earth are the stated order of things in both, such as the system of numberless stars in the heavens, and the unmeasurable sand of the sea, (verse 22,) all which God claims to be of his ordering and appointment.

Verse 26. *But I will reverse their captivity*—For אֲשׁוּב, nineteen mss. and three editions read with the Masora, אָשׁוּב. But it is questionable at least whether אֲשׁוּב be not as proper. See note on chapter xxxii. 40. These

## CHAPTER XXXVIII.\*

1 AND Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchijah, heard the words which Jeremiah used to  
 2 speak unto all the people, saying, Thus saith JEHOVAH, He that remaineth in this city shall die by sword, and by famine, and by pestilence: but he that goeth forth to the Chaldeans shall live; and his life shall be unto him as spoil, and he  
 3 shall live. Thus saith JEHOVAH, This city shall surely be

words, we may observe, are the regular inference of a syllogism, the minor of which is suppressed, but may be thus supplied: "But my covenant is daily and nightly, and I have appointed these ordinances, therefore I will not cast off the seed of Jacob," &c., but I will reverse their captivity, and will have mercy upon them.

"כִּי אֶשׁוּב—'When I shall,' &c."—SECKER.

CHAP. XXXVIII. THIS chapter (to which are subjoined the four last verses of chapter xxxix. on account of their obvious connexion) contains the last transaction in which Jeremiah was prophetically concerned before the taking of Jerusalem. The princes of Judah, offended with Jeremiah for repeating to the people who visited him in the court of the prison, the message he was charged with; (chapter xxi. 9, 10;) cause him to be cast into a deep and miry dungeon. (Verses 1-6.) Ebed-melech obtains an order from the king, and takes him up out of it. (Verses 7-13.) The king consults with him in private; he seeks to persuade the king to give himself up to the king of Babylon's officers, as the only means of safety to himself, and of preserving the city from destruction. (Verses 14-23.) The king assures to him his life, but requires him not to divulge the secret of his conference to the princes; who inquire about it, but receive an evasive answer; and Jeremiah remains in the court of the prison. (Verses 24-28.) The piety of Ebed-melech is rewarded with a promise of personal safety amidst the ensuing public calamities. (Chapter xxxix. 15-18.)

Verse 1. *Used to speak*—This is the proper sense of מִדְּבַר, the conjugation Pihel specially denoting the diligent or repeated performing of an action.

Verse 2. *And by famine*—Six MSS. read וּבְרָעָב, as found in the text, chapter xxi. 9. The LXX., Syriac, and Vulgate also express the conjunction.

*And by pestilence*—The common editions of the LXX. totally omit וּבְדִבְרָא; but in the ms. Pachom. we find, *kai en thavartō*. Aquila and Theodotion express the same. Drusius also cites from one of the Greek interpreters, though without a name, *kai en loimō*.

*Shall live*—Here also, as in chapter xxi. 9, the Masoretes propose to read וְחָיָה, instead of יָחִיָּה, and have the concurrence of fifteen, perhaps sixteen,

\* See note, page 166.

delivered into the hand of the army of the king of Babylon,  
 4 who shall take it. Then said the princes unto the king, Let  
 this man, we pray thee, be put to death, forasmuch as he  
 weakeneth the hands of the men of war that remain in this  
 city, and the hands of all the people, in speaking unto them  
 according to these words: surely this man is not one that  
 5 seeketh the welfare of this people, but the hurt. And Zedekiah  
 the king said, Behold, he is in your power; for the king can  
 6 carry no point in competition with you. Then took they  
 Jeremiah, and cast him into the dungeon of Malchijah, the  
 king's son, which was in the court of the prison; and they let  
 Jeremiah down with cords: and in the dungeon there was no  
 water, but mire; and Jeremiah sunk in the mire.

mss. and two editions, with the margin of the Bible of Felix Pratensis. But how properly soever the ו may have been prefixed there, the use of it seems to be superseded here by the extraordinary addition of וחי at the end of the verse. It may be observed frequently, that, in the repetition of a message or command, the repeater is not always scrupulous in adhering to the precise form of words, provided there be no essential alteration in the sense and general meaning. This will appear on a further comparison between this verse and chapter xxi. 9, in the latter of which we find ונפל and הצרים עליכם, which are not here; as, on the contrary, וחי, which is here, is not to be found there. The meaning of the words, "And his life shall be unto him as spoil," see explained in note on chapter xlv. 5.

Verse 3. *The army of the king of Babylon*—Four mss. omit חי, in conformity with chapter xxi. 10; but it is expressed in all the ancient versions.

Verse 4. *Let this man, we pray thee, be put to death*—Seven mss. and two ancient editions omit את before הוא.

*He weakeneth*—Three mss. and two editions read מרפה, which is certainly right, and not מרפא, which comes from רפא, "to heal," and suits not with this place. The gutturals א and ה are often substituted by mistake for each other, and the contrary mistake to this is made in reading להרפה instead of להרפא, chapter xix. 11.

Verse 5. *For the king can carry no point in competition with you*—The king evidently speaks this in disgust with the princes for endeavouring to frustrate his clemency. He had once rescued Jeremiah out of their hands, and taken him under his royal protection; but his prerogative, he tells them, was likely to avail but little when opposed by their obstinate and repeated importunities. The power was, in reality, theirs, and not his.

Verse 6. *The king's son*—See note on chapter xxxvi. 26.

*In the dungeon there was no water, but mire*—This account of the dungeon accords with what was mentioned in the note on chapter xxxvii. 16. For if the dungeon was in the open court, and left open like a well at top, there being no other way of giving it air and light, the falling of rain, mixing with the earth below, would occasion mud in a place where the sun's rays could not reach to dry up the moisture.



- 7 And Ebed-melech the Cushite, an eunuch, who was then in the king's house, heard that they had cast Jeremiah into the dungeon; and the king was sitting in the gate of Benjamin.
- 8 Then Ebed-melech went forth out of the king's house, and
- 9 spake to the king, saying, My lord the king, these men have done amiss all that they have done unto Jeremiah the prophet, whom they have caused to be thrown into the dungeon: for he will die upon the spot for hunger, when there is no longer
- 10 any bread in the city. Then the king commanded Ebed-melech the Cushite, saying, Take along with thee thirty men from hence, and take up Jeremiah the prophet out of the
- 11 dungeon, before he die. And Ebed-melech took the men along with him, and went into the king's house under the store-room, and took from thence torn rags and worn out rags, and let them down by cords into the dungeon to Jeremiah.
- 12 And Ebed-melech the Cushite said to Jeremiah, Put now these torn and worn out rags under thine armholes under the cords.
- 13 And Jeremiah did so. And they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.
- 14 And king Zedekiah sent, and took Jeremiah the prophet unto him into the third entrance, which is in the house of JEHOVAH. And the king said unto Jeremiah, I am about to

Verse 7. *The king was sitting in the gate of Benjamin*—No doubt, he sate there to hear the complaints of the people, and to administer justice; the courts for that purpose being usually held in the gates of the city. See Bishop Lowth's note on Isaiah xxix. 21.

Verse 9. *When there is no longer any bread in the city*—Our translators render, "For there is no more bread in the city." But the city does not appear to be reduced as yet to that extremity; for when that came to be the case, the king fled, and the city was taken. See chapter lii. 6, 7. But Ebed-melech supposed with reason, that when the bread failed, Jeremiah must be starved with hunger in the dungeon; for he would of course be neglected, and have it not in his power to make those shifts for subsistence which persons at liberty might avail themselves of.

Verse 10. *Take along with thee*—בִּידֶךָ. Literally, "In thine hand." See the like phrase, 1 Sam. xvi. 2.

בִּידֶךָ—"Under thy command." *Sub ductu et imperio tuo.* (Num. xxxi. 49.)—MICHAELIS.

Verse 11. *Torn rags*—For הִסְחָבוֹת, the Masoretes, with five mss., read סִחְבוֹת סָחַב signifies, "to tear," as מִלָּח does, "to grow rotten by wearing."

Verse 14. *Into the third entrance*—מִבְּיֹאֵר properly signifies, "an avenue," or "entrance" to any place. It appears that, from the king's house to the temple, Solomon formed a communication, which was called, "the king's

15 ask thee a question ; hide not any thing from me. And Jeremiah said unto Zedekiah, When I have told thee, wilt thou not surely put me to death ? and when I shall have  
 16 given thee counsel, thou wilt not hearken unto me. Then king Zedekiah sware unto Jeremiah in secret, saying, As JEHOVAH liveth, who made us this soul, I will not put thee to death, nor will I deliver thee into the hand of these men that  
 17 seek thy life. And Jeremiah said unto Zedekiah, Thus saith JEHOVAH, the God of hosts, the God of Israel, If thou wilt

ascent by which he went to the house of JEHOVAH," and was of so excellent a structure, that it is reckoned as one of the things that raised the queen of Sheba's astonishment at Solomon's wisdom and magnificence. (1 Kings x. 5.) This we find to have extended to one of the western gates of the temple, called "Shallecheth," which is said to have been "by the causeway of the going up," or "ascent," above-mentioned. (1 Chron. xxvi. 16.) Now this I conclude to have been the first entrance. From the gate Shallecheth there must have been a passage the whole length of the south side of the building of the sanctuary, extending straight forward, till the king faced about to the left, in order to go to his place in the court, where he is said to have stood before the altar, 2 Chronicles vi. 12. From the gate Shallecheth, therefore, to this turning, I look upon to have been the second entrance, and the same that is called "the king's entry without," 2 Kings xvi. 18. The third entrance, then, I conceive to be the continuance of the same approach from the turning above-mentioned, till it terminated with "the brasen scaffold on which Solomon stood in the midst of the court, right over against the altar, in the presence of the whole congregation of Israel." (2 Chron. vi. 12, 13.) This is expressly called מבוֹא, "the entrance," where "the king stood at" (or upon) "his pillar," 2 Chron. xxiii. 13; the pillar being, most probably, the support on which the scaffold or pulpit rested. This entrance, I am also inclined to think, is that which is called מוֹסֵף הַשַּׁבָּת, "the covert of the Sabbath," 2 Kings xvi. 18; being covered over for the king's accommodation, when he appeared in the temple on the sabbath-day, at the head of the congregation of Israel. To this, as the most retired place, king Zedekiah may be understood to have brought the prophet, in order to confer with him with the greatest privacy. For the better understanding of what is here laid down, I would refer the reader to the plan of Solomon's temple in *Ancient Univ. Hist.* vol. i. book 1, chap. 7.

Verse 16. *Who made us*—אֵת אֲשֶׁר עָשָׂה. The Masoretes omit אֵת, and so do fifteen mss. and three editions.

*Of these men that seek thy life*—הָאֲנָשִׁים הָאֵלֶּה אֲשֶׁר מִבְקָשִׁים אֶת־נַפְשִׁיךָ. The ancient Bodleian ms., No. 1, instead of אֲשֶׁר מִבְקָשִׁים, reads הַמִּבְקָשִׁים; three other mss. also read הַמִּבְקָשִׁים, and one מִבְקָשִׁים, with a rasure of a letter at the beginning. This last and one of the three omit אֲשֶׁר הָאֵלֶּה.

Verse 17. *The God of hosts*—Six mss. omit the word אֱלֹהֵי before צְבָאוֹת; nor do any of the ancient versions appear to countenance more than according to the usual form, יְהוָה צְבָאוֹת.

indeed go forth unto the chieftains of the king of Babylon, then shall thy soul live, and this city shall not be burned with  
 18 fire; but thou shalt live, thou and thy family. But if thou wilt not go forth unto the chieftains of the king of Babylon, then shall this city be delivered into the hand of the Chaldeans, and they shall burn it with fire; and thou thyself shalt  
 19 not escape out of their hand. And king Zedekiah said unto Jeremiah, I am apprehensive of the Jews, who are gone over to the Chaldeans, lest they deliver me into their hand, and  
 20 they insult me. And Jeremiah said, They will not deliver thee. Hearken, I beseech thee, unto the voice of JEHOVAH, in what I speak unto thee, that it may go well with thee, and  
 21 that thy soul may live. But if thou refuse to go forth, this is  
 22 the thing that JEHOVAH hath revealed unto me: Even, behold, all the women that are left in the house of the king of Judah, shall be brought forth unto the chieftains of the king of Babylon, and these shall say, Thy familiar friends have set thee on, and prevailed over thee; they have set thy  
 23 foot fast in the mire, and are turned away back. And all thy wives, and thy children, shall they bring out to the Chaldeans; and thou thyself shalt not escape out of their hand, but by the hand of the king of Babylon shalt thou be taken, and thou  
 24 shalt be the means of burning this city with fire. Then said Zedekiah unto Jeremiah, Let no man know of these  
 25 words, and thou shalt not die. But if the princes shall hear that I have conversed with thee, and shall come unto thee, and shall say unto thee, Tell us, we pray thee, what thou hast spoken unto the king, conceal not from us, and we will not put thee to death; and what the king hath said unto thee:

*But thou shalt live*—For וחיית, before אחר, seven, perhaps eight, mss. and one in the margin read וחיית; and seven others, perhaps eight, and two editions, read וחייתה.

Verse 22. *They have set thy foot fast in the mire, and are turned away back*—Twenty-four mss. and the margin of Van der Hooght's Bible read רגליך. The Syriac, and Vulgate, and the Alex. edit. of the LXX. also express the word in the plural number; but the LXX., according to the Vatican edition and Chaldee, confirm the present reading in the singular. Our translators have rendered, "Thy feet are sunk in the mire," according to the punctuation of השבעי, which makes it passive in Hophal; but it is rather to be taken in Hiphil, and referred to the king's "familiar friends," as the subject of the verb, who, having brought him into difficulties, went off, and left him in the lurch. This was particularly true of his Egyptian allies. See chapter xxxvii. 7.

26 then shalt thou say unto them, I offered humbly my supplication before the king, that he would not cause me to return  
 27 to the house of Jonathan to die there. Accordingly all the princes came to Jeremiah, and questioned him; and he told them according to all those words, which the king had commanded. And they said no more, for the conversation was not  
 28 heard. And Jeremiah remained in the court of the prison until the day that Jerusalem was taken, and he was *there* when Jerusalem was taken.

## CHAPTER XXXIX.\*

15 AND the word of JEHOVAH came unto Jeremiah, whilst he  
 16 was confined in the court of the prison, saying, Go, and speak unto Ebed-melech the Cushite, saying, Thus saith JEHOVAH of hosts, the God of Israel, Behold, I am about to bring my words upon this city for harm, and not for good; and they  
 17 shall be before thy face in that day. But I will deliver thee

Verse 26. *I offered humbly my supplication before the king*—Literally, “I let fall,” or “prostrated, my petition.” See note on chapter xxxvi. 7.

Verse 27. *For the conversation was not heard*—הִדְבָּר I consider to be the conversation that had passed between the king and Jeremiah; which no one having heard but they two, the princes had nothing to object against what Jeremiah told them.

Verse 28. *And he was there when Jerusalem was taken*—Three mss. for ויהי read ויהי, which, according to the rule of the Vau conversive, would be right. Some copies begin the next chapter with these words; the Syriac omits them entirely. The LXX. express ויהי at the beginning of chapter xxxix., but omit the three words that follow in the Hebrew.

“ויהי כאשר נלכדה ירושלם—Non extant apud LXX. Desunt etiam in Syr. et videntur delenda, utpote a præcedentibus bis scriptis orta.”—SECKER. As some mss. read ויהי, if instead of that we suppose the reading to have been ויהי, it will afford a good sense, being rendered, “For he was alive when Jerusalem was taken.” But supposing the four last verses of chapter xxxix. to have followed immediately, as I have inserted them, which is clearly their natural order, these words may then have been prefixed to them in the following manner:—“And it came to pass about the time that Jerusalem was taken, that the word of JEHOVAH came unto Jeremiah,” &c.

CHAP. XXXIX. Verse 16. *I am about to bring*—Twenty-one mss. and three editions read, with the Masora, מביא instead of מבי. The א is lost both here and chapter xix. 15, in the same letter, which begins the following word.

*And they shall be before thy face in that day*—That is, Thou shalt see the accomplishment of them.

\* See note, page 166.

in that day, saith JEHOVAH; and thou shalt not be given into  
 18 the hand of the men of whom thou art afraid. But I will  
 surely rescue thee, and thou shalt not fall by the sword; but  
 thy life shall be unto thee as spoil; because thou hast trusted  
 in me, saith JEHOVAH.

## CHAPTER XXXIX.\*

1 IN the ninth year of Zedekiah king of Judah, in the tenth  
 month, came Nebuchadrezzar king of Babylon and all his  
 2 army unto Jerusalem, and they laid siege to it. In the  
 eleventh year of Zedekiah, in the fourth month, on the ninth  
 3 day of the month, the city was broken into. And all the  
 chieftains of the king of Babylon entered, and posted them-  
 selves in the gate of the centre; Nergal-sharetzar Samgar,  
 Nebo-sarsechim Rab-saris, Nergal-sharetzar Rab-mag, and all

Verse 18. *But thy life shall be unto thee as spoil*—See note on chapter  
 xlv. 5.

THIS chapter begins with an account of the taking of Jerusalem, and  
 relates the flight of Zedekiah, and the particulars of his punishment,  
 after that he was taken and brought before the king of Babylon; and also  
 the burning of the city, and removal of the people, a few of the meanest  
 only excepted, to Babylon. (Verses 1-10.) Jeremiah is released, and  
 kindly treated in consequence of a special charge from Nebuchadrezzar.  
 (Verses 11-14.)

Verse 2. *In the eleventh year*—The LXX., Syriac, and Vulgate place a  
 conjunction at the beginning of this verse; but it does not appear in any  
 of the collated MSS. and editions.

Verse 3. *The gate of the centre*—The city of Jerusalem stood upon two  
 hills, Sion to the south, and Acra to the north, with a deep valley between  
 them. "The gate of the centre," as the term seems plainly to import, was  
 a gate of communication in the middle of the valley between the two parts  
 of the city, sometimes called "the higher" and "the lower city." The  
 Chaldeans entered the city on the north side by a breach in the walls, and  
 immediately rushing forward, and posting themselves in this gate, in the  
 very heart or centre of the city, they became thereby masters at will of the  
 whole. Zedekiah, with his troops, perceiving this, fled out of the opposite  
 gate on the south side.

*Nergal-sharetzar Samgar, Nebo-sarsechim Rab-saris, Nergal-sharetzar  
 Rab-mag*—As Nergal-sharetzar occurs twice, the next word seems to be an  
 addition to the name by way of distinguishing the persons. And I am  
 inclined to think that רב־סריס, רב־סריס, and רב־סריס, were all titles of office,  
 as we find רב־טבחיס, which we render, "captain of the guards," or it  
 might be, "commander in chief of the forces," was the title of Nebuzar-

\* See note, page 166.

4 the rest of the chieftains of the king of Babylon. And it came to pass, when Zedekiah king of Judah, and all the men of war, saw them, they fled, and went forth out of the city by night by the way of the king's garden, through the gate between the two walls: and they went forth toward the  
5 plain. And the army of the Chaldeans pursued after them, and overtook Zedekiah in the plains of Jericho; and they took him, and brought him up to Nebuchadnezzar king of Babylon at Riblah in the land of Hamath: and he proceeded judicially  
6 against him. And the king of Babylon slew the sons of Zede-

adan. What tends to confirm this is, that we find afterwards, verse 13, נְבֻזַּשַׁדְאֵן and נְבֻזַּשַׁרְמִי placed after נְבוּשַׁבְנֵן and רַב־סָרִיס without a conjunction intervening, in the same manner as רַב־טַבָּחִים follows נְבוּזַרְאֲדָן, although the conjunction ו precedes both נְבוּשַׁבְנֵן and נְבֻזַּשַׁרְמִי. But if Rab-saris be a title of office, (the Syriac supposes it to be "master of the eunuchs,") then Nebo-sarsechim, here, and Nebu-shazban, verse 13, mean, probably, the same person, notwithstanding the difference of the names. Nor is it to be wondered at, that there should be such a variation in the name of a subject, when the name of the king himself is varied in like manner, being sometimes found "Nebuchadnezzar," and sometimes "Nebuchadrezzar;" not to mention a number of other differences that occur in the different copies. Nergal was an idol worshipped by the Cuthites. (2 Kings xvii. 30.) Nebo, a Babylonish Deity. (Isaiah xlv. 1.) And we find it usual to prefix the name of those idols to the names of persons of rank; as Nebu-chadnezzar, Nebo-nassar, Nebu-zaradan, Neriglissar, or Nergal-assur, who was one of Nebuchadnezzar's successors; Bel-shazzar, another of them; and Daniel the Jew had the name of Bel-teshazzar given him, "after the name of my god," says Nebuchadnezzar, speaking of him, Dan. iv. 8. I conceive, therefore, that we have in this verse the names of three only of Nebuchadnezzar's captains, with their titles of distinction, Nergal-sharetzar Samgar, Nebusarsechim Rab-saris, and Nergal-sharetzar Rab-mag; and again, verse 13, the names and titles of three, Nebu-zaradan Rab-tebachim, or "captain of the guards," Nebu-shazban Rab-saris, and Nergal-sharetzar Rab-mag. What offices Samgar, Rab-saris, and Rab-mag denote, I pretend not to determine.

Verse 4. *Through the gate between the two walls*—We find mention made of two walls, one exterior to the other, 2 Chron. xxxii. 5. Probably between these two walls might have been a private postern, through which the king and his followers might slip out unperceived by the besiegers, who surrounded the city, and, undoubtedly, kept a strict watch at the principal gates.

*And they went forth*—For וַיֵּצֵא, seven mss. and the first printed edition read וַיֵּצְאוּ; and in one ms. a letter is erased at the end of וַיֵּצֵא. The Syriac, Theodotion, Vulgate, and the Arabic ms. Oxon. all represent the verb in the plural.

Verse 5. *And he proceeded judicially against him*—See note on chapter i. 16. Zedekiah had sworn allegiance to the king of Babylon, and was, there-

- kiah at Riblah before his eyes, and all the nobles of Judah did  
 7 the king of Babylon slay. And he put out the eyes of Zede-  
 kiah, and bound him with fetters of brass, to carry him to  
 8 Babylon. And the house of the king, and the houses of the  
 people, did the Chaldeans burn with fire, and they brake down  
 9 the walls of Jerusalem. And the residue of the people that  
 remained in the city, and the deserters who had come over to  
 him, even the residue of the people, those that remained,  
 Nebuzaradan captain of the guards transported to Babylon.  
 10 But the meanest of the people, who had no property, Nebuzaradan captain of the guards left in the land of Judah, and gave them at the same time vineyards and fields.
- 11 And Nebuchadrezzar king of Babylon had given a charge concerning Jeremiah to Nebuzaradan captain of the guards,  
 12 saying, Take him, and have thine eyes upon him, and do him no manner of harm; but according as he shall say unto thee,  
 13 so deal thou with him. So Nebuzaradan captain of the guards sent, and Nebu-shazban Rab-saris, and Nergal-sharectzar Rabmag, and all the commanders of the king of Babylon; they  
 14 sent, I say, and took Jeremiah out of the court of the prison, and delivered him to Gedaliah, the son of Ahikam, the son of Shaphan, to conduct him home; and he dwelt among the people.

fore, liable to be tried and condemned as a rebel and traitor. See 2 Chron. xxxvi. 13; Ezek. xvii. 16, 18.

Verse 8. *And the houses of the people*—Literally, “And the house of the people,” where הָעָם, “the people,” may denote every private citizen or subject taken distributively; so that as the community is made up of king and subject, this expression, “the house of the king, and the house of the people, or subject,” is equivalent to “all the houses of Jerusalem” without distinction. See chapter lii. 13.

Verse 9. *And the residue of the people, &c.*—Two sorts of persons are here distinguished: 1. The residue of the people that remained in the city, when it was taken: 2. Those who had deserted during the siege; and these together are included under one general name, “even the residue of the people, those that remained.” Compare chapter lii. 15.

Verse 12. *But according as*—וְכַד is omitted by the Masora, and by sixteen mss. and one edition. Yet וְכַד seems full as proper as כִּי singly.

Verse 14. *To conduct him home*—It appears from chapter xl. 1, that Jeremiah had been first carried off to Ramah with the rest of the captives.

CHAP. XL. THE five following chapters contain a particular account of what passed in the land of Judah from the taking of Jerusalem to the retreat of the people into Egypt; and the prophecies of Jeremiah concerning them there.

## CHAPTER XL.

1 THE WORD WHICH CAME TO JEREMIAH FROM JEHOVAH, AFTER THAT NEBUZARADAN CAPTAIN OF THE GUARDS HAD TAKEN HIM AND LET HIM GO FROM RAMAH; FOR HE HAD BEEN BOUND WITH CHAINS AMONG ALL THE CAPTIVITY OF JERUSALEM AND JUDAH, WHO WERE CARRIED AWAY CAPTIVE TO BABYLON.

2 AND the captain of the guards took Jeremiah, and said unto him, JEHOVAH thy God hath denounced this calamity against  
3 this place. And JEHOVAH hath come and done according as he spake; because ye had sinned against JEHOVAH, and not  
4 obeyed his voice; therefore hath this thing befallen you. And now, behold, I have loosed thee this day from the chains which were upon thy hands. If it seem good unto thee to come with me to Babylon, come; and I will set mine eyes upon thee: but if it seem evil unto thee to come with me to Babylon, forbear: behold, the whole land is before thee; according as it seemeth good, and according as it seemeth right in thine eyes to go, go thither; and while it continueth so, it shall not be

“Verse 1. *הַדְבַּר אֲשֶׁר הָיָה*—The word of the Lord is not delivered till chapter xlii. 7.”—SECKER. All the intermediate part, therefore, from *בָּקָחְתוּ אֹתוֹ* must be considered as related in a long parenthesis.

HAD TAKEN HIM AND LET HIM GO—Most interpreters have understood *בָּקָחְתוּ אֹתוֹ* of Nebuzaradan’s having first taken Jeremiah as a captive unto Ramah. But if the order of the sentence be well observed, as well as the more common use of the verb *לָקַח*, it will, I think, rather appear, that those words relate to his “taking,” or having him brought to him, in order to give him his discharge.

Verse 3. *And JEHOVAH hath come and done*—*יָבֵא* may as well be the future in Kal as in Hiphil; and God is frequently said to “come” in person to execute his purposes. See Exodus xx. 24. And, indeed, the word “visit” implies “coming,” either to show mercy, or to inflict punishment.

*Hath this thing*—Twenty-six mss., three editions, and the Babylonish Talmud, read *הַדְבַּר*; in two other mss. a letter is erased in the place of *ה*.

Verse 4. *Thy hands*—Twenty-three, perhaps twenty-four, mss. and eight editions read *יָדְךָ* instead of *יָדֶיךָ*. The LXX., Syriac, and Vulgate also express the plural number.

*And while it continueth so, it shall not be set aside*—*וְעוֹדֵנִי לֹא יָשׁוּב*. Interpreters seem much perplexed about the explanation of these words; but by connecting them at the end of this verse with the words preceding, the sense, I think, becomes perfectly clear. *וְעוֹדֵנִי*, “and while it is still” good and right in thine eyes, *לֹא יָשׁוּב*, “it shall not turn back,” or “be set aside;” no one shall compel thee to take a different course.



- 5 set aside. Return therefore to Gedaliah the son of Ahikam, the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people : or else, whithersoever it seemeth right in thine eyes to go, go. And the captain of the guards gave him provisions, and a gratuity, and dismissed him. And Jeremiah went unto Gedaliah the son of Ahikam to Mizpeh, and dwelt with him among the people that were left in the land.
- 7 Now when all the captains of the forces, which were in the open country, they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor over the land, and that he had committed to his charge men, and women, and children, even certain of the poor of the land, of those who were not carried away captive to Babylon : then they came to Gedaliah in Mizpeh, even Ishmael the son of Nethaniah, and Johanan and Jonathan, the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of *Hoshaiah* the
- 9 Maachathite, they and their men. And Gedaliah the son of

“Verse 5. וְעֹדֵנִי לֹא־יָשׁוּב—*Vide omnino Prolegomena Grab.*”—SECKER. Perhaps instead of יָשׁוּב we should read יֹשֵׁב or יוֹשֵׁב, and then Nebuzaradan may be supposed to proceed in his speech thus: “And until it” (namely, “the land,” for אֶרֶץ is sometimes masculine as well as feminine; see chapter xxv. 12) “be settled, do thou also return to Gedaliah, and dwell with him in the midst of the people.” See note on chapter i. 13. This Nebuzaradan advises the prophet to do for his security, in case he chose to continue in the land; but still leaves him at full liberty to go and do as he pleased.

Verse 7. *Of those who were not carried away, &c.*—In two MSS. for מַאֲשֵׁר we read only אֲשֵׁר, which seems more agreeable to the LXX. and other ancient versions.

Verse 8. *And Johanan and Jonathan*—The LXX. have only *καὶ Ἰωαννὰν υἱὸς Καρῆ*; save that in MS. Pachom. after *Καρῆ*, or rather *Καρῆ*, follows *καὶ Ἰωανθάν*. Two MSS. omit וַיִּוְנָן, and it is erased in two others. One MS. omits וַיִּוְנָן. Thirteen MSS. and one edition read בָּן for בְּנֵי; and the Chaldee reads בַּר in the singular number.

*Ephai*—The Masora reads עֵפַי for עֹפַי, and so do fifteen, perhaps sixteen, MSS. and three editions. In two MSS. and the first printed edition we read only עֵפַי. But the LXX. rather countenance עֹפַי, rendering it *Ἰωφε*; in the Alexandrian edition *Ὠφετ*, and in MS. Pachom. *Ὠφεθ*.

*And Jezaniah the son of Hoshaiah the Maachathite*—הַמַּעַכְתִּי is, doubtless, a patronymic, and, probably, bespeaks a descendant of Maachah, Caleb's concubine. (1 Chron. ii. 48.) The name of Jezaniah's father appears to have been Hoshaiah, (chapter xlii. 1,) and it has, most probably, been lost out of the text in this place.

- Ahikam, the son of Shaphan, sware unto them and to their men, saying, Fear not to serve the Chaldeans; dwell in the land, and serve the king of Babylon, and it shall be well with you. As for me, behold, I will reside at Mizpeh, to stand before the Chaldeans who shall come to us; but do ye gather in wine, and summer fruits, and oil, and put into your vessels; and dwell in your cities, which ye have occupied. Also when all the Jews that were in Moab, and among the children of Ammon, and in Edom, and that were in all the countries, heard that the king of Babylon had given a remnant to Judah, and that he had made Gedaliah the son of Ahikam, the son of Shaphan, governor over them; then all the Jews returned from all the places whither they had been driven, and came to the land of Judah unto Gedaliah to Mizpeh; and they gathered in wine and summer fruits in great abundance.
- And Johanan the son of Kareah, and all the captains of the forces that were in the open country, came unto Gedaliah to Mizpeh; and they said unto him, Art thou well aware that Baalis the king of the children of Ammon hath sent Ishmael the son of Nethaniah to take away thy life? But Gedaliah the son of Ahikam believed them not. And Johanan the son of Kareah spake to Gedaliah in private at Mizpeh, saying, Let me go, I pray thee, and smite Ishmael the son of Nethaniah, and no one shall know. Wherefore should he take away thy life, and all Judah be dispersed, those that are gathered unto thee, and the remnant of Judah perish? But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, By no means do this thing; surely thou speakest falsely of Ishmael.

## CHAPTER XLI.

- AND it came to pass in the seventh month, that Ishmael, the son of Nethaniah, the son of Elishama, of the seed royal, and great officers of the king, even ten men, with him, came unto Gedaliah the son of Ahikam to Mizpeh; and they eat bread there together in Mizpeh. Then Ishmael the son of

Verse 9. *Fear not to serve the Chaldeans*—The ancient Bodleian MS., No. 1, has a singular reading here, מעבור for מעבור, “Fear not to come over to the Chaldeans.” This makes a very good sense; but the text needs no alteration.

Verse 10. *To stand before the Chaldeans*—That is, to be ready to receive and obey their commands.

Verse 16. *By no means do this thing*—For רעש the Masora reads רעשה, with the concurrence of twenty-one MSS. and three editions.

Nethaniah arose, and the ten men that were with him, and they smote Gedaliah the son of Ahikam, the son of Shaphan, with the sword, and slew him, whom the king of Babylon had  
 3 made governor over the land. And all the Jews that were with him, with Gedaliah in Mizpeh, and the Chaldeans that  
 4 were found there, the men of war, did Ishmael smite. And it came to pass the second day after he had murdered Gedaliah,  
 5 whilst no one knew *it*, that there came men from Shechem, and from Shiloh, and from Samaria, fourscore persons, having their beards shaven, and their clothes rent, and having cut themselves, with an oblation and incense in their hand, to  
 6 bring to the house of JEHOVAH. And Ishmael the son of Nethaniah went out to meet them from Mizpeh, weeping all along as he went; and it came to pass when he met them, that he said unto them, Come ye to Gedaliah the son of Ahikam.  
 7 And it came to pass, when they were come into the midst of

CHAP. XLI. Verse 5. *And from Shiloh*—Seven MSS., with all the ancient versions, prefix the conjunction ו. “Shiloh” is differently written in the Hebrew copies, שִׁילֹה, שִׁלֹה, שִׁלֹ, שִׁלֹה.

*Having their beards shaven, and their clothes rent, and having cut themselves*—All these signs of mourning and great affliction (see Job i. 20, and notes on chapter xvi. 6) seem to have been manifested on account of the calamity which had befallen the city and temple.

*To bring to the house of JEHOVAH*—Though the temple was destroyed, it may be presumed that the people continued to offer up sacrifices and offerings on the spot where it stood, as long as they remained in the land; for we find this began to be their practice soon after their return, before the temple was rebuilt. See Ezra iii. 2, 3, &c.

“It is not said in the preceding history that the house of God was burned, though, chapter xxxix. 8, the burning of the houses is mentioned. But it is said, 2 Chron. xxxvi. 19, and it is intimated, chapter i. 28; li. 11. That it was burned on this occasion, is allowed. According to 2 Kings xxv. 8, this happened on the seventh day of the fifth month; but, chapter lii. 12, on the tenth day of the fifth month; which fifth month Jeremiah, chapter i. 3, mentions as the time of Zedekiah’s captivity. Now, what is here told happened in or after the seventh month; within which time these persons must have known that the temple was burnt. But, they were going to the place where it stood; as the Jews are said, Ezra iii. 8, to come to the house of God at Jerusalem before it was rebuilt; and they set up an altar, and offered sacrifices there. (Verses 3, 6.) Kimchi and others think that Gedaliah had set up an altar at Mizpeh. But were such places called ‘the house of the Lord?’ And if Jeremiah had meant thus, would he not have explained himself? Vignoles, indeed, (vol. i., p. 507, &c.) seems to prove that the temple was not burned till thirteen months after the city was taken. Yet he alleges not this passage.”—SECKER. JOSEPHUS says, the temple was burnt on the first day (τῇ νομηνίᾳ) of the fifth month of the eleventh year of Zedekiah’s reign. (*Ant. lib. x., cap. 8., edit. Hudson.*)

the city, that Ishmael the son of Nethaniah massacred them at  
 8 the pit, he, and the men that were with him. But ten men  
 were found among them, that said unto Ishmael, Slay us not,  
 for we have hidden stores in the fields, wheat, and barley, and  
 oil, and honey. He forbore therefore, and slew them not among  
 9 their brethren. Now the pit, into which Ishmael cast all the  
 dead bodies of the men whom he had smitten along with Gedaliah,  
 the same which king Asa had made on account of Baasha

Verse 7. *Massacred them at the pit*—Our English translators have rendered, “slew them *and cast them* into the midst of the pit,” adding the words, “and cast them,” which are not in the Hebrew, in order to make out the sense. And Mr. Lowth, in his note on the place, undertakes to justify the ellipsis as agreeable to the Hebrew idiom. Others have supposed that the verb וישליך, or וישליכו, has been lost out of the text, it being expressed in the Syriac, and also in the Complutensian edition of the LXX. by *καὶ εμβάλεν*, in the ms. Pachom. by *καὶ ἐβρίψε*, and in one other of the Greek versions, cited in the Hexapla, by *καὶ ἐβρίψεν αὐτούς*. But, on the other hand, it may be observed, that חוץ is not expressed either by the LXX. or Syriac, and I am therefore inclined to believe that, instead of an omission, we have here an undue repetition of this word חוץ after אל, which was occasioned by reading אל-חוץ העיר just before. In this case, by rejecting חוץ, and reading only אל-הבור, we may render, “at,” or, “near the pit.” So we read, 2 Kings x. 14: וישחטום אל-בור בית-עקד; “and slew them at the pit of the shearing-house.” So also 1 Maccab. vii. 19, a book said to have been translated out of Hebrew, we find, *καὶ ἐβυσεν αὐτούς εἰς τὸ φρεαρ τὸ μέγα*, which our English translators have also rendered, “and when he had slain them, *he cast them* into the great pit;” but in the Hebrew original it was doubtless as we suppose it here, וישחטום אל-הבור.

“אל-חוץ העיר”—The same ellipsis see 1 Maccab. vii. 19; Psalm lxxiv. 7; lxxxix. 39. *Kai ἐβρίψεν εἰς τὸ φρεαρ. Cod. Reg.; Vide Prolegom. Grab.*—SECKER.

Verse 9. *Now the pit*—בור signifies a “bason, cistern,” or “reservoir;” a large pit for receiving rain water, which Asa, who built and fortified Mizpeh at the time he was at war with Baasha, king of Israel, (1 Kings xv. 22,) caused to be made in the midst of the city, in order that the people might not be in want of so necessary an article in case of a siege. Reservoirs of this kind were much in use in Palestine, as JEROME tells us in his *Commentary* upon Amos iv. 7, 8. His words are, “*In his enim locis, in quibus nunc degimus, præter parvos fontes, omnes cisternarum aquæ sunt.*” And JOSEPHUS testifies the advantage of them to the besieged, when he tells us, that when Masada was reduced to the greatest distress for want of water, it was relieved by a fall of rain in the night, which filled all the reservoirs. (*Ant. lib. xiv., cap. 14., edit. Hudson.*) Each private family seems also to have had one of these pits or reservoirs for its own use: “Drink ye every one the waters of his own cistern;” בורו, “his pit,” or “reservoir,” says Rabshakeh to the people of Jerusalem, Isaiah xxxvi. 16.

*Along with Gedaliah*—ביר, “by the hand,” or “side” of him. So ביד is used, chapter xxxviii. 10. See note there.

king of Israel, Ishmael the son of Nethaniah filled it with  
 10 the slain. And Ishmael took captive all the residue of the  
 people that were in Mizpeh, the king's daughters, and all the  
 people that remained in Mizpeh, whom Nebuzaradan captain  
 of the guards had committed to the charge of Gedaliah the  
 son of Ahikam; even Ishmael the son of Nethaniah took  
 them captive, and set forth to pass over to the children of  
 Ammon.

11 But when Johanan the son of Kareah, and all the captains  
 of the forces that were with him, heard of all the evil that  
 12 Ishmael the son of Nethaniah had done, they took all the men,  
 and went to fight with Ishmael the son of Nethaniah, and  
 13 came up with him at the great waters that are in Gibeon. And  
 it came to pass, when all the people that were with Ishmael  
 saw Johanan the son of Kareah, and all the captains of the  
 14 forces that were with him, they rejoiced. And all the people  
 that Ishmael had taken captive from Mizpeh faced about, and  
 15 came back again to Johanan the son of Kareah. But Ishmael  
 the son of Nethaniah escaped from Johanan with eight men,  
 16 and went to the children of Ammon. Then took Johanan the  
 son of Kareah, and all the captains of the forces that were  
 with him, all the remnant of the people, whom he had reco-  
 vered from Ishmael the son of Nethaniah, from Mizpeh, after  
 the murder that had been committed upon Gedaliah the son  
 of Ahikam, strong men, men of war, and women, and chil-  
 dren, and eunuchs, whom he had brought back from Gibeon;  
 17 and they went, and dwelt in Geruth-Chimham, which is near

“בְּיַד גִּדְיֹהוּ—*Φρεαρ μεγα. LXX. Legerunt* בור גדול. *Rectè, ni fal-*  
*lor. Sequitur* הוּא.”—SECKER. In this case we must translate thus:  
 “Now the pit, into which Ishmael cast all the dead bodies of the men whom  
 he had slain, (it was the great pit, which king Asa had made on account of  
 Baasha king of Israel,) Ishmael the son of Nethaniah filled it with the slain.”  
 The addition of the relative *pleonasticè* together with the substantive is a  
 Hebrew idiom not unfrequent. BuxT. *Thes.* l. ii. cap. 8. Or might not the  
 true reading have been בְּעֵד גִּבְלִיהוּ?

Verse 12. *The great waters that are in Gibeon*—Called “the pool, or lake,  
 of Gibeon,” 2 Sam. ii. 13.

Verse 16. *After the murder that had been committed upon Gedaliah*—I take  
 הָכָה to be here the infinitive in Hophal.

Verse 17. *In Geruth-Chimham*—For גֵּרֻת כִּמְהָם twenty-six mss. and four  
 editions read, with the Masora, כִּמְהָם. *Geruth-Chimham* signifies, “the  
 habitation of Chimham,” and was so called, as the Chaldee Paraphrase  
 informs us, from its having been given by David to Chimham the son of  
 Barzillai the Gileadite, 2 Sam. xix. 38, 40. But I have followed the example

18 Bethlehem, in order to proceed to go into Egypt, out of the reach of the Chaldeans; for they were afraid of them, because that Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon had made governor over the land.

### CHAPTER XLII.

1 THEN all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people,  
 2 from the least even unto the greatest, came near, and said unto Jeremiah the prophet, Let, we beseech thee, our supplication come humbly before thee, and pray for us unto JEHOVAH thy God, in behalf of all this remnant, (for we remain a few out  
 3 of many, as thine eyes do see us) that JEHOVAH thy God may inform us of the way wherein we shall walk, and of the  
 4 thing which we shall do. And Jeremiah the prophet said unto them, I have heard; behold, I will pray unto JEHOVAH your God according to your words; and it shall be that whatsoever thing JEHOVAH shall answer you, I will declare to you;  
 5 I will not keep any thing from you. And they said to Jeremiah, Let JEHOVAH be a true and faithful witness among us, if according to whatsoever JEHOVAH thy God shall commis-  
 6 sion thee to say to us, we do not so act. Whether good or bad, we will obey the voice of JEHOVAH our God, to whom we send thee; that it may be well with us, when we shall have obeyed the voice of JEHOVAH our God.  
 7 And it came to pass at the end of ten days, that the word  
 8 of JEHOVAH came unto Jeremiah. Then called he for Johanan the son of Kareah, and for all the captains of the forces that were with him, and for all the people, from the least even unto  
 9 the greatest, and said unto them, Thus saith JEHOVAH, the God of Israel, unto whom ye sent me to lay your supplication  
 10 humbly before him: If ye will indeed remain in this land,

---

of the LXX., in rendering the whole as a proper name, affixed to the place from a circumstance that belonged to it so long ago.

CHAP. XLII. Verse 2. *Let our supplication come humbly before thee*—See note on chapter xxxvi. 7.

Verse 6. *To whom we send thee*—For אָנִי fifty-seven, perhaps sixty-seven, MSS. and six editions read, with the Masora, אֲנִי.

Verse 10. *If ye will indeed remain*—All the ancient versions agree in rendering שׁוּב חִשְׁבוּ, as both from the verb יָשַׁב, although the infinitive of יָשַׁב according to the anomaly is שִׁבַּח; it is, however, found יָשַׁב, written

then will I build you, and will not pull down; and I will plant you, and will not pluck up; for I repent me of the evil  
 11 that I have done unto you. Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith JEHOVAH; for I will be with you to save you, and to deliver  
 12 you out of his hand. And I will shew mercies unto you; and he shall have mercy upon you, and shall settle you in your  
 13 own land. But if ye say, We will not remain in this land, so as not to hearken unto the voice of JEHOVAH your God,  
 14 saying, No; for we will go into the land of Egypt, that we may not see war, nor hear the sound of the trumpet, nor be  
 15 hungry for bread; and we will reside there: Even now therefore hear the word of JEHOVAH, O remnant of Judah, Thus saith JEHOVAH of hosts, the God of Israel, If ye will  
 16 altogether set your faces to enter into Egypt, and will go to sojourn there, and the thing shall be; the sword, of which  
 ye are afraid, shall overtake you there in the land of Egypt; and the famine, of which ye are apprehensive, shall there follow  
 17 close after you into Egypt; and ye shall die there. And it shall be that all the men, who have set their faces to go into

defectively for ישוב, 1 Sam. xx. 5, according to the form of regular verbs; and may either have dropped the י by accident here, or it may have been taken away by Aphæresis. But I see no reason why שוב may not be considered as the gerund of שוב, “to return,” and so be rendered with תשובו, “if going back ye will remain;” that is, “if ye will go back to your former habitations, and remain in this land.” Only it must be confessed, that the usual Hebrew idiom is the repetition of the same verb.

Verse 12. *And shall settle you in your own land*—Both the Syriac and Vulgate seem to have considered השוב as written defectively for הושוב; and it most probably was so; for the persons addressed are supposed not to have left their own land; the king of Babylon, therefore, might more probably be said to let them remain, or to confirm their settlement there, than to bring them back to a place which they had never quitted.

“וְהָשִׁיב—Και επιστρέψω υμας, LXX.; ‘*Et habitare faciam,*’ *Vulg.*, *Syr. Potest minori mutatione legi וְהָשִׁיב*, ‘*et sinet vos habitare.*’ *Confer* cap. xliii. 3. *Sed fortè וְהָשִׁיב idem notat, ut ver. 10. שוב idem quod שבת. Vel אדמה de fundo uniuscujusque intelligendum est; ut Gen. xlvii. 22.*”—SECKER.

Verse 16. *And the thing shall be*—That is, if ye shall carry your resolve into execution. Compare chapter lii. 3; Isaiah vii. 7; xiv. 24; where also the verb is used in the feminine, as it is here. On the contrary, the verb is always masculine, when the design is to express the certainty of a prediction taking place, as announced in words that follow; as may be seen in places without number.

Verse 17. *And it shall be that all the men*—Instead of ויהיו, the ancient

Egypt to sojourn there, shall die by sword, and by famine, and by pestilence; and there shall not one of them remain, or  
 18 escape from the evil that I bring upon them. For thus saith JEHOVAH of hosts, the God of Israel; As mine anger and my wrath hath been poured out upon the inhabitants of Jerusalem: so shall my wrath be poured out upon you, when ye shall enter into Egypt; and ye shall be an execration, and an astonishment, and a curse, and a reproach, and ye shall not see this  
 19 place any more. The word of JEHOVAH concerning you, O remnant of Judah, Go ye not into Egypt, ye shall know assuredly;  
 20 for I have testified to you this day. Surely ye have practised deceit against your own souls: for ye sent me unto JEHOVAH your God, saying, Pray for us unto JEHOVAH our God; and according to all that JEHOVAH our God shall say,  
 21 so declare unto us, and we will do. And I have declared unto you this day, but ye have not hearkened unto the voice of JEHOVAH your God, nor to any thing with which he hath  
 22 commissioned me unto you. Now therefore ye shall know assuredly, that by sword, and by famine, and by pestilence shall ye die in the place, whither ye have chosen to go to sojourn.

## CHAPTER XLIII.

1 AND it came to pass, when Jeremiah had made an end of speaking unto all the people all the words of JEHOVAH their

Bodleian ms., N<sup>o</sup>. 1, reads יִהְיֶה; which is more agreeable to the rule of the ו conversive. But perhaps we ought rather to read יִהְיֶה.

*And by famine*—Six mss. read וּבָרָעַב, and so the LXX., Syriac, and Vulgate. But the LXX. omit וּבָרָעַב, as chapter xxxviii. 2, which, however, is expressed in ms. Pachom. by *kai en thavara*, as it is also by Theodotion. See again, verse 22.

Verse 19. *The word of JEHOVAH ye shall know assuredly*—וְבֵר is not a verb here, as our English translators have rendered it, but a noun, and governed in the accusative by יָדַע חֲדָעוּ. The meaning is, “Ye cannot plead ignorance of the divine command, for I have solemnly declared it to you this day.”

Verse 20. *Surely ye have practised deceit against your own souls*—Twenty-two mss. and five editions read with the Masora הִתְעִייתֶם, which is certainly right. The deceit they had practised, the prophet tells them, would certainly turn to their own disadvantage.

Verse 22. *And by famine*—Thirteen mss. and three editions read here, וּבָרָעַב, as do also the LXX., Syriac, and Vulgate. Here also וּבָרָעַב, which is omitted in the common editions of the LXX., is expressed in ms. Pachom. by the words *kai en thavara*, and so likewise in the versions of Aquila and Theodotion. See above on verse 17.



God, with which JEHOVAH their God had commissioned him  
 2 unto them, all these words; that Azariah the son of Hoshai-  
 ah, and Johanan the son of Kareah, and all the proud men, said,  
 speaking unto Jeremiah, Thou speakest falsehood; JEHOVAH  
 our God hath not sent thee to say, Ye shall not go into Egypt  
 3 to sojourn there. But Baruch the son of Neriah setteth thee  
 on against us, to deliver us into the hand of the Chaldeans to  
 4 slay us, and to carry us away captive to Babylon. So Johanan  
 the son of Kareah, and all the captains of the forces, and all  
 the people, obeyed not the voice of JEHOVAH, to remain in  
 5 the land of Judah. But Johanan the son of Kareah, and all  
 the captains of the forces, took all the remnant of Judah, who  
 were returned from all the nations, whither they had been  
 6 driven, to dwell in the land of Judah; the men, and the  
 women, and the children, and the king's daughters, and  
 every person whom Nebuzaradan captain of the guards had left  
 with Gedaliah the son of Ahikam, the son of Shaphan, and  
 7 Jeremiah the prophet, and Baruch the son of Neriah; and  
 they went into the land of Egypt; for they obeyed not the  
 voice of JEHOVAH: and they came as far as Tahpanhes.  
 8 Then came the word of JEHOVAH unto Jeremiah in Tah-  
 9 panhes, saying, Take in thy hand great stones, and hide them  
 in the clay in the brickkiln, which is at the entrance of the  
 house of Pharaoh in Tahpanhes, in the sight of some men of

---

CHAP. XLIII. Verse 2. *Azariah the son of Hoshai-ah*—The Syriac here reads “Jezaniah the son of Hoshai-ah,” as chapter xlii. 1, and there can be little doubt that the same name is intended here, the variation being no greater than is to be found frequently in the use of proper names in scripture. The name יוניה is written יאזניהו, 2 Kings xxv. 23; from which עזריה may be found without farther deflection than the usage of the prophet in other instances may seem to justify. Coniah and Jeconiah are the same name, without and with the י at the beginning; and so are Nebuchadnezzar and Nebuchadrezzar, where the נ and ר are used indiscriminately. With the like variations יאזניה becomes אזריה; and the א and ע are but different modes of aspiration, between which the modern Jews at least make so little distinction, as to express them both *nudo vocalis sono*. Hence we may conclude יוניה, יאזניהו, and עזריה to be but different enunciations of one and the same name.

Verse 7. *Tahpanhes*—That is, *Daphnæ Pelusiacæ*. See note on chapter ii. 16.

Verse 9. *In the sight of some men of Judah*—Literally, “In the sight of men Jews;” which implies indefinitely some of that nation; not, as our present translation runs, “the men of Judah,” as if the presence of all the emigrants was required; for in that case the reading would, at least have been, האנשים היהודים, with the definite article prefixed.

- 10 Judah. And thou shalt say unto them, Thus saith JEHOVAH of hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar king of Babylon my servant, and I will set his throne above these stones which I have hidden, and he shall spread forth his splendor over them. And he shall come and smite the land of Egypt, those that are for death, with death; and those that are for captivity, with captivity; and  
 11 those that are for the sword, with the sword. And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and shall carry them away captive; and he shall clothe

Verse 10. *And he shall spread forth his splendor over them*—I cannot find any ground for rendering שפירו (so the Masora reads with the concurrence of fourteen, perhaps sixteen, mss. and three editions, instead of שפירו,) “his tent” or “pavilion;” for שפר signifies no more than “beautiful, elegant, splendid;” and therefore I understand the words here to denote, that Nebuchadrezzar should there display all the splendour and magnificence of his royal state; or if something more particular be intended, it would be, that, as he sate upon his throne, his royal robes should spread themselves, and cover the place where those stones lay. The LXX., according to the Vatican edition, render, *τα σπλα επ’ αυτους*. The Alexandrian edition and ms. Pachom. *τα σπλα αυτου*.

“The Greek writers make no mention of any conquest of Egypt by the Babylonians, but make Apries overcome by Amasis. See chapter xlv. 30. It is thought the Egyptian priests would not tell them what was not for the honour of their country. The conquest mentioned, chapter xvi. 2, was before this, and under Necho; and for the truth of it, and of further ones made by Nebuchadnezzar in Africa, GROTIUS on chapter xvi. 2, refers to 2 Kings xxiii. 29, xxiv. 7, to Strabo, Megasthenes, Josephus, Berosus. The last, he says, affirms that Nabopollassar, father of Nebuchadnezzar, had part of Egypt. The two first, I suppose, only mention the succession of the kings. See hereafter on chapter xlv. 30.”—SECKER.

Verse 11. *And he shall come*—Fifteen mss. and two editions, with the Masora, for וּבֹא, read וּבֹא.

Verse 12. *And I will kindle a fire*—The LXX., Syriac, and Vulgate render the verb in the third person, as if they had read וְהָצִיַּת; but it is not so found in any of the collated mss. And the same phrase occurs in several other passages of this prophet, (chapters xvii. 27; xxi. 14; xlix. 27; l. 32,) in all which God speaks of himself as the agent or prime mover; as he does here, no doubt, with design to inculcate this necessary and important lesson, that in all that is performed here below, both the plan is his, and the power of carrying it into execution, whatever other instruments he may choose to employ as the subordinate ministers of his providence. The other verbs which follow are to be referred to Nebuchadrezzar, as acting under the divine commission and authority.

“וְהָצִיַּת—*Kai kavsei*, LXX., Syr., Vulg.; *quasi legissent* וְהָצִיַּת. *Rectè, ut videtur*.”—SECKER.

- himself with the land of Egypt, as a shepherd clotheth himself with his garment; and he shall go forth from thence in peace.
- 13 And he shall break in pieces the images of the house of the Sun, which is in the land of Egypt; and the houses of the gods of Egypt he shall burn with fire.

## CHAPTER XLIV.

- 1 THE WORD WHICH CAME TO JEREMIAH CONCERNING ALL THE JEWS THAT DWELT IN THE LAND OF EGYPT, THAT DWELT AT MIGDOL, AND AT TAHPANHES, AND AT NOPH, AND IN THE COUNTRY OF PATHROS, SAYING :

- 2 THUS saith JEHOVAH of hosts, the God of Israel, Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; for, behold, they are a desolation this day, and there is no inhabitant in them, because of their wickedness which they have committed to provoke me to anger, in going to burn incense for to serve strange gods,

*He shall clothe himself with the land of Egypt*—This expression seems to denote, that he should appropriate to himself, and carry off the riches of the land of Egypt; or, as we say, load himself with the spoils of it, and go off as quietly as a shepherd wraps his garment about him, and goes about his business. See Ezekiel xxix. 19.

Verse 13. *The house of the sun*—The LXX. render בית שמש, *Heliopolis*, that is, “the city of the sun,” where, as we learn from HERODOTUS, (lib. ii. cap. 59,) the Egyptians celebrated a grand festival annually in honour of the sun, who had a temple there. But בית שמש seems rather to mean the temple itself, in which the images of their deity were erected.

“CHAP. XLIV. Verse 1. לֹא לֵבָל—*Sic Versiones. Fortè tamen* לֵבָל. *Sed sic* לֵבָל—על, cap. xlvi. 1.”—SECKER. Two MSS. read לֵבָל.

AT MIGDOL, &c.—Migdol is mentioned, Exodus xiv. 2, as situate near the Red Sea. But I do not take this to be the place here intended. Migdol properly signifies “a tower,” and may, in all probability, have been given as a name to different cities in Egypt, where there was a distinguished object of that kind. The city of Magdulus is mentioned by Herodotus, Hecataeus, and others, and placed by Antoninus at the entrance of Egypt from Palestine, about twelve miles from Pelusium. This was too far distant from the Red Sea to be in the route of the Israelites; but its situation in the neighbourhood of Tahpanhes, or Daphnæ, and its distance from Judea, favour the supposition of its being the “Migdol” here spoken of. For then, as BOCHART observes, we shall find the four places mentioned exactly in the order of their respective distances from that country; first, Migdol, or Magdulus; secondly, Tahpanhes, or Daphnæ; thirdly, Noph, or Memphis; and, lastly, the district of Pathros, or Thebais. See BOCHART, *Phaleg*. (Lib. iv. cap. 27.)

4 whom they knew not ; they, ye and your fathers. I sent also  
 unto you all my servants the prophets, rising early and send-  
 ing, saying, Do not, I pray you, this abominable thing which  
 5 I hate. But they hearkened not, nor inclined their ear, to  
 turn from their wickedness, and not to burn incense unto  
 6 strange gods. Therefore hath my wrath been poured out, and  
 mine anger, and hath been kindled against the cities of Judah,  
 and against the streets of Jerusalem ; and they are become a  
 7 desolation and a waste, as at this day. And now thus saith  
 JEHOVAH, the God of hosts, the God of Israel ; Wherefore  
 do ye commit great evil against your own souls, to the cutting  
 off among you of man and woman, child and suckling, out of  
 8 the midst of Judah, without leaving a remnant of you ; in  
 provoking me to anger with the works of your own hands, in  
 burning incense to strange gods in the land of Egypt, whither  
 ye are gone to dwell ; that there may be a cutting off of you,  
 and that ye may become a curse and a reproach among all  
 9 nations of the earth ? Have ye forgotten the wickednesses of  
 your fathers, and the wickednesses of the kings of Judah,  
 and the wickednesses of the princes thereof, and your own  
 wickednesses, and the wickednesses of your wives, which they  
 have committed in the land of Judah, and in the streets of  
 10 Jerusalem ? They have not been contrite unto this day,  
 neither have they feared, neither have they walked in my law,  
 nor in my statutes, which I set before you, and before your

Verse 3. *They, ye and your fathers*—One ms. omits *המה*, and six mss. omit *אחם*. But the text, I conceive, is in no need of any alteration, the words, “they, ye and your fathers,” being added, in order to specify who “they” were, who are said to have committed the wickedness ; “they,” namely, “ye and your fathers.” Two mss. read *ואחם*, “even ye,” &c.

Verse 6. *And a waste*—Eight mss. read *ולשמה*, with the *ו* prefixed ; and all the ancient versions express the copulative.

Verse 7. *Against your own souls*—Twenty-eight mss. and three editions, besides the London Polyglott, read, *נפשותיכם*, instead of *נפשתכם* ; and seven mss. and one edition *נפשותיכם*.

Verse 9. *And the wickednesses of the princes thereof*—It is very evident that the present reading, *נשי*, “his wives,” must be wrong. The true reading seems to be pointed out by the LXX., who render, *και των ακων των αρχωντων*. That the wickednesses of the princes or subordinate magistrates should follow the mention of the wickednesses of the kings, is very natural. See verses 17, 21. It is therefore not improbable, that for *נשי*, the original word was *שרי*, or perhaps, *נשיאי*, which, being contractedly written *נשיאי*, might have been corrupted into *נשי*. Two mss. omit

11 fathers. Therefore thus saith JEHOVAH of hosts, the God of  
 Israel, Behold, I set my face against you for harm, even to  
 12 cut off all Judah. And I will take the remnant of Judah, that  
 have set their faces to go into the land of Egypt to sojourn  
 there, and they shall all be consumed in the land of Egypt;  
 they shall fall by the sword, by famine shall they be consumed,  
 from the least even unto the greatest; by the sword and by  
 famine shall they die; and they shall become an execration,  
 13 and an astonishment, and a curse, and a reproach. And I  
 will visit upon them that dwell in the land of Egypt, as I have  
 visited upon Jerusalem, with sword, and with famine, and with  
 14 pestilence. And the remnant of Judah, those who are come  
 into the land of Egypt with a view to sojourn there, and to  
 return into the land of Judah, whither they set their minds  
 upon returning, to dwell there, shall not have one escaper or  
 survivor; whereas none shall return but escapers.

נשי ואת רעתם; ואחת רעות—נשי ואת רעתם; and three  
 mss. omit נשי ואת רעתם.

“*Apocryphus* LXX.; *quasi legissent* שריכם. *Leviori mutatione*  
*legeretur* שריי; *nam principes sunt et regis et populi*.”—SECKER.

“Verse 11. כלי יהודה—That is, ‘all the Jews’ who fled into Egypt, of whom  
 also it is said, chapter xlii. 17, that none should remain; meaning that  
 but a few should, as appears on comparing verses 14, 28.”—SECKER.

Verse 12. *They shall fall by the sword, by famine shall they be consumed*—  
 So I render conformably to the received reading of the text. But twenty-  
 eight, perhaps twenty-nine, mss. and one edition, for ברעב, read וברעב; and  
 all the ancient versions express the copulative ו.

“The words may be rendered thus: ‘Consumed in the land of Egypt:  
 They shall fall by the sword, they shall be consumed by the famine; from  
 the least unto the greatest by sword and famine shall they die.’”—  
 SECKER.

*And an astonishment*—Here also thirty mss. and six editions read וישמה  
 in conformity with the ancient versions. See chapter xlii. 18.

Verse 13. *And with famine, and with pestilence*—Here again all the ancient  
 versions, with thirteen mss., read וברעב, with the copulative. Here, also,  
 וברב is omitted in the Vatican edition of the LXX., but expressed in the  
 Alexandrian, and in ms. Pachom. by the words *καὶ ἐν θανάτῳ*. See notes on  
 chapter xlii. 17, 22.

Verse 14. *And the remnant of Judah, &c.*—It is evident from verse 28,  
 that some Jews were to escape the general destruction in Egypt, and to  
 return into their own country, although but a few; and the same thing is  
 implied in the latter sentence of this verse. But the former part of this  
 verse excludes out of the number of escapers every individual of those that  
 were called properly “the remnant of Judah;” those that had set their  
 faces to enter Egypt to sojourn there in opposition to the express command  
 of God, upon a presumption that they knew better than God how to consult

- 15 Then all the men, who knew that their wives had burned incense unto strange gods, and all the women that stood by, a great company, even all the people that dwelt in the land of  
 16 Egypt in Pathros, answered Jeremiah, saying, As for the word which thou hast spoken unto us in the name of JEHOVAH,  
 17 we will not hearken unto thee. But we will surely perform what is gone forth out of our mouth, in burning incense unto the regency of the heavens, and pouring out libations thereunto; like as we did, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem, when we had plenty of bread, and were prosperous,  
 18 and saw no adversity. But from the time we left off to burn

their own restoration. The few, then, who were destined to escape, and to return back to the land of Judah, were to be such as had come into the land of Egypt in a less offensive manner, and chanced to be there when the storm burst upon them.

“פליטים—*Ἀνασσεσσωμενοι*, LXX. This word and *σωζομενοι* answer often to פליטים and פליטה. Hence *σωζομενοι*, in the New Testament. Translate thus:—‘And none of the remnant of Judah shall escape or remain, which are come to sojourn here in the land of Egypt, and to return into the land of Judah, on which they set their heart to return to dwell there.’ For this is the natural construction, and the Vulgate, Syriac, and Chaldee follow it; and שם signifies ‘here’ of necessity, both in this place and Numb. xxxii. 26.”—SECKER. I have pretty nearly followed the above translation, on a supposition that all was right in the text. But it ought to be observed, that the LXX. render *του επιστρεψαι εις γην Ιουδα*, as if for ולשוב, they had read לשוב, without the conjunction; and this is the reading of three mss., one a pretty ancient one. One ancient ms. omits שם after לגור, and neither the LXX. nor Vulgate acknowledge it. Also thirteen mss. read בארץ יהודה, which all the versions favour. ב was probably dropped by means of the same letter preceding in לשוב. With these alterations, if allowed, I would propose to render, “And of the remnant of Judah, who are come to sojourn in the land of Egypt, there shall not be an escaper or survivor to return into the land of Judah, where they set their minds upon returning to inhabit; for there shall none return but escapers.” By “escapers” it is evident are meant such individuals as have had the particular good fortune to save themselves by flight from the general destruction.

Verse 17. *The regency of the heavens*—See note on chapter vii. 18. Eleven mss. and two editions read למלאכת; one ms. למלאכת אחרים; in three others the כ is dilated upon a rasure. Again, verse 18, twelve, perhaps thirteen, mss., besides one in the margin, and one edition, read למלאכת, and in two mss. the כ is dilated upon a rasure. Again, verse 19, thirteen, perhaps fourteen, mss. read למלאכת, and in three the כ is dilated upon a rasure. It is to be observed that in these places the LXX. render, *τη βασιλειαν του ουρανου*; whereas, chapter vii. 18, they have rendered the same words, *τη σπατια του ουρανου*.

incense unto the regency of the heavens, and to pour out libations thereunto, we have been in want of every thing, and  
 19 have been consumed by the sword and by famine. And when we burned incense unto the regency of the heavens, pouring out also libations thereunto, did we, exclusively of our men, make cakes for it, worshipping it, and pouring out libations thereunto?  
 20 Then spake Jeremiah unto all the people, to the men, and to the women, even to all the people, who had returned him  
 21 an answer, saying, The incense which ye have burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land with them, hath not JEHOVAH remembered? and hath  
 22 it been acceptable unto him? But JEHOVAH could no longer

Verse 19. *Exclusively of our men*—By the law of Moses, the men had an independent power of binding themselves by any religious vow or obligation; but the vows of the women were not binding, without the knowledge and consent of their fathers and husbands; but if the father or husband knew of the vow, and did not signify his dissent at the time, his consent was presumed, and the vow stood firm and irrevocable. (Num. xxx. 1-16.) This appeal, therefore, to the concurrence of their men, must be considered as coming from the female part of the assembly only, who thereby appear to declare, that since they were thus authorized by those who alone had a legal right to control them, they should not submit to any other restraint upon their inclinations. It is to be observed, that *מקטרים* is of the masculine gender, because *אנחנו* includes both the men and women, who, in some degree, joined together in this idolatrous worship; and from this joint concern it is, that the women argue the consent of the men. The women, however, seem to have taken the most active part in the business, and the men to be rather passively concerned. See what follows in note on verse 25.

“להעצבה—*Non extat apud LXX., Syr.; ‘ad colendum eam,’ Vulg.; ‘idolo,’ Chald. Rectè.*”—SECKER.

*And pouring out*—For *והסך*, eleven mss. and two editions read *וילהסך*, and two mss. *להסך*.

“Verse 21. *זכר יהוה*—*Ουχι του θυμαματος, εμνησθη Κυριος; LXX., Syr.; quasi legissent*—*הקשרת-אתה, quod et cum verbo sequenti convenit.*”—SECKER.

*Or hath it been acceptable unto him*—*והעלה על-לבו*. That is said to be על-לב, “near,” or “according to the heart” of any one, which is pleasing or acceptable to him: Thus Ruth, ii. 13, “Thou hast spoken according to the heart of thine handmaid,” *על-לב שפחתך*, “what is agreeable or pleasing to her;” so again, 2 Sam. xix. 7. Accordingly, that thing is said to “ascend” or “come unto” or “upon the heart” of any one which he approves and delights in: Thus, “All that came into Solomon’s heart,” 2 Chron. vii. 11, means all that was agreeable to him, or that he liked to

bear, because of the wickedness of your doings, because of the abominations which ye have committed; therefore is your land become a desolation, and an astonishment, and a  
 23 curse, so as to be without an inhabitant at this day. Because ye have burned incense, and because ye have sinned against JEHOVAH, and have not obeyed the voice of JEHOVAH, nor walked according to his law, and to his statutes, and to his testimonies; therefore hath this calamity befallen you, as at this day.

24 Moreover Jeremiah said unto all the people, and to all the women, Hear ye the word of JEHOVAH, all Judah, that are  
 25 in the land of Egypt: Thus hath JEHOVAH of hosts, the God of Israel, spoken, saying, As for you and your women, they have even spoken with your mouths, and with your hands have ye fulfilled, saying, We will surely perform our vows which we have vowed, to burn incense to the regency of the heavens, and to pour out libations thereunto; they will surely make good your vows, they will surely accomplish  
 26 your vows. Therefore hear ye the word of JEHOVAH, all

do; and, 2 Kings xii. 5, "All the money that cometh into any man's heart," אשר יעלה על לב-איש, is, "all that he is willing or desirous to bring into the house of JEHOVAH;" so, chapter vii. 31, the burning of the children in sacrifice is said to be a thing which God had not commanded, "nor did it ever come unto his heart," ולא עלתה עלי-לבי, that is, as has been before explained, it was "not what he desired, or in any wise approved or delighted in." הקטר is here the infinitive mood of the verb with the article prefixed, used as a noun, and is properly to be rendered, "the burning of incense."

Verse 25. *As for you and your women*, &c.—The different genders have not been sufficiently attended to in the explications that have been hitherto given of this verse; they ought, however, to have been carefully distinguished, as such a distinction seems to be the proper key to let us into the true meaning of the text; for it cannot be imagined that a writer of any tolerable accuracy would jumble the genders together in such a promiscuous manner as they would be found here, supposing the same persons to be all along intended. In the version I have endeavoured to preserve the distinction; and the sense resulting therefrom appears to be this, that, though the women were the immediate actors in the idolatrous vows and service, the men would still be considered as having a principal share in the guilt, forasmuch as they made the acts of the women their own, by not preventing what, without their allowance, could not have been carried into effect. See the preceding note on verse 19.

*They will surely accomplish your vows*—Three, perhaps four, mss. read, with the Chaldee, נסכיכם, "your libations," instead of נזריכם, in the last instance; and with that reading we must render, "They will surely perform your libations."



Judah, that dwell in the land of Egypt; Behold, I have sworn by my great name, saith JEHOVAH, that my name shall no more be called upon by the mouth of any man of Judah, saying, As JEHOVAH liveth, throughout all the land of Egypt.

27 Behold I will watch over them for evil, and not in kindness; and they shall be consumed, every man of Judah which is in the land of Egypt, by the sword, and by famine, until there

28 be an end of them. And the escapers from the sword, that shall return out of the land of Egypt into the land of Judah, shall be few in number; and all the remnant of Judah, that are come into the land of Egypt to sojourn there, shall know

29 whose word shall stand good, mine or theirs. And this shall be the sign unto you, that it is I that visit upon you in this place, to the end that ye may know that my words shall be

30 surely verified upon you to *your* hurt: Behold, I will deliver Pharaoh-Hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; like as I have delivered Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon his enemy, and who sought his life.

## CHAPTER XLVI.\*

1 THE WORD OF JEHOVAH WHICH CAME TO JEREMIAH  
THE PROPHET CONCERNING THE NATIONS.

Verse 30. *Pharaoh-Hophra king of Egypt*—This prince is the same that is called by profane authors, Apries; and his unfortunate end, in exact conformity with this prediction, is related by HERODOTUS, lib. ii. cap. 169, and by DIODORUS SICULUS, lib. i. pag. 43, *edit Rhodomanni*, 1604.

“By the enemies of Pharaoh, thus distinguished from Nebuchadnezzar, some think that Amasis and the rebellious subjects of Apries are meant. Jeremiah might have reasons for not explaining whom he alluded to; or there might be Egyptians in Nebuchadnezzar’s army who sought Apries’s life, as is hinted, chapter xlv. 26. But the Egyptian king and his enemy here must surely be the same as chapter xliii. 9, 10, and therefore must be Apries and Nebuchadnezzar. Indeed, if Amasis called in Nebuchadnezzar, he may be jointly meant. Josephus says, Nebuchadnezzar killed the king of Egypt after taking Jerusalem, but mentions not Amasis. Herodotus says, Amasis killed him, and mentions neither Nebuchadnezzar nor any foreigner assisting; nor doth any Greek historian. See a little before, on chapter xliii. 10.”—SECKER.

CHAP. XLV. has been already inserted, next after chapter xxxvi.

\* See note, page 166.

## 2

## OF EGYPT.

CONCERNING THE ARMY OF PHARAOH-NECHO KING OF EGYPT, WHICH WAS BY THE RIVER EUPHRATES AT CARCHEMISH, WHICH NEBUCHADREZZAR KING OF BABYLON DEFEATED, IN THE FOURTH YEAR OF JEHOIAKIM THE SON OF JOSIAH KING OF JUDAH.

3 ORDER ye the buckler and shield,  
And move on to battle.

CHAP. XLVI. Verse 1. THE WORD OF JEHOVAH, &c.—This verse is a general title to the collection of prophecies contained in this and the five following chapters. The nations spoken of are the same of whom an enumeration is made, chapter xxv. 19–26. Thirteen, perhaps fourteen, mss. and eight editions read כל־הגוֹיִם, “all the nations.” These prophecies were not delivered all at the same time: To some the date is annexed; in others it is left uncertain.

“The difference of style between the following prophecies and the preceding is remarkable.”—SECKER.

Verse 2. OF EGYPT—In this chapter are two distinct prophecies concerning Egypt. The first appears to have been delivered at the time that the Egyptian army lay along the banks of the Euphrates, waiting to oppose the entrance of Nebuchadnezzar into Syria, in the fourth year of the reign of Jehoiakim, king of Judah. The two armies came to an engagement near the city of Carchemish, the same which Pharaoh-Necho was going against when he was opposed by king Josiah, (2 Chron. xxxv. 20,) and which is supposed to be that which AMMIANUS calls *Carcusium*. (Lib. xxiii. cap. 5.) The event of the battle proved very unfortunate to the Egyptians, who were routed with a prodigious slaughter; as is here foretold by the prophet, in a very animated style, and with great poetic energy and liveliness of colouring. In the third and fourth verses the mighty preparations of the Egyptians for war are described; which occasion the prophet, who foresees the defeat, to express his astonishment at an event so contrary to what might have been expected; but he accounts for it by ascribing it to the disposition of the Almighty, who had spread terror all around, and had decreed that neither swiftness nor strength should avail the owners, so as to save them from the impending overthrow. (Verses 5, 6.) In the verses that follow next, the king of Egypt is represented as beginning his march with all the ostentation and insolence of presumed success. He is compared to a mighty river,—the Nile, or the Euphrates,—when it swells above its banks, and threatens to overwhelm the country with ruin and desolation. (Verses 7, 8.) He is heard calling aloud to the nations of which his army is composed, giving them the signal for action, and rousing them to deeds of desperate valour. (Verse 9.) But all in vain; for the time is come for God to avenge himself of his ancient foes; they are doomed to slaughter, to fall a bloody sacrifice on the plains of the north. (Verse 10.) The whole concludes with an apostrophe to the daughter of Egypt, whose wound is

- 4 Harness the horses ; and mount, ye horsemen ;  
And stand forth with helmets ;  
Make bright the spears, put on the coats of mail.
- 5 Wherefore have I seen these in dismay ?  
Put to the rout, even their mighty ones are beaten down ;  
And they are fled amain, and have not looked back.  
Fear is on every side, saith JEHOVAH :
- 6 Let not the swift flee away ;  
Neither let the mighty escape ;  
Northward by the side of the river Euphrates  
They have stumbled, and shall fall.
- 7 Who is he that riseth up like a river,  
Whose waters swell like floods ?
- 8 Egypt riseth up like a river,  
And like floods do his waters swell.  
He saith, I will rise, I will cover the land,  
I will destroy the city, and those that dwell therein.
- 9 Mount ye the horses, and deal furiously ;

pronounced incurable, and her disgrace universally known ; forasmuch as the number of her warriors have served only to augment the general disorder, and more effectually to destroy each other.

“According to Daniel i. 1, Nebuchadnezzar came to Jerusalem, which was after smiting Pharaoh, in the third year of Jehoiakim. But ‘came’ may mean only ‘went.’ VIGNOLES (vol. ii. page 426) thinks he beat Pharaoh after the Chaldeans had taken Jerusalem ; which seems to me improbable.”—SECKER. See note on chapter xxii. 19.

Verse 5. *Fear is on every side, saith JEHOVAH*—These words ought rather to be connected with the following, which, being spoken imperatively, can only be understood as coming from the mouth of God. “Fear” seems to be put, by metonymy, for danger ; so that the words, taken all together, imply, that, from the danger which surrounded them on all sides, it was the divine decree, that neither the swift should escape by flight, nor the strong be able to extricate himself by any exertions of valour.

Verse 8. *Do his waters swell*—The ancient versions seem all to have read here מימיו, as in the preceding verse. I am inclined to think that the י has been dropped by accident after מימ ; and that, instead of מימ ויאמר, we should read, מימיו יאמר ; although the versions seem rather to countenance מימיו ואמר.

“מימ—*Ydara avrns, Cod. Reg.; Vide Prolegom. Grab. Sic et Syr., Vulg., Chald.; legerunt מימיו, ut ver. 7. Rectè ; præsertim cum sequatur יי.*”—SECKER.

*I will destroy the city*—Perhaps instead of אבירה עיר, we should rather read אביר העיר ; not that any particular city seems to have been intended, but, indefinitely, the cities of the land which the king of Egypt, under the image of a river, was to overflow.

- The chariots, and let the warriors go forth :  
 Cush and Phut handling the shield,  
 And the Ludim expert in the use of the bow.  
 10 But this is the day of the Lord,  
 A day of vengeance of JEHOVAH of hosts,

Verse 9. *Cush and Phut*—Cush and Phut were two of the sons of Ham, and brothers to Mizraim, the father of the Egyptians. (Gen. x. 6.) And the Ludim are said to be descended from Mizraim, Gen. x. 13. Cush is translated, both in the LXX. and Vulgate, as well as in our English version, Ethiopians; but Bochart and others are persuaded, that the Arabians are always meant by that appellation in scripture; and, in general, I think it must be so understood. See BOCHART, *Phaleg*, lib. iv. cap. 2. Here, I think, those Arabians are chiefly intended who bordered upon Egypt, near the Red Sea, and whom we find closely connected with the Egyptians. (Isaiah xx. 3–5.) See note on chapter xiii. 23. As these lay to the east, so, by Phut, it is most probable the Libyans were intended, who lay west of Egypt. JOSEPHUS says expressly, that Phut settled in Libya; and that in Mauritania there was, at the time he wrote, a river of that name. (*Ant. lib. i. cap. 6, edit. Hudson.*) PLINY mentions this river; (*Nat. Hist. lib. v. cap. 1*;) and JEROME; who likewise adds, that the country round was called *Phutensis*. (*Tradit. Heb. in Genesin.*) See also BOCHART, *Phaleg*, lib. iv. cap. 33. As for the Ludim, BOCHART contends that they were the Ethiopians. (*Phaleg. lib. iv. cap. 26.*) And, that the Ethiopians were famous for the use of the bow, we may learn from HERODOTUS, (lib. vii. cap. 69,) who says that they had bows four cubits long. In a matter, however, not altogether certain, it seems the best way to adhere to the scriptural names, and to be satisfied that the three nations were allies of Egypt, as they are also represented, Ezek. xxx. 5.

“לודים—These were probably inhabitants of Meroe.”—SECKER.

*Expert in the use of the bow*—תַּפְשֵׁי דַרְכֵי קֶשֶׁת. Literally, “handling” or “practising the ways of the bow.” The Syriac version seems to countenance this; but, for my own part, I cannot help suspecting an interpolation of the word תַּפְשֵׁי, which was used just before; and think that יִלְדֵי דַרְכֵי קֶשֶׁת is, in itself, a complete and more likely sentence: “And the Ludim that bend the bow.” In what manner those great bows were bent, see note on chapter li. 3.

“תַּפְשֵׁי דַרְכֵי—*Videtur delendum hic תַּפְשֵׁי, cum ante duas voces præcesserit. Confer tamen רומיִקֶשֶׁת נוֹשֵׁקִי, Ps. lxxviii. 9.*”—SECKER.

Verse 10. *But this is the day of the Lord*—There is some ground for suspecting the word לְאֲדָנִי, which I do not think is countenanced by the ancient versions; and, in the collated mss. there are the following variations:—In one ms. לְאֲדָנִי is upon a rasure; in another לִיהוָה is substituted for it; in another, for לְאֲדָנִי יְהוָה, we find לִיהוָה only; in another, לִיהוָה; in another, לִיהוָה אֱלֹהִי; in another, לִיהוָה is omitted. In the second instance, for לְאֲדָנִי יְהוָה the ancient ms. No 1. reads לִיהוָה אֱלֹהִים; and one ms. omits צְבָאוֹת. The LXX., in the first instance, seem to have read, לִיהוָה; and in the second, only לִיהוָה, according to the Roman edition; but לִיהוָה צְבָאוֹת, according to the Alexandrian and ms. Pachom.

To avenge himself of his enemies ; and the sword shall devour ;

It shall also be satiated, and drenched in their blood ;

For the Lord JEHOVAH of hosts hath a sacrifice,

In the north country, by the river Euphrates.

11 Go up to Gilead, and take balm,

O virgin daughter of Egypt ;

In vain hast thou multiplied medicines,

There is no cure for thee.

12 The nations have heard of thy disgrace,

And thine outcry hath filled the earth :

For they have stumbled, the mighty against the mighty,

They are both of them fallen together.

13 THE WORD WHICH JEHOVAH SPAKE TO JEREMIAH  
THE PROPHET CONCERNING THE COMING OF NEBUCHAD-  
REZZAR KING OF BABYLON TO SMITE THE LAND OF  
EGYPT.

14 DECLARE ye in Egypt, and publish ye in Migdol,

The Vulgate I conceive to have read, in both places, ליהוה אלהי צבאות, or ליהוה לאלהי צבאות. I have not, however, attempted any further alteration than barely to prefix ל יהוה in the first instance, which, I think, tends to a proper division of the hemistichs. See chapter l. 25.

*To avenge himself of his enemies*—Besides ancient feuds, a more recent ground of God's enmity against Egypt arose from the perfidious conduct of the Egyptians towards his people, whom they encouraged to trust in their alliance, and always deserted in time of need. See Isaiah xxx. 3-5 ; Ezek. xxix. 6, 7.

Verse 11. *And take balm*—צרי. See note on chapter viii. 22.

*Hast thou multiplied*—For הרביתי, seven mss. read, with the Masora, הרבית. And all the ancient versions express the second person singular, and not the first.

“ Verse 12. קלונך—*φωμνη σου*, LXX. *Rectè, ut videtur*.”—SECKER.

*Together*—For יחדיו, twenty-one mss. and two editions read יחדו.

Verse 13. THE WORD WHICH JEHOVAH SPAKE, &c.—There appears no ground for ascertaining the time when this second prophecy was delivered ; but the desolation foretold in it is, undoubtedly, the same which Ezekiel has predicted, chapters xxix. xxx. xxxi. xxxii. And this came to pass in the twenty-seventh year of Jehoiachin's captivity, (that is, the sixteenth year after the destruction of Jerusalem,) as may be collected from Ezekiel xxix. 17, where Nebuchadnezzar's army is spoken of as having at that time suffered a great deal in the siege of Tyre ; on which account the spoils of Egypt are promised them for their wages and indemnification ; and the promise was accordingly made good that same year. See JOSEPH. *Ant.* (Lib. x. cap. 9, edit. Hudson.)

- Publish ye also in Noph, and in Tahpanhes say ye ;  
 Stand firm, and prepare thyself,  
 For the sword hath devoured those that are round about thee.
- 15 Wherefore is thy mighty one overthrown ?  
 He stood not, because JEHOVAH pushed him down.
- 16 He hath caused many to stumble, yea, to fall ;  
 They said therefore one to another,  
 Arise, and let us return to our people,  
 And to our native country, because of the oppressor's sword.
- 17 They cried there, O Pharaoh king of Egypt,  
 A tumult hath frustrated the appointed meeting.
- 18 As I live, saith the king,  
 Whose name is JEHOVAH of hosts,  
 Surely like Tabor among the mountains,  
 And like Carmel by the sea, shall one come.
- 19 Get ready thy equipage for removing,  
 O inhabiting daughter of Egypt ;  
 For Noph shall become a desolation,  
 It shall also be destroyed, so as to have no inhabitant.

Verse 14. *Those that are round about thee*—For סביבך, eighteen mss. and four editions read סביבך. But the text needs no alteration.

Verse 15. *Thy mighty one*—The syntax and context show plainly that we should read אבירך instead of אביריך ; and forty-five, perhaps forty-six, mss. and three editions, with the Vulgate, confirm this emendation. The LXX. render, ο Απτις ; ο μοσχος ο εκλεκτος σου, as if that Egyptian idol was intended. But it may as well be understood of the king of Egypt, or indefinitely put for the mighty ones or warriors of that nation in a plural sense.

“ אביריך—נסחף—Εφυγεν—ο μοσχος ο εκλεκτος σου, LXX. ‘Computruit fortis tuus?’ Vulg. legerunt אבירך. Rectè. Vide cap. xxx. 21.”—SECKER.

Verse 16. *He hath caused many to stumble, yea, to fall*—The LXX. connect the words thus ; and, I think, most properly, both with respect to the sense and metre.

Verse 17. *They cried there*—The allies of Egypt, driven to their own homes, as mentioned in the preceding verse, send from thence their excuses to Pharaoh, alleging the disaster which had prevented their joining him at the time and place appointed.

Verse 18. *Like Tabor among the mountains*—Tabor and Carmel were two of the most considerable mountains in the land of Israel. Carmel formed the principal headland all along the sea-coast. Nebuchadnezzar is compared to these, on account of his superiority over all others.

Verse 19. *Get ready thy equipage for removing*—I conceive כלי to mean either the carriages, or the trunks and boxes that held the things that were to be removed. See Ezekiel xii. 3.

*O inhabiting daughter of Egypt*—There seems to be a designed antithesis

- 20 Egypt is a heifer of a beautiful countenance,  
A breeze from the north is coming against her.
- 21 Her mercenaries also in the midst of her are like bullocks of  
the stall;  
Yet even these have turned their backs,  
They are fled together, they made no stand;  
Because the day of their destruction was come,  
The time of their visitation was upon them.
- 22 Her voice shall proceed like that of an enchanter,  
When they shall advance with force and with axes;  
Come ye against her, like fellers of trees,

between יושבת, "inhabiting," and the act of migration which was to follow.

Verse 20. *Of a beautiful countenance*—יפה-פיה are two words, and seem to answer the Latin words, *Os formosa*.

*A breeze*—The Hebrew verb קרץ, as the Arabic قَرَضَ, signifies to "pinch" or "bite," like one of those stinging flies which infest the cattle. Hence we find קרציה used in Chaldee for a fly of the larger kind. It is probable, some allusion may here be designed to the Egyptian traditions concerning Isis, on which the Grecian mythologists founded their story of *IO*. (Οἶνός. *Metam.* lib. i.)

*Is coming against her*—For the second בא, seventy-three mss. and two editions read בה, as do all the ancient versions. One ms. reads באה; and, in nine others, the א is upon a rasure.

Verse 21. *Like bullocks of the stall*—That is, pampered and high-fed, so that from them might have been expected the most spirited exertions.

*Together*—For יחדיו, thirty-six mss. and one edition read יחדיו.

Verse 22. *Her voice shall proceed like that of an enchanter*—"That is, 'Her (Egypt's) voice shall be low and inarticulate through fear.' This passage seems to be an imitation of Isaiah xxix. 4, where we find the same threat denounced against Jerusalem, namely, 'Thy speech shall be low out of the dust, and thy voice shall be as one that hath a familiar spirit, out of the ground.' The cause which is assigned is the same in both places, the irresistible attack of powerful enemies."—DR. DURELL.

The pertinency of the above illustration needs no other comment than to refer to Bishop Lowth's note on Isaiah xxix. 4.

*When they shall advance*—No subject is here expressed, but it is clear enough from the context who are intended; especially if the following verbs באו and כרתו be rendered, as I am persuaded they should be, in the imperative. The Syriac so renders the latter of these verbs. For the persons, whose coming was to occasion Egypt to lower her tone to such a degree, must be those to whom *JEHOVAH* gave the command to go against her, and cut down her forest; that is, the Chaldeans. By "her forest" may be understood either her people, or her cities; both of which were very numerous; the latter amounting to no less than one thousand and twenty in those times; as Grotius reckons.

- 23 Cut down her forest, saith JEHOVAH,  
That it may not be found on searching ;  
Although they surpass the locusts in multitude,  
And they are without number.
- 24 The daughter of Egypt is confounded ;  
She is given into the hand of the people of the north.
- 25 JEHOVAH of hosts, the God of Israel, hath said ;  
Behold, I will visit upon Ammon of No,  
And upon Pharaoh, and upon Egypt,  
And upon her gods, and upon her kings ;  
Even upon Pharaoh, and upon those that depend upon him.
- 26 And I will deliver them into the hand of those that seek  
their life,  
Even into the hand of Nebuchadrezzar king of Babylon,  
And into the hand of his servants :  
But after this shall it be inhabited,  
As in days of old, saith JEHOVAH.

Verse 25. *Ammon of No*—This is a literal translation of אַמּוֹן מִנּוֹ, and we need seek for no other. Ammon was the name by which the Egyptians called “Jupiter ;” who had a famous temple at Thebes, and was worshipped there in a distinguished manner ; on which account the city was called “Diospolis ;” and by this name the LXX. have rendered נַא, Ezek. xxx. 14, 16. If No, therefore, be Thebes, or Diospolis, then “Ammon of No” signifies the deity of the place, “the Theban Jupiter,” as HERODOTUS styles him, lib. ii. cap. 42. As, on the other hand, נַא אַמּוֹן, Nahum iii. 8, should be rendered, “No of Ammon,” which exactly corresponds with the Greek Διοσπολις. But very different from these is the term, אֶתְחַבְּרוֹן נַא, used, Ezek. xxx. 15, which, indeed, signifies “the multitude,” or numerous inhabitants, “of No ;” although from the similitude of אַמּוֹן and חֲבֵרוֹן our translators, and others besides them, have confounded them together, and have rendered מִנּוֹ אַמּוֹן, “the multitude of No,” and נַא אַמּוֹן, “populous No,” or “No of multitude.” Some have supposed No to mean “Alexandria,” the great emporium of Egypt ; and the Chaldee and Vulgate have rendered accordingly. But Alexandria was not built at the time when Jeremiah prophesied ; and it does not appear that there had been before any considerable city at least standing upon the spot, which the founder made the object of his choice.

When an idolatrous nation is doomed to destruction, God is said to execute vengeance upon the idols of the country. See chapter xliii. 12, 13. Accordingly, Ammon of No, the principal deity, and Pharaoh, the principal man, among the Egyptians, are marked out, in the first place, as the primary objects of divine visitation ; then follow, in the gross, Egypt with all her gods, and all her kings ; which latter term is explained to include both Pharaoh himself, and those subordinate rulers who were dependent upon him for the rank and authority they held.



- 27 But fear thou not, O my servant Jacob,  
Neither be thou dismayed, O Israel ;  
For, behold, I will bring thee safe from afar,  
And thy seed from the land of their captivity ;  
And Jacob shall again be at rest,  
He shall also be secure, and there shall be none to make  
him afraid.
- 28 Fear thou not, O my servant Jacob,  
Saith JEHOVAH, for I will be with thee ;  
When I shall make a full end of all the nations,  
Whither I have driven thee,  
Yet of thee will I not make a full end ;  
But I will correct thee with moderation,  
And will not make thee altogether desolate.

## CHAPTER XLVII.

- 1 THE WORD OF JEHOVAH, WHICH CAME TO JEREMIAH  
THE PROPHET CONCERNING THE PHILISTINES, BEFORE  
THAT PHARAOH SMOTE GAZA.

Verse 26. *After this shall it be inhabited*—At the end of forty years Egypt was to begin to recover itself, as Ezekiel foretells, chapter xxix. 13.

Verses 27, 28.—These two verses are almost the same as chapter xxx. 10, 11. See the notes on the latter of those verses.

“How was a full end made of these nations? The kingdoms, which then and afterwards led the Jews captive, were destroyed, and the people of those kingdoms mixed so as not to be now distinguished; and their religions are extinct. Judaism hath subsisted; and, doubtless, its professors are generally Jews by descent. Yet they have undergone more and heavier sufferings than any people. As their prophets, beginning with Moses, threaten them heavily, why should they not have threatened them with destruction; especially as they seemed incurably prone to idolatry? How could they, on the contrary, venture to say, as, Lev. xxvi. 44; Deut. iv. 31, and here, if not by God’s direction, that they should not be destroyed utterly? Can they mean only that they should return from Babylon? Their words carry more. The Romans, indeed, called their city ‘eternal.’ And any writer may flatter the constitution of his country with perpetuity. But Moses and the prophet here are not making panegyrics or compliments. And that a thing so unlikely to be said or fulfilled should be both, is a strong presumption that it was said by inspiration. Circumcision, early instruction, the prerogatives ascribed to the Jews in sacred scripture, mutual hatred between the nations and them, intermarriages among themselves, the idolatry of other nations, have contributed to preserve them.”—SECKER.

CHAP. XLVII. Verse 1. CONCERNING THE PHILISTINES.—Among the other nations who were doomed to suffer by the hostilities of Nebuchad-

2       THUS saith JEHOVAH,

Behold, waters are coming up out of the north,  
And they shall become an overflowing torrent,  
And shall overflow the land, and all that is therein ;  
The city, and those that dwell in it ;  
And the men shall cry aloud,  
And every inhabitant of the land shall wail.

nezzar king of Babylon, the Philistines are enumerated, chapter xxv. 20 ; and the calamities foretold in this present chapter most probably befell them during the long siege of Tyre, when Nebuchadnezzar ravaged their country, in order, as it is said, verse 4, to cut off from Tyre and Sidon all chance of assistance from that quarter. But as no history, sacred or profane, has, to my knowledge, mentioned the taking of Gaza by the king of Egypt ; there is no means of ascertaining the precise date of the delivery of this prophecy. Some have supposed the Pharaoh here spoken of to be Pharaoh-Necho, and that he subdued Gaza after the battle of Megiddo, (2 Kings xxiii. 29,) when the whole country round submitted to his victorious arms. Others have thought, that it was Pharaoh-Hophra, who, having marched out of Egypt to the relief of Jerusalem, when besieged by the Chaldeans, in the ninth or tenth year of Zedekiah, thought proper to retire again on the approach of the enemy towards him ; (chapter xxxvii. 5, 7 ; ) but on his return fell upon Gaza, and pillaged it. All this, however, is no better than mere conjecture ; and it seems at least as probable, that this event happened about the fourth year of Zedekiah, when we find the kings of the neighbouring nations of Edom, Moab, Ammon, Tyre, and Sidon, meditating a revolt against the king of Babylon, and sending their ambassadors to Zedekiah to engage him in their confederacy. (Chapter xxvii.) Now this, I think, they would scarcely have been hardy enough to undertake, had they not thought themselves sure of support from the king of Egypt ; who, perhaps, at this very time, having war in view, may have begun his operations by surprising the strong city of Gaza, which, from its situation, must have greatly annoyed Egypt, had it been in the hands of an enemy. Admit this, and it will not only furnish the date of this prophecy, but will afford a reasonable ground to presume, that about the same time were delivered both the latter prophecy in the preceding chapter concerning Egypt, and also those in the two following chapters concerning the several nations therein specified, none of which, excepting that concerning Elam, have any dates annexed to them. Against this it may, perhaps, be alleged, that these prophecies are all alluded to, chapter xxv. 13, where we read, "all that is written in this book, which Jeremiah hath prophesied concerning the nations." I grant the allusion, but without allowing the inference,—that, therefore, these prophecies must have been in being before the prophecy contained in that chapter, which is dated in the fourth year of Jehoiakim. For, indeed, if that inference were allowed, it would equally tend to antedate the prophecies concerning Elam, and concerning Babylon itself, which are equally alluded to with the rest, but are expressly assigned to the fourth year of Zedekiah. But the truth seems to be, that the words above-cited from chapter xxv. 13, were not originally a part of the prophecy there, as it

- 3 At the noise of the galloping of the hoofs of his steeds,  
At the rattling of the multitude of his wheels, as he drove  
along,  
Fathers turned not to look after children,  
For slackness of hands.
- 4 Because of the day that is coming  
To lay waste all the Philistines,  
To cut off from Tyre and from Sidon  
Every helper that remaineth ;

was first spoken by Jeremiah ; it being pretty generally agreed, that Jeremiah's prophecies were not compiled together into a book till some time after their first publication. This compilation may not have taken place till after the taking of Jerusalem, for all that we know, whether made by Jeremiah himself, or by some other under his direction ; and, therefore, if not certainly made before the time in which these prophecies are supposed to have been delivered, no argument can be drawn against the supposition from the words above-cited, which could not have been inserted until the time of such compilation, as before that time they could not be said to be written all together in a book.

Verse 3. *At the noise of the galloping of the hoofs of his steeds*—שַׁעֲטָה occurs no where else in the Hebrew. The LXX. render it *oppon* ; the Syriac and Chaldee by words that respectively denote a progressive motion. But Grotius seems to have expressed it most happily, who has rendered שַׁעֲטָה שַׁעֲטָה, *a quadrupedante sono* ; having in view, no doubt, that line of VIRGIL, (*Æn.* viii. 596,) *Quadrupedante putrem sonitu quatit ungula campum.*

We may therefore render it, “At the galloping sound,” or, “At the sound of the galloping.” The Syriac verb שַׁעֲטָה signifies, “to swim” in water, and “to fly” in air ; and may, with equal propriety, be applied to “the galloping motion” of a horse, performed by a similar action of his feet upon the ground.

“שַׁעֲטָה—*Hæc vox hic tantum extat in S. S. Nusquam in linguis cognatis, præterquam in Syriacâ, in quâ ‘natâre, volâre, repere’ notat. Affine quoad sonum est יָצַח ‘incedere.’*”—SECKER.

*At the rattling of the multitude of his wheels, as he drove along*—The Syriac, Vulgate, and the Alexandrian edition of the LXX., together with ms. Pachom., render as if they had read וְהָמָן ; but the conjunction appears not in any of the collated mss. or editions. For my part, I consider רָכַב as the infinitive mood, expressing the act of riding or driving along ; so that לְרָכַב may signify, *in equitatione, vel aurigatione ejus*, or, *in equitando, vel aurigando eo*, “in his driving along.” This being so, הָמָן may either be governed of לְרָכַב or of מְרַעֵשׂ.

*For slackness of hands*—מְרַפֵּי יָדַיִם. This implies, “a dissolution” or “relaxation of bodily vigour,” from the impression made by fear on the mind, so as to incapacitate a person from exerting his strength to any efficacious purpose.

- (For JEHOVAH will lay the Philistines waste,  
The remnant of the country of Caphtor)  
5 Baldness is come unto Gaza ;  
Ashkelon is put to silence.  
O thou remnant of their valley,  
How long wilt thou slash thyself?

Verse 4. *The remnant of the country of Caphtor*—The Caphtorim, as well as the Philistim, are said to have been descended from Mizraim, the father of the Egyptians. (Gen. x. 14.) Whether these Caphtorim were settled at first in Cappadocia, as some of the ancients have thought; or in the island of Crete, according to others; or whether they migrated immediately from some parts of Egypt, where they were straitened for room, which, considering the place they removed to, seems rather more probable; certain it is, that they expelled the Avim from that part of Philistia which is contiguous to Gaza, and fixed themselves there; (Deut. ii. 23;) on which account the country was afterwards called, “the country of Caphtor.” For the signification of *אֲשֶׁל*, see note on chapter ii. 10. “The remnant of the country of Caphtor” is, therefore, to be understood of the few that remained out of a great number that formerly dwelt in that part of Philistia.

Verse 5. *Ashkelon is put to silence*—As shaving off of the hair and cutting of the flesh have been before observed to be marks of grief and mourning, (chapter xvi. 6,) so silence is likewise expressive of great affliction. Thus Job’s friends are said to have sat with him seven days and seven nights upon the ground without addressing a word to him, because they saw his grief was very great. (Job ii. 13.) And so *נִדְמָה* is to be understood (Isaiah xv. 1) of Moab’s being made speechless with grief and astonishment the night that her cities were spoiled. See chapter xlviii. 2.

*O thou remnant of their valley*—Instead of *עֵמֶק*, “their valley,” the LXX. appear to have read *עֲנָקִים*, “of the Anakims.” And this reading may be thought to derive some countenance from what is said, Joshua xi. 22: “There was none of the Anakims left in the land of the children of Israel; only in Gaza, in Gath, and in Ashdod, there remained.” But we shall see reason to prefer the present reading of the text, if we consider the situation of Gaza and Ashkelon, about twelve miles distant from each other, near the sea, in a valley, of whose beauty and fertility an accurate traveller has given the following description:—“We passed, this day, through the most pregnant and pleasant valley that ever eye beheld. On the right hand a ridge of high mountains, whereon stands Hebron; on the left hand the Mediterranean Sea, bordered with continued hills, beset with variety of fruits. The champion between, about twenty miles over, full of flowery hills, ascending leisurely, and not much surmounting their ranker vallies; with groves of olives and other fruits dispersedly adorned.”—SANDY’S *Travels*, book iii. page 150. The author adds, that, in his time, “this wealthy bottom (as are all the rest) was, for the most part, uninhabited, but only for a few small and contemptible villages;”—a state of desolation owing to the oppressions of a barbarous and ill-advised government. But we may easily conceive the populousness that must have prevailed there in its better days, especially if we consider the power which the Philistines

- 6 Ho ! sword of JEHOVAH !  
 How long wilt thou not be at rest ?  
 Retire into thy scabbard,  
 Return, and be still.
- 7 How can it be at rest,  
 Since JEHOVAH hath given it a charge ?  
 Against Ashkelon, and against the sea coast,  
 There hath he appointed it.

## CHAPTER XLVIII.

## 1 CONCERNING MOAB.

THUS saith JEHOVAH of hosts, the God of Israel ;  
 Wo unto Nebo ! for it is spoiled ;  
 Kirjathaim is confounded, is taken ;  
 It is confounded, the high fortress, and broken down.

once possessed, and the armies they brought into the field, although their country was scarce forty English miles in length, and much longer than it was broad.

Verse 6. *Ho ! sword of JEHOVAH !*—The Babylonish monarch seems to be here addressed by this title, as the Assyrian was by that of “the rod of God’s anger ;” (Isaiah x. 5 ;) such conquerors being the appointed executioners of the divine judgments. Compare Ezekiel xiv. 17 ; xxi. 3, &c.

*Return*—הֲרֹגְעִי. See note on chapter vi. 16.

Verse 7. *How can it be at rest*—It is obvious from the context, that *וְהָשָׁקֵט* is here improperly repeated in the second person, and that we ought to read, *וְהָשָׁקֵט*, in the third person, as all the ancient versions have done.

CHAP. XLVIII. Verse 1. CONCERNING MOAB—The following prophecies concerning the Moabites, Ammonites, Edomites, and other neighbouring nations, are supposed to have been fulfilled about the same time with that concerning the Philistines in the preceding chapter, namely, during the siege of Tyre. See USHER’s *Annals*, An. Mundi, 3419 ; JOSEPH. *Ant. lib. x. cap. 9. edit. Hudson*. With respect to the time of the delivery of these prophecies, see the prefatory note on chapter xlvii.

Many passages and expressions will be found in this chapter which Jeremiah hath borrowed from a prophecy of Isaiah, chapters xv. and xvi., concerning a like calamity which befell Moab, in all probability, when Shalmaneser, king of Assyria, seized upon their cities and fortresses, and ravaged their country, on his march through it to invade the kingdom of Israel. By comparing the parallel places, much light may be mutually thrown upon them ; and, as Bishop Lowth thinks, several mistakes in the present text of both prophets may be rectified.

*The high fortress*—הַמִּשְׁגָּב. Our translators have here rendered *Misgab* as the proper name of a city ; but we find no mention any where else of a city of Moab of that name. From the article prefixed I am induced to

- 2 Moab shall have no more glorying in Heshbon ;  
 They have devised evil against her, *saying*,  
 Come, and let us cut her off from being a nation :  
 Thou also, O Madmen, shalt be put to silence ;  
 A sword shall follow after thee.
- 3 A cry is heard from Horonaim,  
 Desolation and great destruction.
- 4 Moab is destroyed ;  
 Her diminished ones have caused a cry to be heard.

think that *המשגב* is an appellative, and applied to Kirjathaim, if the text stand as at present ; which, by a repetition, is said to be “confounded (high fortress though it were) and broken down,” notwithstanding the strength of its situation. In the Roman edition of the LXX. *הבישה* *החמה* is rendered, *ησχυσθη αμαθ και αγαθ*. What *αμαθ και αγαθ* can mean, I know not ; but in the Alexandrian edition we find, instead of these words, *αμαθ το κραταιωμα, και ηττηθη* ; in ms. Pachom. *το οχυρωμα Μωαβ, και ηττηθη*. And perhaps we may not unreasonably suspect a double error to have crept into the text, and that, for *הבישה*, we ought to read, *הביש*, where the *ה* has been added by mistake, arising from the next word beginning with *ה* ; and that, for *וחמה*, we should read, *ויחמה*, as the *ו* converse seems to require : Thus corrected, the text might be rendered, in a direct manner,

The high fortress is confounded and broken down.

“The high fortress” might mean either Kirjathaim before-mentioned, or any other high fortress of Moab, as ms. Pachom. suggests.

Verse 2. *In Heshbon ; they have devised*—There is a Paronomasia in these words, *במשגב חשב* ; a figure in which the Hebrew writers seem much to delight. Another occurs presently after in this verse, *תדמי תדמי*. *תדמי* signifies, “Thou shalt be made speechless” with grief and astonishment. See note on chapter xlvii. 5.

“*There is no more the praise of Moab in Heshbon.*” Or, “*The glorying of Moab in Heshbon shall be no more.*” —*Omnes versiones habent במשגב. Fortè tamen ex præcedenti*—SECKER.

Verse 3. *A cry is heard from Horonaim*—Literally, “The voice of a cry,” which is an Hebraism, and means what is expressed in the version. See note on chapter x. 22.

Verse 4. *Her diminished ones*—For *צעוריה* the Masoretes have substituted *צעיריה*, and are countenanced by nineteen mss. and three editions. The LXX. render, *εὐ ζογῶσα*, which leads one to think that they had found, or supposed, the reading to be *צוערה*, answering to *צוער*, Isaiah xv. 5. But I see no reason to suspect an error in the received reading of the text, *צעורים*, “her diminished ones ;” *צעורים* being the participle *Pahul*, from *צער*, and signifying persons “reduced,” or “made little,” either in number, or in circumstances ; as was the case of the Moabites, who are represented as having suffered in both, from the hostilities that had been exercised against them.

- 5 Surely at the ascent of Luhith  
Weeping shall go up after weeping ;  
Surely at the descent of Horonaim  
Mine enemies have heard a cry of destruction.
- 6 Flee ye, save your lives,  
And be like a blasted tree in the wilderness.
- 7 For because thou hast trusted in thy acquisitions,  
Therefore with thy treasures shalt thou thyself also be  
taken :  
And Chemosh shall go into captivity,  
His priests and his princes together.
- 8 A spoiler also shall come unto every city,  
And there shall not a city escape ;  
And the valley shall perish, and the plain shall be destroyed,  
According as JEHOVAH hath spoken.
- 9 Give wings unto Moab,  
That she may fly quite away ;  
And let her cities become a desolation,  
That there be no inhabitant in them.
- 10 Cursed is he that executeth the work of JEHOVAH deceit-  
fully ;  
And cursed is he that keepeth back his sword from blood.

Verse 5. *At the ascent of Luhith*—For הלחות, sixteen mss. and one edition read with the Masora הלווחית, as Isaiah xv. 5, and eighteen mss. and three editions, הלחית. At Luhith, the hill country of Moab appears to have begun, and here the people are represented as mounting the hill successively in their flight before the enemy, weeping as they follow one after another. So that from hence the text in Isaiah may more probably be corrected by reading בוי for כוי, “Weeping shall go up after weeping.” At Horonaim they again descended into the plain ; where, it is said, “mine enemies” (God is the speaker) “have heard a cry of destruction.” God calls the Moabites his “enemies,” as bearing them a grudge for the malevolence expressed by them towards his people, the Jews, and for their insolence towards himself. See verses 26, 42 ; Ezek. xxv. 8, 9 ; Zeph. ii. 8–10. In Isaiah צרי is not found, and יעערו (perhaps a mistake for יעוררו) stands in the place of שמעו. But these variations may have been by design.

Verse 6. *And be like a blasted tree*—That is, a tree stripped of its foliage : A proper emblem of one robbed of all his fortune, and just able to escape with life by fleeing into the desert.

“Verse 7. במעשיך—‘In thy possessions ;’ so the word is translated, 1 Sam. xxv. 2. It means ‘fruits of labours,’ Exodus xxiii. 16.”—SECKER.

*And Chemosh*—For כמיש the Masora reads כמוש, as at verse 13 ; and twenty-seven mss. and five editions, with all the ancient versions, confirm the emendation. Also for יחרו the Masora reads יחרו ; which is likewise

- 11 Moab hath been at ease from his youth,  
 And he hath settled upon his lees,  
 And hath not been drawn off from vessel to vessel,  
 Neither hath he gone into exile:  
 Therefore hath his taste remained in him,  
 And his flavour hath not changed.
- 12 Nevertheless, behold, the days come, saith JEHOVAH,  
 That I will send unto him tilters, that shall tilt him down,  
 And shall empty his vessels, and break their pitchers to  
 pieces.

confirmed by twenty MSS. and three editions, besides five MSS. which have a letter erased at the end of יחד.

Verse 11. *He hath settled upon his lees*—All wines, it is said, ought to be kept for some time upon their lees, in order to preserve their strength and flavour; on which account the lees are expressed by a word that signifies “the preservers.” Wine is apt to be damaged by being drawn off too soon into other vessels. By this allegory, therefore, Moab is represented as having enjoyed singular advantages, from having constantly remained in his own country, ever since he became a people. See Bishop Lowth’s excellent note on Isaiah xxv. 6.

“Moab was an ancient nation. The youth of the Israelites was when they were in the wilderness. (Chapter ii. 2.) Isaiah had prophesied much the same things against Moab as Jeremiah doth here; and they were to be accomplished in three years, (Isaiah xvi. 14,) between which time and this was one hundred and thirty years. Besides this, Saul, David, and Jehoshaphat had wars with them. But we read not that they were at any time carried captive out of their own land, which is the point insisted on here; and ‘captivity’ is now intimated, verse 12, and expressly mentioned, verses 46, 47.”—SECKER.

Verse 12. *Nevertheless*—לְכֵן here may signify “nevertheless,” or it may be rendered, “after this.” See note on chapter xvi. 14.

*Tilters, that shall tilt him down*—Our translators have rendered זַעֲמֵם וְזַעְמָו “wanderers that shall cause him to wander;” and the same idea of “wandering” or “travelling” is elsewhere supposed to belong to זַעַם; but, I think, without any good grounds. The true signification of this verb may rather be derived from the Arabic, *لَعَا*, *inclinavit*; or from *لَعَجَ*, *destruxit, humiliavit, solo aequavit*. The former of these *לע* is peculiarly used to signify “the tilting,” or “lowering,” of a cask or jar, in order to draw out the contents. Accordingly the LXX. here render, *κλινοντας, και κλινουσιν αυτον*. The Vulgate, *stratores laguncularum, et sternent eum*. See note on chapter ii. 20. The allegory, therefore, begun in the preceding verse, is here continued, and by זַעֲמֵם, “tilters,” the Chaldeans are designed, who should lower the vessels of Moab, namely, the cities, and empty them, and also break to pieces their bottles or pitchers, that is, destroy the lesser towns and villages, dependent on the cities; to which the bottles or pitchers answer, being filled with the redundancy of



- 13 And Moab shall be ashamed of Chemosh,  
As the house of Israel was ashamed of Bethel, their confidence.
- 14 How will ye say, We are mighty ones,  
And men of strength for war?
- 15 A spoiler of Moab and of her cities is gone up,  
And the choice of his young men are gone down to slay,  
Saith the king, whose name is JEHOVAH of hosts.
- 16 The destruction of Moab is near approaching,  
And his calamity hasteth on apace.
- 17 Bemoan him, all ye that are round about him;  
And all ye that know his name, say,  
How is the sceptre of strength broken!  
The rod of beauty!
- 18 Come down from splendor, and sit in thirst,  
O inhabitant daughter of Dibon;  
Because the spoiler of Moab is come up against thee,  
A destroyer of thy strong holds.

the larger vessels. In confirmation of the above etymology we may observe how much better a sense is supplied from thence, than that which our translators have given, in two places of Isaiah, where the word צַעַר occurs. In Isaiah li. 14, צַעַר is rendered "the captive exile;" but it seems rather to be the participle *Pahul*, which should be written at large צַעֲוִיר, and signifies *prostratus*, "the wretch depressed" by misfortunes, or by violent oppression; and thus stands opposed to הַמַּצִּיק, "the oppressor," of whom it was asked in the preceding verse, "What is become of the fury of the oppressor?" In reply to which question it follows very aptly, that, the cause being removed, the effect would cease; "the poor afflicted sufferer" should soon be released, now that the oppressor was no more. Again: Isaiah lxiii. 1, צַעַר בְּרַב כֹּחַ is rendered in our Bible, "travelling in the greatness of his strength." Would it not be much more suitable to the context, "subduing," or "humbling" his enemies "by his mighty power?"

Verse 13. *Bethel*—That is, the calf set up there for an object of divine worship, to which the Israelites trusted for protection. (1 Kings xii. 28, 29; Hosea x. 6.)

Verse 15. *A spoiler of Moab, &c.*—The conqueror of Moab is here represented as having gained an eminence above her, and from thence sending down the choice of his troops to massacre those below. If the distinction of gender in the affix pronouns be attended to, this explanation of the words will be found necessary, and will clear up every difficulty in the construction. Six MSS. read שׂוֹדֵד, as at verse 18.

"שׂוֹדֵד מוֹאָב—Perhaps, 'The spoiler of Moab is come up against her cities.'"—SECKER. We must then read בַּעֲרִיָּה for בַּעֲרִיָּה, of which I see no trace.

Verse 18. *Come down from splendor, and sit in thirst*—Thirst is here put in a general sense for a want of the necessaries of life. Some have supposed

- 19 Stand by the way side, and look out,  
O thou inhabitress of Aroer ;  
Ask of him that fleeth, and of her that is escaped,  
Say, What hath been done ?
- 20 Moab is confounded, because he is broken down ;  
Howl ye, and cry :  
Publish in Arnon,  
That Moab is spoiled.
- 21 Judgment also is come upon the plain country,  
Upon Holon, and upon Jahatza, and upon Mephaath,
- 22 And upon Dibon, and upon Nebo, and upon Beth-dibla-  
thaim,
- 23 And upon Kirjathaim, and upon Beth-gamul, and upon  
Beth-meon,
- 24 And upon Kerioth, and upon Botsra,  
And upon all the cities of the land of Moab,  
Those that are far off, and those that are near.
- 25 The horn of Moab is cut off,

that צמא may signify the same as צמאון, “a dry, parched, thirsty land.” If so, as her former situation might be figured by sitting on a splendid throne, so her present misery, by sitting on the ground. See Isaiah iii. 26. But the other interpretation seems most natural. For ישבי, the Masora, and twenty, perhaps twenty-two, mss. and three editions read יושבי; which reading is confirmed by all the ancient versions.

Perhaps we might divide and render thus:—

Because a spoiler of Moab is gone up,  
He hath destroyed in thee thy strong holds.

Verse 20. *He is broken down*—As Moab is here masculine, being the subject of הביש, and is the subject of חזה too, I am inclined to think that for חזה we should read חת, and that the ה was added at the end by mistake owing to the next word הלילו beginning with that letter. See the same again, verse 39.

*Howl ye, and cry*—For וועקי and הלילו, the Masora reads וועקו and הלילו. Seven mss. and one edition read הלילו; and eight, perhaps ten, mss. and three editions, הלילו. Twelve mss. and four editions read וועקו. All the ancient versions, except the LXX., express these verbs in the plural number. But the LXX. not only render both these verbs singular, but also הגידו, as if they had read הגיד.

Verse 21. *Mephaath*—For מופעת the Masora reads מיפעת, and so do sixteen, perhaps seventeen, mss., and three editions. The Chaldee also so expresses the name here, as both the Hebrew and Chaldee text, Joshua xxi. 37. The Chaldee is also uniform, Joshua xiii. 18. But in the Hebrew text there we find מפעת without the י; but twenty-two mss. and three editions there also read מיפעת.

And his arm is broken, saith JEHOVAH.

- 26 Make him drunken, because he hath puffed himself up against JEHOVAH ;

And clap at Moab in his vomiting,  
That he also may become an object of derision.

- 27 For was not Israel the object of thy derision ?

Was he found among thieves,  
That thou shouldst insult him with all the power of thy words ?

- 28 Leave the cities, and dwell in the rock,  
O inhabitants of Moab, and be ye like a dove,  
That maketh her nest by the sides of the pit's mouth.

“ Verse 25. *Κερα* and *Ζωαπα* are two cities of Moab in Ptolemy, to which Grotius thinks this verse alludes.”—SECKER.

Verse 26. *Make him drunken*—הַשְׁכִּירוֹ. This is certainly the singular number, although the LXX., Syriac, and Vulgate, with our English translators, have rendered in the plural, as if they had read, הַשְׁכִּירוּ, which is indeed the reading of seven mss. and one edition. But the Chaldee has retained the singular number, and, I think, rightly, the address being made to any one indefinitely ; and וְסַפֵּךְ is also the second person singular in the imperative likewise ; the same person being commanded to clap hands at Moab, as pointing him out to scorn and ridicule in his despicable condition. This is the proper sense of סַפֵּךְ, which indeed is generally followed by a noun, expressing “the hands ;” but not always. See Job xxxiv. 37.

Verse 27. *Was he found*—For נִמְצָא, nine mss. and three editions, with the Masora, read נִמְצָא.

*That thou shouldst insult him with all the power of thy words*—Our translators have rendered תַּחְנוּן, “Thou skippedst for joy ;” but this seems quite foreign to the purpose ; and besides, the verb is in the future. תַּחְנוּן signifies properly, “according to the power,” or “sufficiency, of thy words ;” and תַּחְנוּן, “thou shalt,” or “shouldst, move” or “bestir thyself.” And the sense of all taken together is very apt and suitable : “Didst thou find Israel among thieves, coming to rob thee of thy property, that thou shouldst think thyself intitled to break out into all manner of revilings against him ?” Compare Ezek. xxv. 8 ; Zeph. ii. 8, 10. The LXX. and Syriac render תַּחְנוּן כִּי בִי תַחְנוּן, “that thou shouldst make war upon him ;” but they have omitted מִי דְבָרֶיךָ ; otherwise the sense would not differ essentially from what I have proposed. Mr. Lowth has suggested another, though, I think, a less probable translation : “For the words thou hast spoken against him thou shalt be carried captive.” This agrees with the Chaldee paraphrase.

Verse 28. *By the sides of the pit's mouth*—That is, on the edge of the precipice. The mouth of the pit is the same as the brink of destruction ; the pit or grave yawning wide, as it were, ready to swallow one up. And the image is peculiarly striking, when a person from the side of a steep rock looks down into a deep gulf below. The Moabites are exhorted to

- 29 We have heard of the pride of Moab ;  
His haughtiness is exceedingly supereminent,  
His pride also, and his arrogance, and the lifting up of his heart :
- 30 I know, saith JEHOVAH, his fierce wrath ;  
But he is not alike in the extent of his ability,  
He is not alike in performing.
- 31 Therefore for Moab will I wail,  
Even for all Moab will I cry out ;  
Unto the men of Kir-heres  
Shall Jaazer make moan inarticulately through weeping.

retire for safety to such places, where the apprehensions of danger would secure them from the enemy's pursuit. That doves build in the clefts or natural hollows of a rock ; see Cant. ii. 14. DR. SHAW, in his *Travels*, page 162, folio, mentions a city on the African coast, called "Hamam-et," from the number of wild pigeons ("Hamam") that are bred in the cliffs of the adjacent mountains.

Verses 29, 30. There are several words in these two verses which are not to be found in the parallel passage, Isaiah xvi. 6. But in the main they agree ; and while they describe the overweening pride and insolence of Moab, and the intemperance of his rage, they intimate the small pretensions he had for such high assuming, either in respect of the extent of his power, or of his actual performance.

Verse 30. *He is not alike in the extent of his ability*—בְּכֹחֵו refers to גָּאָה in the preceding verse ; "he is not so," that is, alike super-eminent. בְּכֹחֵו signifies, "according to the measure" or "extent of his power." See note on chapter xxxvi. 18. The LXX., according to ms. Pachom., render it, *κατα το ικανον αυτου*—"he is not so," alike super-eminent, "in performing." עָשָׂו is the infinitive mood used gerundively, *faciendo*, or *quoad faciendum*.

Verse 31. *Shall Jaazer make moan inarticulately through weeping*—I have not the least doubt that the subject of יִהְיֶה is to be found in יַעֲזָר, which has been improperly separated from it, and, together with the preceding word מִבְּכִי, assigned to the beginning of the following verse. Nor is it difficult to perceive that the mistake has arisen from exacting a greater conformity between this passage and its parallel one, Isaiah xvi., than was ever intended. For though Jeremiah has condescended to borrow not only the sentiments, but also the words, of his predecessor, he has not tied himself down to observe the same order in their construction, as will abundantly appear from examining the two passages together. הִגָּה properly signifies, "to utter a confused imperfect sound," as those do whose voice is broken with grief and weeping : מִבְּכִי, "from," or "because of weeping," is therefore added to it emphatically. And Jaazer, one of the cities of Moab, (Numb. xxxii. 3,) is, by a beautiful fiction of poetry, represented as condoling in such a piteous moan with the citizens of Kir-heres on the misfortunes of their country. Kir-heres, or Kir-haraseth, appears to have been once the capital, or at least the strongest of the cities, of Moab. (2 Kings iii. 25.) By detaching יַעֲזָר as above, the sense of what fol-

32 I will weep for thee, O vine of Sibmah ;  
 Thy shoots have passed beyond the sea,  
 Unto Jaazer have they extended ;  
 Upon thy summer fruits and upon thy vintage a spoiler hath  
 fallen.

lows is not impaired, but the metrical division seems to be rendered more perfect. One MS. indeed, for יהנה, reads אהנה ; but it is single, and not countenanced by the ancient versions, or any other authority.

I would here beg leave to offer an observation on the corresponding passage, Isaiah xvi. 7, where we read לאשישי קיר-חרשת תהגו א-י-נבאים. The change of לאשישי into לאנשי, in conformity with the reading in Jeremiah, is probably right. But the last word נבאים, to which Bishop Lowth objects, and proposes to read נכלמו instead of it, may yet, I conceive, be allowed to hold its place. א-י-נבאים may be rendered, "verily being sore grieved," and, joined with תהגו, points out the immediate cause of that inarticulate moan implied, as above noticed, in the verb הנה, the voice being, as it were, choaked with grief ; just as מבכי is here added to יהנה, for the same purpose. "For the men of Kir-hereseth shall ye moan, verily being sore grieved."

Verse 32. *Thy shoots have passed beyond the sea, &c.*—As the parallel passage, Isaiah xvi. 8, 9, and this verse, tend mutually to illustrate each other, it may not be amiss to subjoin the following, which appears to me the most exact and literal, translation of the former. I do not mean to examine how far Bishop Lowth's alterations of the text in Isaiah are well or ill grounded, but simply to compare what is said, in both places, of the vine of Sibmah, which is unconcerned with those alterations.

- 8 Because the fields of Heshbon have languished,  
 The vine of Sibmah the lords of the nations have broken down,  
 Whose generous plants extended unto Jaazer,  
 Whose shoots strayed into the wilderness,  
 They diffused themselves, they passed beyond the sea.
- 9 Therefore with the weeping of Jaazer will I weep,  
 O vine of Sibmah, I will water thee with my tears ;  
 O Heshbon and Elealeh, because for thy summer fruits,  
 And for thy harvest, the shouting hath fallen (or, failed).

Sibmah was a city of Moab, and, as we may perceive, distinguished for its excellent vine ; the shoots or plants of which were much sought after, and, of course, propagated over the neighbouring country. In Isaiah the passage is fullest ; for there it is said, these plants "extended to Jaazer, strayed into the wilderness, and passed beyond the sea." Jaazer was a city in the north border of Moab, being, as EUSEBIUS in his *Onomasticon* places it, ten miles to the west of Philadelphia, that is, Rabbah of the children of Ammon. "The wilderness" of Moab lay to the east of that country. (Numb. xxi. 11.) And by "the sea" no other can well be understood than the Dead Sea, or Lake of Asphaltites, which was in the south-west quarter of Moab. In the verse now before us we read, as the text stands at present, "Thy shoots have passed beyond the sea, unto the sea of Jaazer have they extended." Hence geographers have been induced to

- 33 And joy and gladness shall be taken away  
From the fruitful field, even from the land of Moab ;  
And wine from the presses have I caused to cease ;  
The treader shall not tread,  
The shouting shall be no shouting.
- 34 From the cry of Heshbon unto Elealeh,  
Unto Jahatz have they sent forth their voice,  
From Zoar even unto Horonaim,  
*Like* a heifer of three years old ;  
For even the waters of Nimrim shall become desolate ;
- 35 And I will cause to cease in Moab, saith JEHOVAH,  
Him that erecteth a high place, and that burneth incense to  
his gods.

suppose a lake near the city of Jaazer, and called by that name ; but, I believe, without any other authority than what is derived from this passage. But two MSS. omit ים before יעזר ; and the LXX. say nothing of the sea, but instead thereof render, *πολεις Ιαζηρ*. So that the existence of such a sea or lake is at least very questionable ; and I am inclined to think the text here was no other than in Isaiah, עֲרֵיעוֹר נָגַעַי ; and thus we find the shoots of this celebrated vine to have diffused themselves from the Dead Sea unto Jaazer ; that is, the whole length of the country from south to north.

Verse 33. *The treader shall not tread*—לֹא-יִדְרֹךְ הִידֹךְ. In these words there is a palpable mistake, which the text of Isaiah xvi. 10, enables us to rectify, where we read לֹא-יִדְרֹךְ הִדְרֹךְ ; and this correction is confirmed both by the Syriac and Chaldee. The next words, הִידֹךְ לֹא הִידֹךְ, will be found to correspond exactly in sense with what follows in the text of Isaiah, הִידֹךְ הַשְׁבֹּתִי, “I have caused the shouting (or, acclamation of the vintagers) to cease ;” or, as Bishop Lowth rather approves, הִידֹךְ הַשְׁבֹּת, “an end is put to the shouting ;” which Jeremiah thus expresses, “The shouting shall be no shouting ;” that is, it shall cease.

“*Confer cum Isai xvi. 6-11, ubi eadem fere verba ; sed vel apud hunc, vel illum, vel utrumque prophetam, miserè depravata.*”—SECKER.

Verse 34. מוֹעֶקֶת—Query. Whether this word may not be designed for מוֹעֶקֶת, and so signify the women crying out in Heshbon ? It may be the participle present in Pihel, which conjugation denotes action more intense and repeated.

*Like a heifer of three years old*—The particle of similitude כ is not here expressed, but it is often elliptically deficient. The meaning of this verse I conceive to be, that the cry of Moab, beginning at Heshbon, was continued on from city to city, till the whole country resounded as with the lowing of a young cow, that runs from place to place in search of her calf that has been taken from her : An image singularly expressive. See Isaiah xv. 4, 5.

Verse 35. מַעֲלֵה בַמָּוֶה—Perhaps we should have read מַעֲלֵה בַבַּמָּוֶה, “him that sacrificeth upon a high place ;” the preposition ב being lost in the

- 36 Therefore shall my heart sound like pipes for Moab,  
Even my heart unto the men of Kir-heres shall sound like  
pipes ;  
Therefore the reserves which he had made are perished.
- 37 Surely every head is baldness,  
And every beard is shorn ;  
Upon all hands are cuttings,  
And upon all loins sackcloth.
- 38 Upon all the house tops of Moab,  
And in the streets thereof lamentation is complete ;  
Because I have broken Moab as a vessel,  
In which none hath pleasure, saith JEHOVAH.
- 39 How is he broken down ! have they howled ;

initial letter of the noun. The LXX., Vulgate, and Chaldee favour this emendation.

Verse 36. *Therefore the reserves which he had made are perished*—יִתְּרָה properly signifies a *residuum* or “remnant” that is left after some general loss or destruction. I conceive, therefore, that by יִתְּרָה עֲשָׂה אֲבָדוֹ, we must understand that all the “reserves” or savings, which Moab had made at first out of his shattered fortunes, were, by re-iterated blows, at length so entirely consumed as not to leave a single wreck behind. And this interpretation will be found equally suitable to the parallel place, Isaiah xv. 7, although the text is varied there ; for after יִתְּרָה עֲשָׂה, follows וּפְקֻדָּתָם, which may be rendered, “and their deposits,” or what they had carefully laid up ; after which, instead of אֲבָדוֹ, Isaiah adds, וְעַל נַחַל הָעֲרָבִים יִשְׁאָרוּ, by which Jerome and others are inclined to understand, that the Assyrians should “carry them to the valley of willows,” that is, Babylon. But to this, besides other objections, it might be said, that there was no reason to suppose the Assyrians would carry their booty to Babylon, which at that time was no conspicuous part of the Assyrian empire. I should therefore propose to render, “The Arabians shall carry them to a valley ;” meaning the Arabian freebooters, who might form a part of the Assyrian army, and carry the booty they had gotten into some one of those retired valleys in the desert, where it is still their custom to carry their plunder, and divide it. The LXX., it is evident, understood “the Arabians” to be designed ; and what is said is very consonant to the manners of that people.

Verse 37. *Shorn*—The mss. and printed editions are here also divided, as well as Isaiah xv. 2, on the reading of גְּדוּעָה or גְּרָעָה. The first is found in the text here, in Isaiah the latter. See Bishop Lowth’s note on Isaiah xv. 2.

*Upon all hands are cuttings*—See notes on chapter xvi. 6, concerning both cutting the flesh, and shaving off the hair in times of mourning.

*And upon all loins*—כָּל is inserted before כִּתְּנִים in nine mss. and three editions. So likewise read the LXX. and Vulgate.

Verse 38. *Upon all the house tops*—Compare Isaiah xv. 3.

Verse 39. *Is he broken down*—See note on verse 20

How hath Moab turned the back !

Moab is ashamed, and shall become an object of derision,  
And a terror to all that are round about him.

40 For thus saith JEHOVAH ;

Behold, like an eagle shall one fly,

And shall spread forth his wings over Moab :

41 The cities are taken, and the strong holds are surprised ;

And the heart of the mighty men of Moab shall be in that  
day

As the heart of a woman in pangs.

42 And Moab shall be destroyed, so as to be no more a people,  
Because he hath puffed himself up against JEHOVAH.

43 The terror, and the pit, and the snare, are upon thee,  
O inhabitant of Moab, saith JEHOVAH.

44 He that fleeth from before the terror, shall fall into the pit ;  
And he that getteth up out of the pit, shall be taken in the  
snare ;

For I will bring lamentation unto Moab,

The year of their visitation, saith JEHOVAH.

“אֵיךְ חָתָה הַיְלִילִי—‘How is she broken ? howl ye.’ This is literal. But the versions read differently.”—SECKER.

Verse 40. *Like an eagle shall one fly*—The verb here has an indefinite, or, at least, an unexpressed, subject. But the Babylonian general, or nation, is designed ; for there is an evident allusion to Deut. xxviii. 49. Compare chapter xlix. 22.

Verse 41. *The cities are taken*—קִרְיֹת is used as a proper name, verse 24 ; and most of the ancient versions, as well as our English translators, have so rendered it in this place. But the context, as well as the prefixed article, seems rather to determine it otherwise. If הַקִּרְיֹת be a proper name, why not הַמְצֻרוֹת ? But where do we meet with such a city as the latter ? As for the singular verb being joined with a plural noun, it is a common Hebraism, and said to denote a distribution of the subject. See BUXTORF. *Thes. Gram.* lib. ii. cap. 10.

“Verse 42. מֵעַם—‘From being a people ;’ that is, for a time. See verse 47.”—SECKER.

Verses 43, 44. Compare Isaiah xxiv. 17, 18, and see Bishop Lowth’s note on those verses.

Verse 44. *He that fleeth*—הַנִּסֵּי, the Masora, twenty-seven mss., and four editions, read הָנִס, as in the text, Isaiah xxiv. 18.

*Lamentation*—For אֵלֶּה, the LXX. and Syriac seem to have read אֵלֶּה, which they render, “these things.” But if that reading were admitted, perhaps אֵלֶּה in this place might have been better translated, “a curse.” But אֵלֶּה may possibly signify the same as אֵלִיָּא in Chaldee, “lamentation, wailing,” from אָלָה “to lament ;” which verb occurs in the Hebrew, Joel i. 8. The Syriac, in like manner, from ܐܠܝܬܐ, *luxit*, derives ܠܡܢܢܐ, *lamentum*.



45 Those that fled made a stand under the shadow of Heshbon  
for strength ;  
But a fire is gone forth out of Heshbon,  
And a flame from the midst of Sihon,  
And hath consumed the quarter of Moab,  
And the capital seat of the sons of tumult.

Verse 45. *Those that fled made a stand under the shadow of Heshbon for strength*—Some interpreters join מִכָּח with נִסִּים, as if it were, “those that fled from force,” or because of the superior force of the enemy. But I am more inclined to construct it with עָמְדוּ, and to understand the words thus : “Those that fled, or were put to flight in the open field, no sooner got under the cover of Heshbon, than they found themselves strong enough to make a stand ;” “they stood for strength,” that is, the additional strength they derived from the shelter of that fortress. But now, instead of being a security to them, as formerly, Heshbon became the source of ruin to Moab.

“מִכָּח—Perhaps, ‘for want of force.’ See Lowth, and Noldius in מ.”—SECKER.

*But a fire, &c.*—The remainder of this verse, and the next, are borrowed from an ancient prophecy, cited, Numb. xxi. 28, 29, with some addition from Numb. xxiv. 17. From a juxta-position of these passages we shall better judge of their resemblance and variations :—

סִיחֹן	מִקְרִית	לְהֵבָה	מִחֲשִׁבֹן	יֵצֵא	כִּי-אֵשׁ	Num. xxi. 28.
סִיחֹן	מִבֵּין	וּלְהֵבָה	מִחֲשִׁבֹן	יֵצֵא	כִּי-אֵשׁ	Jer. xlviii. 45.
אֲרָנָן	בְּמוֹת	בְּעֵלִי	מוֹאָב	עַר	אֲכָלָה	Num. xxi. 28.
שִׁאֲוֹן	בְּנֵי	וּקְדָקֵד	מוֹאָב	פֶּאֶת	וְתֹאכַל	Jer. xlviii. 45.
שֶׁת	כָּל-בְּנֵי	וּקְדָקֵד	מוֹאָב	פֶּאֶתִי	וּמִחֶץ	Num. xxiv. 17.

In the first of these hemistichs, twelve mss. and six editions read יֵצֵא in Jeremiah, the same as in the text of Numbers.\* In the second hemistich, מִבֵּין corresponds in sense with מִקְרִית ; but the Syriac, Theodotion, and the Arabic, represent מִקְרִית, “from the city.” One mss., for מִבֵּין, reads מִבֵּית. After the first word in the third hemistich, the remainder of the verse is evidently taken from Numb. xxiv 17. By פֶּאֶתִי מוֹאָב the LXX. understand “the princes” or “leaders of Moab,” τοὺς ἀρχηγούς Μωαβί and the Chaldee interprets פֶּאֶת in the same sense. But פֶּאֶת seems rather to denote that circumscribed spot, angle, or quarter, of the habitable earth, which was allotted for the portion of any particular people. So, Neh. ix. 22, God is said to have given his people Israel kingdoms and nations, and to have “assigned them to a certain limited spot,” or “quarter ;” וְתִהְיֶה לָהֶם וְתִהְיֶה לָהֶם וְתִהְיֶה לָהֶם. And in marking out their limits, Moses says, Numb. xxxiv. 3, “Then your quarter on the south shall be,” &c. וְהָיָה לָכֶם פֶּאֶת-יָנֹב. And again, Joshua xviii. 14, 15, פֶּאֶת is applied in like manner. So chapter ix. 26, by קְצוּצֵי פֶּאֶת, I understand those, who having an insular, or at least a peninsular, situation, had “their quarter” separated or cut off from any other by the interposition of the sea. See note on that place. וּקְדָקֵד is the reading of the Samaritan text in Numbers xxiv. 17, instead of וְקָדָקֵד. וּקְדָקֵד properly signifies “the crown” or “top of the head ;” hence it may denote

- 46 Wo unto thee, O Moab !  
 Thou art undone, O people of Chemosh ;  
 For they have taken thy sons captives,  
 Thy daughters also captives.
- 47 But I will turn again the captivity of Moab  
 In the latter days, saith JEHOVAH.—  
 Thus far the judgment of Moab.

## CHAPTER XLIX.

## 1 CONCERNING THE CHILDREN OF AMMON.

THUS saith JEHOVAH ;  
 Hath Israel no sons ?

metaphorically, “the principal seat” or “head quarter” of those who are here styled “sons of tumult;” שֹׂנוֹן being substituted, probably by design, for שֵׁת, in order to mark out the Moabites by a character which had rendered them particularly obnoxious, their tumultuous and indecent proceedings against their Jewish neighbours; see verse 27. Or they might be called “sons of tumult,” as being destined to suffer by the tumultuous invasion of the Chaldeans; in like manner as we find persons called “children of disobedience,” and “children of wrath,” from having been guilty of the one, and being doomed to abide the other. (Eph. ii. 2, 3.)

Verse 46. *Wo unto thee, O Moab!*—The parallel passages stand thus—

אבדת עס-כמוש	אוי-לך מואב Num. xxi. 29.
אבד עס-כמוש	אוי-לך מואב Jer. xlviii. 46.
ובנתיו בשבית	בניו פליטם Num. xxi. 29.
ובנתיה בשביה	כי-לקחו בניך בשבי Jer. xlviii. 46.

For אבד, in the second hemistich, all the ancient versions, with one ms., read אבדת, as in the original prophecy. The rest seem to be variations of choice, as better suited to Jeremiah's purpose. One ms., with the Syriac and Vulgate, omit בשבי; in which case the two last lines are to be rendered thus:—

For they have taken thy sons  
 And thy daughters into captivity.

“Verse 47. It appears from JOSEPHUS (*Ant. lib. xiii. cap. 13, edit. Hudson.*) that they did return.”—SECKER.

CHAP. XLIX. Verse 1. CONCERNING THE CHILDREN OF AMMON—Besides Jeremiah, this downfall of the Ammonites is foretold also by Ezekiel, xxv. 2-7; Amos, i. 13-15; Zephaniah, ii. 8-11. For the presumptive date of the delivery of this prophecy, see note on chapter xlvii. 1; and for the time of its completion, see note on chapter xlviii. 1.

“עמו—Ο λαος αυτων, LXX. *Pro* εμιν *usurpatur* Num. xxii. 5. *Nescio, an Ammonitæ dicti sunt* עם מלכם, *ut Moabitæ* עם כמוש, cap. xlviii. 46.”—SECKER.

Hath he not an heir ?

Why hath Milcom taken possession of Gad ?

And his people dwelt in the cities thereof ?

- 2 Therefore behold the days come, saith JEHOVAH,  
That I will cause to be heard in Rabbah of the children of  
Ammon an alarm of war,  
And she shall become a heap of desolation,  
And her daughters shall be destroyed by fire :  
And Israel shall take to their possessions who have taken  
to his,  
Saith JEHOVAH.

- 3 Howl, O Heshbon, for Ai is spoiled ;

*Why hath Milcom taken possession of Gad ?*—It is probable from hence that when the king of Assyria carried away captives the Gadites and their brethren who dwelt beyond Jordan, (2 Kings xv. 29 ; 1 Chron. v. 26,) the Ammonites, either by the consent or connivance of the Assyrian conqueror, took possession of their vacant country, to which they had no pretensions of right, so long as any of the ancient owners, or their posterity, were in being. The prophet Amos speaks of a similar proceeding of the Ammonites, attended with a circumstance of shocking barbarity : “They ripped up,” says he, “the women with child of Gilead, that they might enlarge their border.” (Amos i. 13.) But Amos prophesied before the Gadites were dispossessed by the Assyrian, as above-mentioned, and is, therefore, supposed to have in view the time when Hazael king of Syria laid waste the same country. (2 Kings x. 33.) The LXX. here read “Gilead” for “Gad ;” which, indeed, amounts to the same thing ; for half Gilead was in the possession of the Gadites. Our translators have rendered מלכם, “their king,” but I have followed most of the ancient versions in rendering it “Milcom,” as the proper name of the chief deity of the Ammonites, who is so called, 1 Kings xi. 5. And as this interpretation of the word seems most suitable here, so at verse 3 it appears almost indispensable ; see note there. As JEHOVAH is said to have given his people Israel the lands they possessed, so the idolatrous nations considered their acquisitions as obtained by the favour of their respective idols. See Judges xi. 24.

Verse 2. *And her daughters*—The lesser towns dependent upon the metropolis are called “her daughters.”

*And Israel shall take to their possessions*—This is understood to have been fulfilled when Judas Maccabeus defeated the Ammonites, and took their towns. (1 Maccabees v. 6, &c.) Zephaniah speaks in like manner, ii. 9 : “The residue of my people shall spoil them, and the remnant of my people shall possess them.” But both prophets may perhaps refer to still future times, when Israel shall be finally restored to their own land, as is frequently foretold of them ; and not only recover their own ancient possessions, but succeed, likewise, to the vacant possessions of their once hostile neighbours, long before extinct and irrecoverably lost.

Verse 3. *Ai is spoiled*—Ai must be a different city from that taken by Joshua, chapter viii., which lay on the west side of Jordan ; for all the

- Cry, ye daughters of Rabbah ;  
 Gird on sackcloth, lament,  
 And run ye to and fro within the fences ;  
 For Milcom shall go into captivity,  
 His priests and his princes together.
- 4 Wherefore dost thou glory in vallies ?  
 Though thy valley be fruitful, O perverse daughter,  
 That glorieth in her treasures,  
 That saith in her heart,  
 Who shall come unto me ?
- 5 Behold, I will bring a terror upon thee,

country of Hammon lay on the east. Grotius mentions another city, called *Raa* by Ptolemy ; which being near Heshbon, the destruction of it was matter of concern to the neighbouring city. *Jam proximus ardet Ucalegon*.

*Within the fences*—By גדרות are meant those “ fences ” or “ enclosures ” round the lesser towns which served to secure them against thieves and robbers, but were not dignified with the name of “ walls,” capable of resisting the attack of a regular enemy. The Psalmist distinguishes these from the fortifications of cities, Psalm lxxxix. 41 : “ Thou hast broken down all his fences ; (גדרותיו) ; thou hast brought his strong holds (מצודותיו, ‘ his walled fortresses,’ ) to ruin.” The inhabitants, therefore, of the lesser towns, “ the daughters of Rabbah,” were destined to run to and fro, like persons distracted with fear, “ within their enclosures,” not daring to step beyond them, lest they should fall in with the enemy, whose approach they dreaded.

*For Milcom shall go into captivity*—Here the same is said of Milcom, as was of Chemosh, chapter xlviii. 7 ; which shows that Milcom is properly used as the name of the Ammonitish idol. For יחזיו, at the end of this verse, twenty mss. and two editions read יחזיו.

Verse 4. *Though thy valley be fruitful*—The text runs, “ Fruitful thy valley ;” but the same mode of expression is used, Numb. xxiv. 21 : איתן : מושבך ; which our translators render, “ Strong is thy dwelling place ;” but it certainly should be, “ Let thy dwelling place be strong ;” for ושים, which follows next, is a verb in the imperative mood : “ And put thou thy nest in a rock.” The whole is spoken by way of concession : “ Be it so ; let thy dwelling place be strong, and put thy nest in a rock, if thou wilt ; nevertheless the Kenite shall be wasted,” &c. So here, “ Let thy valley be fruitful ;” or, “ Though it be so, yet glory not therein ; for, notwithstanding its fertility, it shall be no security to thee against the terror that I shall bring upon thee.”

*That saith in her heart*—These words are not in the text at present, but are found in one ms. of good note, and in three of the oldest editions, which read, האומרה בלבבה ; and in one ms. which reads, האומרה בלבבה. All the ancient versions express, at least, האומרה. Compare Obad. 3.

Verse 5. *A terror*—פחד, that is, “ an object of terror.” “ The image,” says Bishop Lowth in his note on Isaiah xxiv. 17, “ is taken from a line

Saith the Lord JEHOVAH of hosts,  
From all parts round about thee ;  
And ye shall be driven every one before it,  
And there shall be none to rally against him that is fled.

6 But after this I will turn again the captivity  
Of the children of Ammon, saith JEHOVAH.

7 CONCERNING IDUMEA.

THUS saith JEHOVAH of hosts ;  
Is there no more any wisdom in Teman ?  
Is counsel passed away from the prudent ?  
Hath their wisdom overshot itself ?

8 Flee ye, turn your backs,  
Retire deep for to dwell,  
O ye inhabitants of Dedan ;  
Because the calamity of Esau have I brought,  
The time of his visitation upon him.

strung with feathers of all colours, which, fluttering in the air, scared and frightened the wild beasts into the toils or pit which was prepared for them."

*Every one before it*—That is, "before the terror."

Verse 7. CONCERNING IDUMEA—The destruction of Edom, or Idumea, is likewise foretold by Ezekiel, xxv. 12–14 ; xxxv. 2, &c ; Joel, iii. 19 ; Amos, i. 11, 12 ; and by the prophet Obadiah.

*From the prudent*—מִמְבִּינִים לְמִמְבִּינִים. An ellipsis of the preposition מִ may, I think, be often observed when the word begins with the same letter.

*Hath their wisdom overshot itself?*—סִרַּח signifies, "to be redundant," or "luxuriant," like the branches of a vine. Hence Dr. Taylor has explained this passage, "Is their wisdom become luxuriant? Doth it shoot out into proud, vain, foolish conceit?" See TAYLOR'S *Concordance*. Compare Obad. 7, 8.

Verse 8. *Retire deep for to dwell*—The meaning of this is, that they should go into those deep caverns to hide themselves from the enemy, whither the people of those parts used to retire on the like occasions. See Judges vi. 2 ; 1 Sam. xiii. 6 ; Isaiah ii. 10, 19 ; and Bishop Lowth's note on the latter of those verses.

*The time of his visitation*—For פְּקֻדָּתִי one ms. reads פְּקָדוֹ ; another, פְּקֻדָּתָה ; and, in a third, the two last letters are upon a rasure. The Vulgate and Chaldee countenance פְּקֻדָּתִי, which is conformable to the usual mode of expression. See chapter viii. 12 ; x. 15 ; xi. 23 ; xxiii. 12 ; xlv. 21 ; xlviii. 44 ; l. 27 ; li. 18. But besides the present instance, there are two other exceptions, chapter vi. 15 ; l. 31 : See the notes on both those places. Should, however, the true reading be פְּקֻדָּתִי, I should rather consider פְּקֻדָּתִי to be contractedly written for פְּקֻדָּוֹתִי, so as to be the noun plural in *regimix*, rather than the verb. The plural noun is sometimes used

- 9 If grape gatherers come unto thee,  
They shall not leave any gleanings ;  
If thieves by night,  
They shall plunder enough to suffice them :  
10 For I have laid Esau bare,  
I have exposed his hiding places,  
So that he cannot conceal himself ;  
His seed is spoiled, and his brethren, and his neighbours,  
And there is nothing of him left.  
11 Shall I preserve the life of thy fatherless children ?  
Or shall thy widows trust in me ?  
12 Surely thus hath JEHOVAH said,  
Behold, they, whose right it was not to have drunken,  
Have indeed drunken of the cup ;

to denote an intense degree ; and, accordingly, פְּקֻדָּתוֹ might signify, “ his sore visitation.”

Verse 9. *They shall not leave any gleanings*—Our translators have placed an interrogation here, but there is no sign of it in the original. The meaning is, that when the enemy came to spoil, they should meet with no interruption, but should glean quite clean, and leave nothing behind through haste. The same thing is expressed in the two next hemistichs, where it is obvious we should read יִשְׁחִיתוּ, instead of הִשְׁחִיתוּ ; as the LXX. and Vulgate evidently did.

Verse 10. *For*—So כִּי should here be rendered, and not “ but ;” for the reason is here assigned for what was said in the preceding verse, that the Edomites should be totally stripped and plundered : “ Because,” says JEHOVAH, “ I have exposed them naked and defenceless to the invaders.”

*Conceal himself*—For יִנְחֹבֶה, twelve, perhaps fourteen, mss. and one edition read יִנְחָבֶה ; and this is, no doubt, one of the many places where the ה and נ are put by mistake for each other.

*And there is nothing of him left*—The sense of this and of the following verse has been sadly perplexed by a wrong combination of עֹבֶה, which now stands at the beginning of verse 11 ; but which, being divided, and עֹב, or עֹוֹב, given to the end of this verse, and the ה, as a mark of interrogation, prefixed to the next word, יִתְמִיךְ, so that the verse may begin with הִיתְמִיךְ, a very clear and consistent sense is restored ; the interrogations in verse 11 amounting to an absolute negative.

“ Verse 11. עֹוֹבֶה יִתְמִיךְ—The Chaldee thinks this spoken to the Jews. Some think it ironical, as they think Isaiah xvi. 4. The LXX. read very differently. Others make a very harsh ellipsis, translating יִשְׁחִיתוּ, verse 10, ‘ And there is none to say,’ &c.”—SECKER.

Verse 12. *Whose right it was not to have drunken*—This must be understood comparatively, for it cannot be said that the Jewish people did not deserve to be punished ; but, in comparison with the Edomites, and other neighbouring nations, they were, in a manner, innocent, or rather less deserving of the evil that befell them. Compare Prov. xi. 31 ; 1 Peter iv. 17, 18. Or their near relation to God might have appeared sufficient to

- And shalt thou, the very one, go altogether unpunished?  
 Thou shalt not go unpunished,  
 But thou shalt assuredly drink.
- 13 For by myself I have sworn, saith JEHOVAH,  
 That an astonishment, a reproach, a desolation,  
 And an execration, shall Botsra become;  
 And all her cities shall become perpetual wastes.
- 14 I have heard a proclamation from JEHOVAH,  
 And an ambassador sent among the nations, *saying*,  
 Assemble yourselves, and come against her,  
 And arise to battle.
- 15 Behold, I have made thee of small account among the  
 nations,  
 Contemptible among the men of whom thou art horribly  
 afraid.
- 16 The pride of thine heart hath deceived thee,  
 O thou that dwellest within the incirclings of the rock,  
 That occupiest the height of a hill;

exempt them from such rigorous treatment. See chapter xxv. 29; Obad. 16. There is a peculiar emphasis in the pronoun הוּא which follows, and denotes that Edom was "he," "the very person," to whom the punishment was peculiarly due.

Verse 13. *A reproach*—The conjunction ו is placed before לחרפה in three mss. and in the LXX., and before both לחרפה and לחרב in the Syriac and Vulgate. In the editions of the LXX. לחרב is omitted; but in ms. Pachom. there is a word corresponding to it: *Eis αφανισμον, και εις αβατον, και εις καταρασιν.*

Verse 15. *Behold*—Four mss., among which is the ancient Bodleian, N<sup>o</sup>. 1, together with the LXX., omit כִּי at the beginning of this verse, where it is, at least, superfluous.

*Contemptible among the men of whom thou art horribly afraid*—One ms. after בּוֹי, reads אַתָּה: "Contemptible art thou," or, "shalt thou be, among men." In the book which the Jews call "Rabboth," (see KENNICOTT'S *Dissert. Gen.* sect. 42,) instead of בּוֹי בְּאֵדָם, this place is cited thus, בּוֹי אַתָּה, as it stands in the text, Obad. 2; but the true emendation here required is, to recall תַּפְלִצָּתָךְ from the beginning of the next verse, and to connect it with this. תַּפְלִצָּת properly signifies, "terror," or "trembling," as is evident from the use of the verb in Hithpael, Job ix. 6; so that "the men of thy terror" mean, according to a common Hebraism, "those of whom thou art greatly afraid." In further justification of this construction it may be observed, that not only the sense and metre are improved by it, but a grammatical error saved; for, according to the principles of grammar, it would be wrong to construct תַּפְלִצָּתָךְ with הוּא, on account of the difference of gender. The next verse proceeds afterwards exactly as Obad. 3.

Verse 16. *Within the incirclings of the rock*—בְּחֻגֵי is a word that occurs

- Though thou settest on high thy nest as an eagle,  
 From thence will I bring thee down, saith JEHOVAH.
- 17 And Idumea shall become an object of astonishment,  
 Every one that passeth by her shall be astonished,  
 And shall hiss because of all her calamities.
- 18 According to the overthrow of Sodom and Gomorrah,  
 And of the neighbouring places thereof, saith JEHOVAH,  
 There shall not a man dwell there,  
 Neither shall a son of man sojourn in her.
- 19 Behold, as a lion cometh up,  
 A strong one from the swelling of Jordan against a fold,  
 When I throw her into disorder, I will cause him to run  
 away from her ;

only here, in the parallel passage, Obad. 3, and Cant. ii. 14. Our translators have rendered it, "the clefts" of the rock; but for no other reason, as far as I can perceive, than because the context seemed to require such a sense; for it does not appear connected with any root in the kindred dialects that has a signification like it. It seems rather to come from חָגַג, "to encircle," and, in that case, may signify, "the windings" or "encirclings" of the rock. Whether it may have been a mistake by transposition for בְּחֻגֵי or not, I will not pretend to say; but such transpositions are often to be met with in the mss.; and, in one ms., this very word is written בְּחֻגֵי, by a still further protrusion of the Vau. Perhaps by "dwelling within the encirclings of the rock," may be intended the general situation of the cities and towns of Idumea, surrounded, for the most part, with steep rocks and mountains. But I am more inclined to think, that the circular extent or limits of the city Selah are particularly designed; which city is spoken of as belonging to the Edomites, 2 Kings xiv. 7, and there called, as it is here, הַסֵּלַע, "the rock," by way of eminence; and by the Greeks, Πέτρα, for the same reason. STRABO describes it as "built upon a plain and level surface, but fortified all round with the natural rock, being externally a steep precipice, but within having plenty of springs that supply water for other uses, and for the purposes of gardening." (Lib. xvi. p. 779.) *Κεῖται γὰρ ἐπὶ χωρίῳ τ' ἀλλὰ ὁμῶς καὶ ἐπιπέδῳ, κυκλῶ δὲ πέτρα φρουρουμένου, τὰ μὲν ἐκτὸς κρημνοῦ ἀποτομον, τὰ δ' ἐντὸς πηγὰς ἀφθονοῦς ἔχοντος εἰς τὴν ὑδρεῖαν καὶ κηπεῖαν.*

Verse 17. *And shall hiss*—See note on chapter xix. 8.

Verse 19. *Behold, as a lion cometh up, &c.*—It has already been observed, in a note on chapter xii. 5, that the river Jordan is subject to very rapid inundations, which force the wild beasts out of the thickets by the river side, and drive them to infest and disturb the neighbouring plains. We are here presented, by way of similitude, with the image of a lion, thus driven from his covert, and running up with great force from the water towards the sheepfolds.

*When I throw her into disorder*—אֶהְרִיעָהּ is considered as an adverb both in our English and in the ancient versions; but it has certainly the form of



And him that is chosen will I commission against her :  
 For who is like me ? or who shall prescribe to me ?  
 Or who is that shepherd, that can stand before me ?

- 20 Therefore hear ye the counsel of JEHOVAH,  
 Which he hath taken against Idumea ;  
 And his purposes which he hath purposed  
 Against the inhabitants of Teman :  
 Surely they shall be dragged away from the little ones of the  
 flock ;  
 Surely he will make their habitation astonished at them.

a verb ; and, as I have already observed, in note on chapter xxxi. 35, that רגע signifies to “ agitate ” or “ disturb,” so I see no reason why we may not render בי־ארגיעה, “ when I shall agitate,” or “ throw her into disorder.” See afterwards chapter l. 34. The similitude will hereby be rendered complete : “ When I shall occasion a like commotion in her, Idumea, as a fierce and strong lion may be supposed to do in the sheepfolds, when he falleth upon them, then will I cause him ” (namely, the son of man, of whom it was said, in the preceding verse, that he should not reside or sojourn in her) “ to run away from her, as the affrighted shepherds and their flocks from before the lion.”

*And him that is chosen will I commission against her*—That is, “ I will authorize him, whom I have selected for the purpose, to command the expedition against her.” Nebuchadnezzar is here designed, as the commissioned agent against Idumea ; as Cyrus is meant, chapter l. 44, against Babylon. פקדו is used in the like sense, chapter li. 27, as אפקד here.

*Who shall prescribe to me?*—יעד properly signifies “ to direct or fix ” authoritatively what is to be done.

*Who is that shepherd*—That “ leader,” or “ commander,” that can stand the brunt of an attack from me. The word רעה, “ shepherd,” is used in correspondence with the sheepfolds before mentioned.

Verse 20. *Surely they shall be dragged away from the little ones of the flock*—Two reasons occur with great force against rendering, with our translators, “ The least of the flock shall draw them out ; ” or as סחב properly signifies, “ shall drag them,” as dogs do dead carcasses, tearing and rending them. See chapter xv. 3. The first is, that in order to express the superlative degree we should read הוצעירי, with the article prefixed. And, secondly, it would be unnatural to speak of sheep or lambs dragging any other creatures about without violence. The text, therefore, I think, should be read thus, הוצעון מצעירי הצאן, and rendered, “ they shall be dragged, or torn away, from the little ones of the flock,” that is, from their wives and children. After having made the above remark, I found that the same division of the words was suggested by Houbigant ; but he makes מצעירי הצאן the subject of the verb ; *raptabuntur parvuli gregis*. Either way the sense is a good one ; which is preferable, I leave to the determination of the learned.

*Their habitation*—Twenty-seven mss. and five editions read נויהם in the plural. But the LXX., Syriac, and Vulgate confirm the present reading of

- 21 At the noise of their fall the earth trembleth ;  
It crieth out ; at the Red sea is heard the voice thereof.
- 22 Behold he shall mount and fly like an eagle,  
And shall expand his wings over Botsra ;  
And the heart of the strong men of Moab shall be in that  
day  
As the heart of a woman in pangs.

23

## CONCERNING DAMASCUS.

HAMATH is confounded, and Arphad,  
Because they have heard evil tidings ;

the text. If by "their habitation," or "habitations," we understand by metonymy the persons dwelling in them, or "their families," it will, I think, tend to confirm the interpretation I have proposed in the preceding part of the verse, "They shall be torn away from their wives and children by force, to the great amazement of their families and domestics, who shall be witnesses of the calamity."

Verse 21. *It crieth out ; at the Red sea is heard the voice thereof*—For קולה thirty-three, perhaps thirty-five, mss. and four editions read קולם. But קולה certainly best suits with צעקה, which seems to be a verb agreeing with הארץ, as well as רעשה. But the LXX. evidently found no such word as either קולה or קולם in their copy. Without it the sense would be complete, considering צעקה as the infinitive mood used as a substantive with the affix, to be thus rendered:—

The cry thereof is heard at the Red Sea.

The similar passage, chapter l. 46, favours the rejection of קולה or קולם.

"*Eadem, mutatis mutandis, leguntur*, cap. l. 44-46, *ubi pro בים-סוף legitur בגימס*. Non extat סוף apud LXX. *Et fortè primò בגימס depravatum in בים, deinde סוף additum.*"—SECKER.

Verse 22. *Behold he shall mount and fly like an eagle*—Compare chapter xlviii. 40, 41.

Verse 23. CONCERNING DAMASCUS—Damascus was the capital of the kingdom of Syria, and had seemingly at this time swallowed up all the other petty sovereignties of that country. Isaiah had before uttered a prophecy concerning it of a calamitous import, chapter xvii, which had been fulfilled by Tiglath-pileser's taking it, and carrying the people captives to Kir, 2 Kings xvi. 9. Amos also had foretold the same event, Amos i. 3-5. But it had recovered itself after the fall of the Assyrian empire, and is here doomed to suffer again the like calamities from the resentment of Nebuchadnezzar, probably about the same time with the other neighbouring nations. See note on chapter xlviii. 1.

*Hamath is confounded, and Arphad*—Hamath and Arphad are elsewhere joined together. See 2 Kings xviii. 34 ; xix. 13 ; Isaiah x. 9. Hamath was the capital of a part of Syria bearing the same name, and which formed once an independent kingdom. It was situate on the northern frontier of the land of Israel, whence we find frequent mention of "the entrance of

- They are melted into a sea of solicitude,  
Which cannot be at rest.
- 24 Damascus is enfeebled ;  
She hath turned herself to flee,  
And trembling hath seized her,  
Distress hath laid hold on her,  
And pangs, as on a woman in travail.
- 25 How have they not left her a city of praise,  
A city of my joy !
- 26 Therefore shall her young men fall in her broad places,  
And all the men of war ;  
They shall be put to silence in that day,  
Saith JEHOVAH of hosts.

Hamath," Numb. xxxiv. 8, &c. The city of Hamath, JOSEPHUS tells us, was that which the Macedonians afterwards called "Epiphania." (*Ant. lib. 1. cap. 6. edit. Hudson.*) And JEROME, in his *Commentary* on Isaiah x. 9, says the same : *Hemath, quam Syri usque hodie Epiphaniam vocant* ; Arphad, or Arvad, is with good reason held to be the island of Aradus in the Mediterranean sea ; as those who are called *הארורי*, Gen. x. 18, are by the LXX. rendered *Αραδιοι*, and in the Vulgate, *Aradii*. This island was not far from the shore, and nearly opposite to Hamath.

*They are melted into a sea of solicitude*—This is a literal translation of the text, and appears to me preferable in sense to any of the interpretations which I have hitherto met with.

"*Præ solicitudine, Vulg. ; quasi legissent* *כִּדְאָגָה*. *Præcedit* *ב*."—SECKER.

Verse 24. *Distress hath laid hold on her, and pangs*—It seems clear both from the grammar and metre, that the words *והבליט* and *אחזתה* have been transposed in the text, as it stands at present. Compare chapter l. 43.

Verse 25. *How have they not left her*—This passage, which has occasioned much perplexity, may, I think, be rendered sufficiently clear by only supposing *עוֹבָה* to be written for *עוֹבוּהָ*, an abbreviated mode of writing which often occurs. Both the Syriac and Vulgate render the verb in the third person plural ; and four mss. have supposed a suppression of the *ו*, but have supplied it in the wrong place, one reading *עוֹבוּהָ*, and three *עוֹבוּהָ*. The subject of *עוֹבוּהָ* would be the trembling, the distress, and the pangs, which are said in the preceding verse to have seized on Damascus, and, as it follows here, had left her in such a condition, as to be no longer what she used to be, "a city of praise, a city of my joy," or one which I can behold with satisfaction and delight.

"*איך לא עוֹבָה*—How comes it to pass that it was not left, or spared ?"—SECKER.

"*בִּמְשׁוֹעֵי* is properly paragogic here, or a mark of the plural."—SECKER.

Verse 26. *Her broad places*—Her open areas or squares. See note on chapter v. 1.

- 27 And I will kindle a fire in the wall of Damascus,  
And it shall consume the palaces of Ben-hadad.
- 28 CONCERNING KEDAR, AND CONCERNING THE KINGDOMS  
OF HAZOR, WHICH NEBUCHADREZZAR KING OF BABYLON  
SMOTE.
- Thus hath JEHOVAH said;  
Arise ye, go up to Kedar,  
And spoil the children of Kedem.
- 29 Their tents and their flocks let them take,  
Their curtains, and all their furniture;  
And their camels let them carry off for their own use;  
And let them bring upon them terror from every side.
- 30 Flee ye, move off apace,

Verse 27. *Ben-hadad*—This seems to have been a common name for the kings of Syria; as Pharaoh was for those of Egypt.

Verse 28. CONCERNING KEDAR, AND CONCERNING THE KINGDOMS OF HAZOR—Kedar is well known to have been one of the sons of Ishmael, Gen. xxv. 13, who settled in Arabia. But of Hazor I nowhere find a satisfactory account given by the commentators. There is, indeed, a city called "Hazor," mentioned, Josh. xi. 10, and in other parts of scripture. But this was in the land of Canaan; whereas the kingdoms of "Hazor" here prophesied of were evidently in Arabia, in the neighbourhood at least of Kedar. But among the sons of Joktan, who were prior to the Ishmaelites in Arabia, and whose descendants are therefore looked on as the only genuine Arabs, we find one, whose name was Hazor-Maveth, Gen. x. 26–30. And as by Kedar all the descendants of Ishmael are probably here designed; so all the other branches of the family of Joktan may likewise be included under the general name of Hazor. And this leads me to observe it as the most probable reason, why the Arabians "that live in the desert" are called "a mingled people," or promiscuous multitude, chapter xxv. 24; that they were thus made up of people of different descents; some of them being sprung from Joktan, others from Ishmael, to whom must be added the sons of Abraham, by Keturah, who are also said to have been settled in Kedem, or the east country, Gen. xxv. 6, and perhaps other families besides. All these were divided into petty sovereignties, under chiefs, called "Emirs," and others called "Shekhs," which explains what is to be understood by "the kingdoms of Hazor."

*Kedem*—See note on chapter xxv. 24.

Verse 29. *Their tents and their flocks*—The substance of most of these Arabians, who were scenites, consisted in their tents, furniture, and cattle, with which they moved about from place to place, according as they could find pasture.

*And let them bring upon them*—וּקְרָאוּ. Literally, "Let them call for," or command, "their calamity" to come "upon them;" that is, occasion it. See 2 Kings viii. 1; Psalm cv. 16.

- Retire deep for to dwell,  
 O ye inhabitants of Hazor, saith JEHOVAH ;  
 For Nebuchadrezzar king of Babylon hath taken counsel  
 against you,  
 And hath devised a device against you.
- 31 Arise ye, go up against a nation at ease,  
 That dwelleth securely, saith JEHOVAH ;  
 Which have neither gates nor bars ;  
 They dwell apart by themselves.
- 32 And their camels shall be for plunder,  
 And the multitude of their cattle for spoil,  
 And I will scatter them into every quarter of those that  
 inhabit the insulated coast ;  
 And from all sides thereof will I bring their calamity,  
 Saith JEHOVAH.
- 33 And Hazor shall become a dwelling for dragons,  
 A desolation for ever ;  
 There shall not a man dwell there,  
 Nor shall a son of man sojourn therein.
- 34 THE WORD OF JEHOVAH WHICH CAME TO JEREMIAH  
 THE PROPHET CONCERNING ELAM, IN THE BEGINNING  
 OF THE REIGN OF ZEDEKIAH KING OF JUDAH, SAYING,

Verse 30. *Retire deep for to dwell*—See note on verse 8.

*Hath devised a device against you*—For עליהם, which is certainly wrong, eighty mss., perhaps eighty-nine, and eight editions, read עליכם; also forty-nine mss. and four editions have it marked in the margin for a Keri. The LXX., Chaldee, and Vulgate render, “against you;” but the Syriac uniformly in both places of this verse, “against them.”

Verse 31. *They dwell apart by themselves*—That is, “Their habitations are isolated;” so I think בדר ישבנו must here signify. They do not live in cities, towns, or villages, where the houses are contiguous; but each family has its mansion apart from the rest, with land about it sufficient for the subsistence of their cattle. In this dispersed state they were, of course, less provided with the means of defending themselves from the incursions of an enemy.

Verse 32. *Of those that inhabit the insulated coast*—The peninsula of Arabia. See notes on chapter ix. 26; xxv. 23.

Verse 34. CONCERNING ELAM—Elam we find to have been an independent and even powerful kingdom in the days of Abram. (Genesis xiv. 1.) But I am not of opinion with those writers, who hold that by “Elam,” in scripture, “Persia” is always meant. There is no doubt but that when the monarchy of Persia was established under Cyrus, Elam was blended into and formed a part of it. But before that time Elam and Persia were

- 35      Thus saith JEHOVAH of hosts ;  
         Behold I am about to break the bow of Elam,  
         The principal part of their strength.
- 36      And I will bring against Elam four winds  
         From the four extremities of the heavens,  
         And I will scatter them before all those winds ;  
         And there shall not be that nation,  
         Whither the outcasts of Elam shall not come.

two distinct kingdoms ; of which this may be admitted for proof, that the kingdom of Persia, if Xenophon may be credited as an historian, was never subdued under the dominion of Nebuchadnezzar, but preserved its liberty in alliance with the Medes. Elam, on the contrary, is not only here prophesied of, as destined to become a part of the Babylonian conquests, but is actually spoken of, Daniel viii. 2, as a province of the Babylonish empire, over which Daniel seems to have presided, having Shushan for the seat of his government. We may, therefore, conclude Elam to have been, as the name itself would lead us to suppose, the country called, by Heathen writers, Elymais, which PLINY, in conformity with Daniel, describes as separated from Susiana by the river Eulæus, or Ulay. (*Nat. Hist.* lib. vi. cap. 31.) STRABO also gives it the same situation, and in two places mentions the wars it had carried on with the Susians and Babylonians. (*Lib.* xi. pag. 524 ; lib. xvi. pag. 744.) Shushan, or Susa, was, properly speaking, the capital of Susiana ; but it is likely, that when the Babylonians, in conjunction with the Susians, conquered Elam, they might have annexed it to the government of Susiana, and so the provinces united might have gone indifferently by the name of either Elam, or Susiana. If so, Abradates, whom Xenophon styles king of the Susians, and who, in the course of the war between the Babylonians and Medes, revolted from the former, and joined the latter with his forces, (*XENOPHON. Cyropæd.* lib. vi.) had Elam likewise, as well as Susiana, for his kingdom or government, conferred upon him by Nebuchadnezzar, who is said to have had an affection for him ; and his revolt from the son of his benefactor will help us to account for the forces of Elam being joined with Media in besieging Babylon, as foretold by Isaiah, xxi. 2, whilst the province or country itself may have still remained in the hands of the king of Babylon, who may have entrusted Daniel with the administration of it ; till, on the final subversion of the Babylonish monarchy, it was restored again to its former possessors, who had fought under the banners of the Medes and Persians, as is intimated, verse 39.

Verse 35. *The bow of Elam, the principal part of their strength*—Isaiah speaks of the Elamites in this manner, Isaiah xxii. 6, “And Elam bare the quiver.” STRABO also says that the mountainous part of Elymais bred chiefly archers ; *στρατιώτας τρέφει, τοξότας τους πλείστον.* (*Lib.* xvi. p. 744.) And LIVY speaks of *Elymæi sagittarii.* (*Lib.* xxxvii. cap. 40.) Other Heathen writers do the same.

Verse 36. *Four winds*—By these we are to understand enemies directing their force against them from every quarter of the heavens.

*Whither the outcasts of Elam shall not come*—Two obvious mistakes are

- 37 And I will cause Elam to be dismayed before the face of  
 their enemies,  
 And before the face of them that seek their life ;  
 And I will bring evil upon them,  
 The fierceness of mine anger, saith JEHOVAH ;  
 And I will send after them the sword,  
 Until I have consumed them.
- 38 And I will set my throne in Elam,  
 And I will destroy from thence king and princes,  
 Saith JEHOVAH.
- 39 But it shall come to pass at the end of days,  
 That I will turn again the captivity of Elam,  
 Saith JEHOVAH.

## CHAPTER L.

- 1 THE WORD WHICH JEHOVAH SPAKE CONCERNING BABY-  
 LON, AND CONCERNING THE LAND OF CHALDEA, BY THE  
 MINISTRY OF JEREMIAH THE PROPHET.

found here in the text. The first is יבוא, in the singular number, to agree with נירחי, a plural subject. This, however, might be accounted for by the subject's being taken distributively. See BUNTORF. *Thes. Gram.* lib. ii. cap. 10. But eight mss. read יבאו, two have a letter erased at the end of יבא; and in the notes of the celebrated Mantuan edition, N°. 300, it is found יבואו. The other mistake is עולם for עולם, which is corrected by the Masora, and is found right in the text of fourteen, perhaps nineteen, mss. and three editions.

Verse 37. *Until I have consumed them*—In Van der Hooght's edition we read כלחי; but thirty-four mss. and fourteen editions read כלחוי, as it is also found among the various readings collected at the end of Van der Hooght's edition.

Verse 38. *I will set my throne in Elam*—Nebuchadnezzar acting under the commission and authority of God, the establishment of his power was in effect the setting up of the throne or dominion of his principal.

Verse 39. *I will turn again the captivity of Elam*—For אשוב, twenty, perhaps twenty-one, mss., and three editions, together with the Masora, read אשיב. And for שבית, the Masora reads שבות, with the concurrence of thirty-one, perhaps thirty-two, mss. and five editions. See note on chap. xxix. 14.

CHAP. L. THIS chapter and the next contain a prophecy concerning the fall of Babylon, intermixed and contrasted with predictions concerning the redemption of Israel and Judah, who were not, like their oppressors, to be finally extirpated, but to survive them, and upon their repentance and conversion to be pardoned and restored. The prophecy was delivered and sent to Babylon in the fourth year of Zedekiah's reign, as appears from chapter li. 59.

Verse 1. AND CONCERNING THE LAND OF CHALDEA—Eleven mss. and

- 2 TELL ye among the nations, and publish ;  
And lift up a standard, publish, conceal not ;  
Say ye, Babylon is taken,  
Bel is confounded,  
Merodach is broken,  
Her idols are confounded,  
Her abominations are broken.
- 3 For a nation is come up against her from the north,  
Which shall reduce her land to desolation,  
So that there shall be no inhabitant therein :  
Both man and beast are fled,  
They are gone in those days.
- 4 BUT at that time, saith JEHOVAH,  
The children of Israel shall come,

three of the oldest editions read לו; and the Syriac, Chaldee, and Vulgate, all express the copulative. In the Complutensian edition of the LXX. we also find, *και επι γην Χαλδαιων εν χειρι Ιερεμιου του προφητου*, although in the other editions of the LXX. all these words are omitted. The same words, exclusive of *και*, are in ms. Pachom.

“Verse 3. It is not only said here that Babylon should be desolate, but that the people here spoken of should make it so. Now Cyrus, strictly, did not make it so, as the Jews on their return must know. Therefore they did not understand it strictly.”—SECKER. It is true, Babylon was not totally desolated all at once ; but it was in consequence of what the Medes and Persians did to her, in subverting her empire, and removing the seat of government, that, in a course of time, בימים ההמה, this prophecy was strictly and literally fulfilled.

Verse 4. *But at that time*—I have detached the words בימים ההמה, from the beginning of this verse, as thinking, that, joined with בעת ההיא, they formed a very unmeaning tautology ; that the word הלכו in the preceding verse seemed to begin a new hemistich, and to require something to complete both the sense and metre ; that this was done by the addition of בימים ההמה ; and moreover, that, by rendering the particle ו in ובעת, “but,” it well expressed the contrariety of the following passage to that which went before. See again verses 19, 20. The preposition ב, prefixed to time, frequently signifies “after ;” nor does it always limit the context to an immediate succession, as is evident from the use of ביום ההוא, in Isaiah, and other prophetic writers. See in particular, Isaiah iv. 2 ; xix. 18, 19, 23, 24, &c. So that we might render בעת ההיא, “after that time.” But “at,” or “in, that time,” will in the present instance amount to just the same, and denote, “during the time of Babylon’s desolation ;” which, being designed to be perpetual, will comprehend as well the time of the general restoration of Israel and Judah in the latter days, as that of their more immediate and partial return from Babylon. Which of these is here particularly intended, I do not pretend to decide ; the terms made use of



- They, and the children of Judah together,  
 They shall go, weeping as they go along,  
 And shall seek JEHOVAH their God.
- 5 They shall inquire for Sion, with their faces thitherward,  
 They shall come, and shall join themselves to JEHOVAH  
 In an everlasting covenant, that shall not be forgotten.
- 6 Lost sheep have my people been,  
 Their shepherds have caused them to stray on the moun-  
 tains ;  
 Turning aside from mountain to hill,  
 They have gone, they have forgotten their resting place.
- 7 All that met with them devoured them,  
 For their adversaries said, We shall commit no trespass,  
 Because they have sinned against JEHOVAH,  
 The legitimate fold and recourse of their fathers.

may, in some degree, coincide with both ; and those who admit the double sense of prophecy may be inclined to understand both ; whilst those who are of a different opinion are at liberty to choose which upon the comparison appears most satisfactory.

*They shall go, weeping as they go along*—Compare chapter xxxi. 9.

Verse 5. *They shall come*—One ms. reads יבאו, and so the Chaldee and Vulgate seem to have done. The LXX. render *καὶ ἡξουσιν*, by which they seem to have read יבאו.

*In an everlasting covenant*—We find the Jews, after their return from Babylon, in Nehemiah's time, entering into a covenant to walk in God's law, and to obey him. (Neh. ix. 38 ; x. 1, &c.) But by the "everlasting covenant," I am more inclined to understand that of the gospel.

Verse 6. *Have my people been*—The Masora, with seventeen, perhaps eighteen, mss. and three editions, read הוי instead of היה. Either reading is allowable.

*Their shepherds have caused them to stray on the mountains*—The meaning of this is, that their pastors and governors had led them to commit idolatry ; of which the mountains were a principal scene. See chapter ii. 20 ; iii. 6, 23 ; Ezekiel vi. 3, 4, 13 ; xviii. 6, &c., &c.

*Turning aside from mountain to hill*—For שובבים, the Masora reads שובבות, in which sixteen mss. and two editions concur. Six mss. read שבבות. But I see no objection to שובבים, which has occurred twice before. (Chapter iii. 14, 22.) If we read according to the Masoretic emendation, שובבות must be rendered, "They" (that is, their shepherds) "have caused them to turn aside," &c. But if we follow the received reading, the people themselves are said to have turned aside and gone from mountain to hill, varying the object or place of their idolatrous worship, and forgetting the sanctuary of JEHOVAH their God, where alone they ought to have set up their rest. See what follows in the latter part of the next verse.

Verse 7. *The legitimate fold and recourse of their fathers*—The LXX. have omitted יהיה at the end of this verse ; and, I think, rightly, as the

- 8 Remove out of the midst of Babylon,  
And out of the land of Chaldea go ye forth,  
And be ye like he-goats before the flock.
- 9 For, behold, I am about to raise up,  
And will bring against Babylon,  
An assembly of great nations from the north country;  
And will array them against her, whereby she shall be  
taken;  
Their arrows, like those of a skilful warrior,  
Shall not return empty.
- 10 And Chaldea shall be for spoil,  
All that spoil her shall have their fill, saith JEHOVAH.
- 11 When ye shall have rejoiced, when ye shall have triumphed,  
O ye plunderers of mine inheritance;  
When ye shall be grown fat like a heifer that treadeth,

repetition tends only to incumber the verse, and perplex the sense, which without it is extremely clear and complete. The allegory of sheep is still kept up. מקור signifies the place, whither they were accustomed to look up, and have recourse in all cases of danger or difficulty.

Verse 8. *Go ye forth*—For יצאו, the Masora rightly reads צאו, which is also the reading of twenty-two mss. and two editions. Compare chapter li. 6, 45; Isaiah xlviii. 20.

*Be ye like he-goats*—That is, set the example for others to follow.

Verse 9. *And will array them*—ויערכו is construed both by our translators, and in the ancient versions, as the third person plural of the preter tense, with a sense as if it were in the conjugation Hithpael. But it seems rather to be the participle present in Kal with the affix, whose antecedent is קהל, and to be coupled by the conjunction ו prefixed with the two preceding participles, מעלה and מעיר,

*Shall not return empty*—That is, without doing execution. See the same expression, 2 Sam. i. 22. The verb ישוב, in the singular joined to וציו, a plural subject, distributes the subject, so as to denote that not one of their arrows should miss of their aim.

Verse 11. *Ye shall have rejoiced, triumphed, be grown fat, neighed*—For תשמחו, תעלו, תפשו, and ותצהלו, the Masora reads תשמחו, תעלו, תפשו, ותצהלו, which is more suitable to the context, and confirmed by all the ancient versions. Also eleven mss. and four editions read תשמחו; six mss. and three editions, תעלו; five mss. and one edition, תפשו; and ten mss. and two editions, תפשו; and fourteen mss. and two editions, ותצהלו.

*Like a heifer that treadeth*—Twenty-four mss. and five editions read דשה, instead of דשא; and in one ms. the א is upon a rasure. This reading seems preferable to the common one; for, by the law of Moses, the ox was not to be muzzled when he trod out the corn, but allowed to eat freely; (Deut. xxv. 4;) by which high feeding he was likely to grow fat. Heifers are spoken of as used for the same purpose, Hosea x. 11.

- And shall have neighed like steeds :
- 12 Your mother shall be greatly confounded,  
She that bare you shall be ashamed ;  
Behold her the last of the nations,  
A desert, a land of drought, and a wilderness.
- 13 Because of the wrath of JEHOVAH she shall not be re-  
established,  
But she shall be desolate altogether ;  
Every one that passeth by Babylon shall be astonished,  
And shall hiss because of all her calamities.
- 14 Order ye against Babylon round about,  
All ye that bend the bow ;  
Shoot at her, spare not the arrow ;  
Because she hath sinned against JEHOVAH.
- 15 Shout over her round about ;  
She hath surrendered herself,

*Neighed like steeds*—So the margin of our English Bibles. And צהל is elsewhere used for the neighing of a horse ; but no where, as I know, for the bellowing of a bull. אביריִם also is more commonly used for “war-horses, high-mettled steeds.” See chapter viii. 16 ; xlvii. 3 ; Judges v. 22. כי תשמחו—The verbs in this verse may, and, perhaps, should, be rendered in the present tense ; “Because ye rejoice, because ye triumph, because ye are grown fat, and neigh.”

Verse 13. *She shall not be re-established*—לֹא תִשָּׁב. I much question whether the verb יִשָּׁב in Kal will admit of being rendered passively, “to be inhabited.” It signifies, however, “to be,” or “abide, in a stable, permanent state.” (Chapter xvii. 25 ; Psalm cxxii. 5 ; cxxv. 1.) And when spoken of cities that have been ruined and overthrown, it seems to denote their “settling again” after such a state of confusion and disorder, and “being re-established” in their former condition of tranquillity and civil polity. This, I think, will appear from considering it in the following passages : verse 39 ; Isaiah xiii. 20 ; Ezekiel xxvi. 20 ; xxix. 11 ; xxxvi. 35 ; Zech. i. 11 ; ii. 4 ; vii. 7 ; ix. 5 ; xii. 6 ; xiv. 10, 11, &c., &c.

*And shall hiss*—See note on chapter xix. 8.

Verse 14. *Order ye*—Our translators render עֲרֹכּוּ, “Set yourselves in array,” as if the verb had been in Hithpahal ; but I think it rather means, “Order ye the bow,” or direct it. See chapter xli. 3.

Verse 15. *She hath surrendered herself*—Literally, “She hath given her hand,” no doubt, in token of subjection and homage. The phrase occurs in the same sense, 1 Chron. xxix. 24 ; Lam. v. 6. Some have thought it may be derived from the manner in which Abraham required his servant to engage to do what he required of him, by “putting his hand” under his thigh. (Genesis xxiv. 2.) And again, Jacob, in like manner, exacted the same of his son Joseph. (Genesis xlvii. 29.) But this seems to be rather a form of administering and taking an oath. *Dare manus*, in Latin, signifies “to yield :” and, most probably, alludes to the act of the vanquished,

- Her battlements are fallen,  
 Her walls are thrown down ;  
 Because it is the avenging of JEHOVAH,  
 Take ye vengeance upon her ;  
 As she hath done, do ye unto her.
- 16 Cut off the sower from Babylon,  
 And him that handleth the sickle in harvest time ;  
 Because of the sword of the destroyer,  
 They shall turn every one to his own people,  
 And they shall flee every one to his own land.
- 17 Lions have worried Israel, a scattered sheep ;  
 First the king of Assyria devoured him ;  
 And this latter hath picked him to the bone,  
 Nebuchadrezzar king of Babylon.

who, throwing down his arms, and stretching forth his defenceless hands, acknowledges himself to be in the victor's power.

*Her battlements*—The word in the text is אֲשִׁיּוֹתָהּ; but it is corrected by the Masora, which reads אֲשִׁיּוֹתֶיהָ, with the consent of twenty-four MSS. and five editions. The ancient Bodleian MS. reads אֲשִׁיּוֹתֶיהָ; two MSS., אֲשִׁיּוֹתֶיהָ; two, אֲשִׁיּוֹתֶיהָ; one, אֲשִׁיּוֹתֶיהָ; one, אֲשִׁיּוֹתֶיהָ. Amidst all this variety, it is not easy to determine which is right; and, no such word occurring elsewhere in Hebrew, the signification itself becomes uncertain. Our translators render, "her foundations;" but the falling of foundations, which are laid in the ground, is not very intelligible. The LXX. render *παλῆεις*, "the battlements;" and, indeed, it appears to me not improbable, from the apparent connexion of אֲשִׁיּוֹת with אִישׁ, that "the battlements" may be meant, where the men stood and fought in defence of the walls; or, perhaps, the turrets filled with men, which were constructed in the wall at due distances. And in this sense we may understand the words וַאֲשִׁיּוֹת יַחֲזִיקוּ, Ezra iv. 12, "They sewed together," or connected, "the turrets," by building the wall in the intervals. Now אֲשִׁיּוֹת differs from אֲשִׁיּוֹת only in its Chaldee termination.

*Because it is the avenging of JEHOVAH*—This I take to mean, that it was the cause or quarrel of JEHOVAH, which they were engaged in, the avenging him of his enemies; on which account they were not to be slack in their execution.

Verse 17. *And this latter hath picked him to the bone*—Our translators have rendered עֲצָמוֹ, "hath broken his bones;" because עֲצָם signifies "a bone." But the usual signification of the verb עֲצָם is, "to be strong" or "mighty" in doing any thing, or "to exceed" and "prevail" over another. The Syriac, accordingly, here renders, "hath been stronger than he;" as if עֲצָמוֹ was the same as עֲצָם מִמֶּנּוּ. But I think עֲצָמוֹ may be rendered, "hath picked him to the bone," or "made him a mere bone or skeleton;" the latter prince having gone greater lengths in oppression than his predecessor.

- 18 Therefore thus saith JEHOVAH of hosts, the God of Israel,  
Behold I will execute judgment upon the king of Babylon,  
and upon his land,  
Like as I have executed judgment upon the king of Assyria.
- 19 But I will bring back Israel to his own fold,  
And he shall feed on Carmel and Bashan,  
And upon mount Ephraim and Gilead  
Shall his appetite be satisfied in those days.
- 20 And at that time, saith JEHOVAH,  
Shall inquiry be made after the iniquity of Israel, and there  
shall be none,  
And after the sins of Judah, but they shall not be found ;  
For I will pardon those whom I shall have reserved.
- 21 Against the land of bitternesses go up,  
Upon it and upon its inhabitants visit, O sword,  
And utterly destroy their posterity, saith JEHOVAH,  
And perform according to all that I have charged thee.

Verse 19. *And Gilead*—The LXX. and Syriac seem to countenance רבגלעד instead of רהגלעד. But the article is sometimes used before גלעד, though it be a proper name; and we might here render, “in the mountain of Ephraim and of Gilead.” See Genesis xxxi. 21, 23, 25.

Verse 20. *And at that time*—See note on verse 4. The promise contained in this verse seems evidently to respect the gospel times, and “the remnant that shall be saved according to the election of grace.” Compare chapter xxxi. 34; xxxiii. 8; Isaiah lix. 20; Romans xi. 5, 26, 27.

*Shall inquiry be made after the iniquity of Israel*—Here we have the same construction as has been already taken notice of and accounted for in note on chapter xxxv. 14.

Verse 21. *Of bitternesses*—מרחים and פקר, in this verse, are both rendered by our translators as proper names. And the latter is so considered by the Chaldee paraphrast. But all the other ancient versions agree in representing מרחים as an appellative, and פקר as a verb. And as there is no certainty, and, indeed, little probability, that there were any places to which these belonged as proper names, I see no reason for understanding them so. מרחים is the dual number of מרה, which may signify either “bitterness,” or “rebellion;” and I am inclined to think that Babylon is called “the land of bitternesses,” or “of redoubled bitterness,” because it had proved such to the Jewish nation, whose country had been ruined, and the people held in slavery there. The LXX., Syriac, and Vulgate appear to have read יושבי for יושבי; which being admitted, the construction of פקר as an imperative verb, and as הרב as a noun in the vocative case, will perfectly suit the context both before and after.

*Their posterity*—אחריהם. So the word often signifies; see chapter xxxii. 40; Psalm xlix. 13, &c., &c.

- 22 There is a sound of war in the land,  
Even great destruction.
- 23 How is the hammer of the whole earth cut off and broken !  
How is Babylon become an astonishment among the nations !
- 24 I have laid a snare for thee, and thou hast also been caught,  
O Babylon, when thou wast not aware ;  
Thou hast been met with, and also taken by surprise,  
Because thou hast contended against JEHOVAH.
- 25 JEHOVAH hath opened his arsenal,  
And hath brought forth the weapons of his indignation ;  
For this is the work of the Lord,  
Of JEHOVAH of hosts in the land of Chaldea.
- 26 Come ye against her from end to end,  
Open her fattening stalls,  
Trample her like heaps, and utterly destroy her,  
Let there be no remains of her.
- 27 Slay all her bullocks,  
Let them go down to the slaughter ;  
Wo unto them !  
For their day is come,  
The time of their visitation.
- 28 The voice of them that are fled and escaped out of the land  
of Babylon,  
To declare in Sion the vengeance of JEHOVAH our God,  
The vengeance of his temple.
- 29 Commanders have proclaimed concerning Babylon,

Verse 25. *For this is the work of the Lord*—For לאדני יהוה, one MS. reads ליהוה אדני; the ancient Bodleian MS., No. 1, ליהוה only; and two other MSS., one of them ancient, ליהוה אלהים. Upon these grounds, and for the same reasons as are assigned, chapter xlvi. 10, I have ventured here also to prefix the ל to the word יהוה.

Verse 26. *From end to end*—Or, “from one end to the other.” So מקץ and מקצה seem to signify. See chapter li. 16, 31; Gen. xix. 4; Isaiah xlii. 10.

*Her fattening stalls*—This is the proper sense of מאבסיה; and I conceive “her cities” to be meant; where the inhabitants were pampered like beasts fattened for the slaughter. See what follows in the next verse.

“*cast her up*” as heaps, in order to tread out the corn.”—SECKER.

Verse 29. *Commanders have proclaimed concerning Babylon*—Our translators have rendered רבים, “archers;” all the ancient versions have rendered it, “many,” and all make it the accusative following the imperative verb השמיעו; but I rather think רבים to signify, “the generals or commanders of the Medes and Persians;” who are reported, by those that brought the

All ye that bend the bow,  
 Encamp against her round about,  
 Let none of her escape ;  
 Recompense her according to her work,  
 According to all that she hath done, do unto her ;  
 Because she hath acted proudly against JEHOVAH,  
 Against the holy one of Israel.

30 Therefore shall her young men fall in her broad places,  
 And all her men of war ;  
 They shall be put to silence in that day, saith JEHOVAH.

31 Behold I am against thee, O proud one,  
 Saith the Lord JEHOVAH of hosts ;  
 Surely thy day is come,  
 The time of thy visitation.

32 And the proud one shall stumble and fall,  
 And there shall be none to raise him up ;  
 And I will kindle a fire in his cities,  
 And it shall consume all that are round about him.

33 Thus saith JEHOVAH of hosts,  
 The children of Israel *have been* oppressed,  
 And the children of Judah together ;  
 And all they that carried them away captive held them fast,  
 They refused to let them go.

news to Sion, to have given out public orders to their soldiers, to act against Babylon in the manner hereafter specified. That רב signifies, "a general," or "principal officer," appears frequently in this book, where רב-טבחים is constantly rendered, "captain of the guards," although, perhaps, it should be, "commander-in-chief of the army" or "soldiers;" for טבחים, "slaughter-men," denote those whose profession it is to slay. See note on chapter xxxix. 3.

*Let none of her escape*—Literally, "Let there not be one escaped of her." So the LXX. Μη εστω αυτης ανασωζομενος. Nor does there appear any deficiency in the text, although the Masoretes have supplied לה after יהי, and are countenanced by twenty mss. and five editions, besides four mss. which have פליטה, with two letters erased before it. But, against the insertion of לה, it must be observed, that it tends to produce an error in the syntax; for, in that case, פליטה must be a feminine noun, which could not properly agree with יהי, on account of the different gender.

Verse 31. *O proud one*—זרין is the abstract, "pride;" but is here used by metonymy for the concrete; and again in the next verse.

*The time of thy visitation*—All the ancient versions appear to have read, עת-פקדת; and so it actually stands in the first printed edition; and two mss. read פקודת. See note on chapter xlix. 8.

- 34 Their Redeemer is strong,  
 JEHOVAH of hosts is his name :  
 He will surely maintain their cause,  
 So as to cause a commotion in the earth,  
 And to make the inhabitants of Babylon to tremble.
- 35 A sword *shall be* upon the Chaldeans, saith JEHOVAH,  
 And upon the inhabitants of Babylon,  
 And upon the princes thereof,  
 And upon the wise men thereof ;
- 36 A sword upon the impostors, and they shall be infatuated ;  
 A sword upon her mighty men, and they shall be dismayed ;
- 37 A sword upon her horses, and upon her chariots,  
 And upon all the mixed multitude which is in the midst  
 of her,  
 And they shall become like women ;  
 A sword upon her treasures, and they shall be plundered ;
- 38 A sword upon her waters, and they shall be dried up :  
 Because it is the land of graven images,  
 And in idols do they glory.

Verse 34. *So as to cause a commotion in the earth*—This sense of הרגיע accords so well with the parallel hemistich, as to afford a fresh argument in favour of the explanation given of that verb in the notes on chapter vi. 16 ; xxxi. 35 ; xlix. 19.

Verse 35. *The Chaldeans*—For כשדים, the ancient Bodleian ms., N<sup>o</sup>. 1, and six more read הכשדים ; and one has a letter erased before כשדים כשדים signifies, “the province of Chaldea,” as מצרים does “Egypt;” and I think it may be observed, that whenever “the Chaldeans” are intended, we always find the article ה prefixed, unless excluded by some general rule.

Verse 36. *The impostors*—By הבדים are meant, “the pretenders to the knowledge of future events,” by astrology, or the arts of divination. See Isaiah xlv. 25. The Syriac, Chaldee, and Vulgate seem to have read בדיה, “her impostors;” which carries a face of probability. The LXX., according to the Roman edition, omit the four first words of this verse ; but in the Complutensian we find, Μαχαρπαι επι τους παντεις, και αφρονας εσονται.

Verse 37. *Upon her horses, and upon her chariots*—It is not easy to account why the masculine affix is found in כרכבו and כוסיה, nor to what antecedent they can be referred. It is obvious, therefore, that we should read כרכבה and כוסיה, in uniformity with the rest of the context. The ms. Pachom. of the LXX. renders, ιππους αυτης, and αρματα αυτης, and not αυτων, as in the printed editions.

Verse 38. *A sword upon her waters*—Our translators, after the example of the Vulgate and others, have rendered חרב in this place differently from the sense given to it in the preceding verses, as supposing that a sword has nothing to do with waters. But the “sword” is used metaphorically,



- 39 Therefore shall wild cats with jackals dwell,  
The daughters of the ostrich also shall dwell in her ;  
And she shall not be re-established any more for ever,  
Neither shall she be inhabited from generation to generation.
- 40 According as when God overthrew Sodom and Gomorrah,  
And the neighbouring places thereof, saith JEHOVAH,  
There shall not a man dwell there,  
Neither shall a son of man sojourn in her.
- 41 Behold a people cometh from the north, even a great nation,  
And many kings shall be roused from the extremities of  
the earth ;
- 42 The bow and the spear shall they take in hand ;  
Cruel are they, and they will shew no mercy ;  
Their voice shall roar as the sea ;  
And upon horses shall they ride,  
In orderly array, as men for battle,  
Against thee, O daughter of Babylon.
- 43 The king of Babylon hath heard the rumour of them,  
And his hands are waxed feeble ;  
Distress hath taken hold on him,  
Pain, as on a woman in travail.
- 44 Behold, as a lion cometh up,  
A strong one from the swelling of Jordan against a fold,  
When I throw her into disorder, I will cause them to run  
away from her ;  
And him that is chosen will I commission against her :  
For who is like me ? or who shall prescribe to me ?  
Or who is that shepherd, that can stand before me ?

to denote either the instrument of divine vengeance generally, or the operations and effects of war in particular ; in either of which senses it may be applied to “ waters ” as well as to “ treasures.” And the allusion here is evidently to the stratagem of Cyrus, who drained off the waters of the Euphrates, which ran through the city of Babylon ; by means of which his troops, by night, marched along the bed of the river into the heart of the city, and surprised it.

Verse 39. *Therefore shall wild cats with jackals dwell, &c.*—What ground there is for rendering ציידים and יעושים by these names, may be seen at large by consulting BOCHART. *De Sacr. Animal.* par. i. lib. 3, cap. 12, 14. Compare with this passage the parallel one, Isaiah xiii. 19–22 ; and see Bishop Lowth’s notes there.

*She shall not be re-established*—See note on verse 13.

Verse 42. *In orderly array*—See note on chapter vi. 23.

Verse 44. *Behold, as a lion, &c.*—See the notes on chapter xlix. 19, from which this verse differs only in the word אריות ; for which the Masora

- 45 Therefore hear ye the counsel of JEHOVAH,  
Which he hath taken against Babylon,  
And his purposes which he hath purposed  
Against the inhabitants of Chaldea :  
Surely they shall be dragged away from the little ones of  
the flock ;  
Surely he will make their habitation astonished at them.  
At the voice, BABYLON IS TAKEN, the earth is moved ;  
And the cry thereof is heard among the nations.

## CHAPTER LI.

- 1 THUS saith JEHOVAH,  
Behold, I will raise up against Babylon,  
And against those that dwell in the heart of mine adver-  
saries,  
A destroying wind.

directs to read אֲרִיצִים, with the concurrence of fifteen mss. and three editions. In the parallel place we find אֲרִיצָנִי, and the singular affix is understood to refer to "the son of man," mentioned in the preceding verse. Here, where the affix is plural, both אִישׁ and בְּנֵי-אָדָם, in verse 40, must be considered as the antecedents ; both "inhabitants" and "sojourners" being caused to run away from Babylon on account of the commotions that were raised there.

Verse 45. *Against the inhabitants of Chaldea*—Four mss. for אֲרָץ, read יוֹשְׁבֵי; three mss. and one in the margin, יוֹשְׁבֵי; and the LXX. seem to have read thus, who render, ἐπὶ τοὺς κατοικοῦντας Χαλδαίους; or, according to ms. Pachom., ἐπὶ πάντας τοὺς κατοικοῦντας Χαλδαίαν. The Chaldee renders, אֲרַעָא כְּסָדָא, עַל-יִתְרֵי, expressing both words, יוֹשְׁבֵי and אֲרָץ. This agrees with one ms., which, with the first printed edition, reads יוֹשְׁבֵי אֲרָץ; and with two ancient editions, which read יוֹשְׁבֵי אֲרָץ. Compare the rest of the verse with the parallel place, chapter xlix. 20, and see the notes there.

"נִוְרָה—Sic LXX. Sed videtur legendum נִוְרָה cum reliquis versionibus, et cum cap. xlix. 20. Sequitur ב."—SECKER.

CHAP. LI. Verse 1. *Against those that dwell in the heart of mine adversaries*—Instead of לֵב קָמִי, the LXX. render as if they had read כְּשָׂדִים, "Chaldea;" and the other ancient versions seem greatly perplexed, and differ in their interpretation of this passage. But לֵב, "the heart," is used for the interior part or midst of any thing. See Deut. iv. 11; Psalm xli. 2, &c., &c. Accordingly, יוֹשְׁבֵי לֵב קָמִי may fairly be understood to signify, "those that dwell in the heart," that is, "the centre, of the country of mine adversaries, of those that rise up against me;" and is, by circumlocution, the same as Babylon itself.

"לֵב קָמִי and שֶׁשֶׁךְ are supposed, by Jarchius and Kimchi, to stand, by athbash, for כְּשָׂדִים and בָּבֶל."—SECKER. Athbash is a disguised manner of writing, by a substitution of one letter for another, in a contrary direction

- 2 And I will send against Babylon winnowers,  
And they shall winnow her, and shall empty her land ;  
For they shall be against her round about,  
In the day of trouble by the way side.
- 3 Let the archer bend his bow,  
And let him not lift himself up in his brigandine ;  
And spare ye not her young men,  
Destroy utterly her whole army ;
- 4 And they shall fall down slain in the land of Chaldea,  
And thrust through in her streets.
- 5 For Israel is not forsaken, nor Judah,  
Of his God, of JEHOVAH of hosts ;

of the alphabet ; as ח for א, ש for ב, and so on. By this artifice we shall find *וששך* will make *בבל*, and *לב קמי* will make *כשדים*. See Grotius.

Verse 2. *For they shall be*—It is probable that, instead of *בייהיו*, the original reading was *בייהיו*, the *י* having been lost in the concurrence with the same letter preceding ; a mistake of which the collated mss. afford many instances.

*By the way side*—The two first words of verse 3, as they stand in the present text, *אליירך*, have greatly perplexed all the commentators. The Masora admits *ירך* only once ; and it is not repeated in ninety-four, perhaps ninety-five, mss. and three editions. But this is not sufficient to clear away the difficulty ; for the context seems to require a command to the enemies of Babylon to use their bows, and not a prohibition, which the particle *אל* denotes when it precedes a verb. The LXX. begin the third verse with *ירך הדרך קשתו*, omitting *אליירך* entirely. It seems, however, better to read *אליירך*, and to join those words to the end of verse 2, which will both afford a good sense, and complete an hemistich ; for *אלי*, or *אליירך*, very properly signifies “in” or “by the way ;” and “to be” or “stand against one in the way,” is to be ready to use force and violent opposition against him. See Numb. xxii. 22, 23, 31, 34.

Verse 3. *And let him not lift up himself in his brigandine*—This is exactly parallel in sense to the preceding hemistich, if the posture of him that stoops to bend the bow be considered ; for in using the large and strong steel bows, which could not be bent by the force of the arms, they rested one end upon the ground, and pressing the other with the foot or knee, they drew back the arrow with their hands as far as ever they could, in order that it might fly with greater force. Hence the archer is called, *הדרך קשת*, “one that treadeth the bow.” And therefore, when he is bid not to lift himself up in his coat of mail, it is the same as bidding him not to desist from shooting with his bow.

Verse 5. *For Israel is not forsaken, &c.*—Dr. Durell supposes a transposition in the words, and that *כאלהיו* should have preceded *ויהודה* ; which indeed is a plausible conjecture ; and the hemistichs would run more completely thus :—

For Israel is not forsaken of his God,  
Nor Judah of JEHOVAH of hosts.

- But their land is filled with a trespass offering  
By the holy one of Israel.
- 6 Flee ye out of the midst of Babylon,  
And save ye every man his life,  
That ye be not cut off in her punishment :  
For it is the time of JEHOVAH's vengeance ;  
A recompence will he render unto her.
- 7 Babylon is a golden cup in the hand of JEHOVAH,  
Intoxicating the whole earth ;  
Of the wine thereof nations have drunken ;  
Therefore shall nations glory, *saying*,
- 8 Babylon is suddenly fallen,  
And broken ; howl ye over her ;  
Take ye balm for her anguish,  
If so be she may be healed.
- 9 We have applied remedies to Babylon, but she is not  
healed ;  
Leave her, and let us go every one to his own country ;  
For her judgment hath reached unto the heavens,  
And is lifted up unto the skies.
- 10 JEHOVAH hath brought forth our deliverances ;

*But their land is filled with a trespass offering*—That זָשָׁח signifies, “a trespass-offering,” made for the atonement of sin, is evident from the common use of the word in Leviticus, and also from Isaiah liii. 10. Therefore, “the land being filled,” or “covered over, with a trespass-offering,” clearly denotes that the sin of it had been completely atoned for, and was, accordingly, pardoned.

Verse 6. *That ye be not cut off in her punishment*—Four MSS. read וְאֵל, and the LXX. also express the conjunction. That עֵינִי signifies “punishment” of iniquity, as well as “iniquity” itself, may be seen in many instances. See 1 Sam. xxviii. 10 ; Ezek. xiv. 10, &c.

Verse 7. *Babylon is a golden cup in the hand of JEHOVAH*—In what sense Babylon is called “a cup,” may be seen by comparing chapter xxv. 15. She was a splendid instrument of vengeance ordained by God against the neighbouring nations ; and as all these had suffered by her, all are represented as ready to glory over her, or to rejoice, when her turn of suffering came.

Verse 9. *We have applied remedies to Babylon*—The nations that had been subject to Babylon are evidently the speakers here ; they had endeavoured, they say, to support her sinking cause, but all in vain ; and therefore as the case was desperate, they advise every one to shift for himself. Five, perhaps six, MSS., and three editions, for נִרְפְּתָה, read נִרְפְּאָתָה ; one MS., a pretty ancient one, reads בִּרְפָּאָה, an evident mistake for נִרְפְּאָה ; which is doubtless the reading that might be expected.

Verse 10. *Our deliverances*—This is still spoken in the name of those

Come ye, and let us declare in Sion  
The work of JEHOVAH our God.

- 11 Make bright the arrows, fill the quivers;  
JEHOVAH hath roused up the spirit of the kings of Media;  
For his purpose is against Babylon, to destroy it;  
Surely it is the vengeance of JEHOVAH,  
The vengeance of his temple.
- 12 Before the walls of Babylon set up a standard,  
Keep a strong guard, place sentinels,  
Prepare ye liers in ambush;  
For as JEHOVAH hath purposed,  
He hath also done that which he hath spoken,  
Concerning the inhabitants of Babylon.

subdued nations, who, conscious of receiving from the interposition of JEHOVAH so mighty a deliverance from a state of servitude, propose going to Sion to make their due acknowledgments to him in the place appropriated to his worship, and own him for their God. For this scripture sense of צדקת, see TAYLOR's *Key to the Apostolic Writings*, chapter xvi.

Verse 11. *Fill the quivers*—So the LXX., Vulgate, Castalio, and others, interpret שלטים, both here and Ezek. xxvii. 11. And the word is generally so understood in the Syriac version.

“מלכי מדי”—‘Kings of Media.’ Here, and at verse 28, the LXX. express the singular number, and the Syriac is pointed so as to be singular. The Chaldee hath the same word as the Hebrew. In verse 28 the particle ‘his’ seems to require the singular. But מלכי is never singular with a genitive after it, unless in מלכי-יזרק. But I think there are instances of a paragogic י in that case in other words. VIGNOLES (vol. ii. page 556) thinks the plural may be put for the singular, as in other words of dominion; or, that Cyrus and Astyages may be meant. Tomyris in Herodotus calls Cyrus ‘king of the Medes;’ and Thucydides scarce ever calls the Persians any thing but Medes.”—SECKER. Supposing the kings of Media to mean the Persian monarchs, Cyrus and his successors may here be designed, who were all bent to oppress and humble Babylon.

Verse 12. *Before the walls of Babylon*—Our translators, with the generality of interpreters, seem to have understood this as an address to the inhabitants of Babylon, calling upon them to stand upon their own defence; but they have been obliged to suppose it ironical, as against the declared purpose of God their efforts could be of little avail. But I am persuaded that the address is rather directed to the enemies of Babylon, who are exhorted to encamp before the walls, setting up their standards, and to commence the siege by strengthening their posts around, so as to prevent succours from entering the city, or the effects of any sally of the garrison. See chap. iv. 16, 17. And by הארבים, are doubtless meant those who were to be in readiness, when occasion offered, to enter the city by stratagem, and surprise it, as Gobryas and Gadatas did. See XENOPHON. *Cyropæd.* lib. vii.; HERODOTUS, lib i. cap. 191.

- 13 O thou that dwellest by the side of many waters, that  
aboundest in treasures,  
Thine end is come, O handmaid of thy covetousness.
- 14 JEHOVAH of hosts hath sworn by himself,  
Surely I will fill thee with men, as with locusts,  
And they shall send forth a shouting against thee.
- 15 He hath made the earth by his power,  
Establishing the world by his wisdom ;  
By his understanding also hath he spread out the heavens.
- 16 When he exerteth his voice, there is a tumult of waters in  
the heavens,  
And he maketh clouds to rise from the extremity of the  
earth ;  
He produceth lightnings with rain,  
And bringeth the wind forth out of his magazines.
- 17 Every man becometh a brute by acknowledging,  
Every goldsmith is put to shame by graving,  
When they have set up false objects of worship,  
And such as have no breath in them.
- 18 Vanity are these, the work of those that greatly err ;  
In the time of their visitation they shall perish.
- 19 Not like these is the portion of Jacob ;  
For he is the former of the universe,  
And Israel is the rod of his inheritance ;  
JEHOVAH of hosts is his name.

Verse 13. *O thou that dwellest*—For שִׁכְנָתִי, the Masora, three mss., and one edition read, שִׁכְנָה ; the Babylonish Talmud, שׁוֹכְנָת.

*O handmaid of thy covetousness*—That is, “Thou that hast devoted thyself, as a slave, to the gratification of thine inordinate desires, thy ambition and avarice.” This interpretation is perfectly easy and natural; although the generality of commentators have, by אֲמִתָּה, understood “the cubit,” or “measure of thy covetousness;” which is applying a measure to that which is represented as immeasurable. The sense, however, in which they wish it to be taken is, that God had set a limit or bound to her inordinate ambition, which had now run its full length. But this appears to be a very constrained use of the word “cubit.”

Verses 15–19. These verses are transcribed from chapter x. 12–16. See the notes there.

Verse 16. *From the extremity of the earth*—Thirteen, perhaps fourteen, mss. here read מִקְצֵה הָאָרֶץ ; which perhaps may signify, not “the horizon,” as suggested in note on chapter x. 13, but “from one end of the earth to the other.” See note on chapter l. 26.

Verse 19. *And Israel is the rod of his inheritance*—יִשְׂרָאֵל is not here in

- 20 O battle-ax, thou shalt be my weapon of war ;  
And with thee will I break in pieces nations ;  
And with thee will I destroy kingdoms ;
- 21 And with thee will I break in pieces the horse and his rider ;  
And with thee will I break in pieces the chariot and its  
driver ;
- 22 And with thee will I break in pieces husband and wife ;  
And with thee will I break in pieces old man and boy ;  
And with thee will I break in pieces young man and  
maiden ;
- 23 And with thee will I break in pieces the shepherd and his  
flock ;  
And with thee will I break in pieces the husbandman and  
his team ;  
And with thee will I break in pieces magistrates and rulers.
- 24 And I will render unto Babylon,  
And to all the inhabitants of Chaldea,  
All their evil which they have done in Sion,  
Before your eyes, saith JEHOVAH.
- 25 Behold, I am against thee, O destroying mountain,  
Saith JEHOVAH, that destroyest the whole earth ;  
And I will stretch out my hand over thee,  
And I will roll thee down from the rocks,  
And I will make thee a burning mountain :
- 26 And they shall not take of thee a stone for a corner,  
Or a stone for foundations ;  
But thou shalt be perpetual desolations, saith JEHOVAH.
- 27 Lift up a standard in the land,  
Sound a trumpet among the nations,

the present text, but is found in twenty-two mss., in the Chaldee and Vulgate, and in ms. Pachom. of the LXX., conformably with chapter x. 16.

Verse 20. *O battle-ax*—The army of the Medes and Persians is most probably here intended ; as elsewhere the instrument of God's vengeance is called "a sword, a rod, a scourge."

Verse 25. *O destroying mountain*—Any nation or prince that rises in power above others, may be called, metaphorically, "a mountain ;" and the Babylonish nation is accordingly here to be understood by "the destroying mountain." "The rocks," from whence it was to be rolled, were its strong holds. And in the next verse, where it is said, "They shall not take of thee a stone for a corner-stone, or for foundations," we may understand thereby, that they should no longer have kings and governors taken from among themselves, but should be under the dominion of foreigners.

- Enlist nations against her,  
 Summon kingdoms against her,  
 Ararat, Minni, and Ashkenaz ;  
 Commission a commander against her,  
 Cause cavalry to come up like the bristled locust.
- 28 Enlist nations against her,  
 The king of Media, the captains thereof,  
 And all the rulers thereof,  
 And all the land under his dominion.
- 29 And let the land tremble, and be in pain ;  
 For the purpose of JEHOVAH against Babylon standeth sure,  
 To make the land of Babylon a desolation,  
 Without an inhabitant.
- 30 The mighty men of Babylon have ceased to fight,  
 They have remained in strong holds,  
 Their strength hath failed,  
 They are become like women ;  
 Her habitations are burned,

Verse 27. *Ararat, Minni, and Ashkenaz*—The two former of these BOCHART reasonably concludes to be the greater and lesser Armenia ; and the latter to be a part of Phrygia near the Hellespont. (*Phaleg*, lib. i. cap. 3 ; and lib. iii. cap. 9.) Concerning the latter HOMER seems to speak, *Iliad*, β. 862.

Φορκυσ αυ φρυγας ηγε, και Ασκανιος θεοειδης,  
 Τηλ' εξ Ασκανιης.

And that both the Armenians and Phrygians composed part of the army which Cyrus led against Babylon, may be seen in XENOPHON. *Cyropæd.* lib. iii. and lib. vii.

*Commission a commander*—Grotius supposes שפטר to be a transposition of the Persian “satrap.” See his note on the place.

*Cavalry—like the bristled locust*—Locusts are said to have the appearance of horses and horsemen, Joel ii. 4 ; Rev. ix. 7. BOCHART speaks of the head and face of the locust as resembling that of a horse. (*De Sacr. Animal.* par. ii. lib. iv. cap. 5.) Or they may be compared on account of multitude, as verse 14. The LXX. seem so to have understood it. See Nahum iii. 15. But the epithet, “hairy” or “bristled,” seems to indicate the former ground of similitude.

Verse 28. *The king of Media*, &c.—The LXX. appear to have read מלך, in the singular number ; and this accounts for the affix of ממשלתו, which has the king for its antecedent, whilst the feminine affixes of פחוריה and סגניה are to be referred to מדי, “Media.”

Verse 29. *The purpose*—Eight mss. read מחדשבת ; and all the ancient versions, except the Chaldee, express the noun in the singular number.

Verse 30. *Her habitations are burned*—So the LXX., Chaldee, and Vulgate render ; and one ms. reads נצתו. But such would the sense be also



Her bars are broken.

- 31 Courier shall run to meet courier,  
And messenger to meet messenger,  
To acquaint the king of Babylon,  
That his city is taken from end to end ;  
32 And the passages are surprised,  
And the porches they have burned with fire,  
And the men of war are stricken with terror.

were we to read הַצִּיְהוּ, "they have burned," the subject being indefinite. See verse 32.

Verse 31. *Courier shall run to meet courier*, &c.—That is, they shall run from different parts, and so fall in with one another, all carrying the same intelligence to the same person, that the city was taken on the side every one came from. This is a very natural description of what may be supposed to happen on a city being taken by surprise in the middle of the night ; for as fast as the a'arm spread, people would be posting away with the news from all parts to the head-quarters. And HERODOTUS tells us, that, on account of the greatness of the city, the extreme parts of it were taken some time before those who lived in the middle knew of the attack. (Lib. i. cap. 191.)

Verse 32. *The passages*—These were most probably the entrances into the city from the river-side, which were secured by gates, that ought, as Herodotus observes, to have been fast barred ; which, if it had been done, would have effectually frustrated the attempt of the enemy ; but being left open and unguarded on account of the public festivity, the assailants were in possession of those entrances, and in the heart of the city, before the besieged were aware of it. (HERODOTUS, lib. i. cap. 191.)

*The porches*—The word הַאֲגָמִים signifies "lakes," or "pools of standing water," which some understand to be the marshes or overflowed lands around Babylon ; but how these could be burned with fire, I cannot conceive. Our translators render הַאֲגָמִים, "the reeds ;" but what end could be answered by burning the reeds in the bed of the river as they went along ? This could only serve to defeat the purpose of those whose aim was to get into the city before the people within had received the least alarm. Others interpret it of burning the outworks belonging to the marshy grounds about the river. But we do not read of any such thing having been done or attempted, at least in the night that Babylon was taken ; the sudden occurrences of which night are the subject of the intelligence here said to have been hastily carried to the king. Under these circumstances of difficulty, I cannot help suspecting that הַאֲגָמִים has been written by mistake for some other word ; and would propose to read הַאֲלִמִּים, "the vestibules," or "porches" of the houses, upon the following grounds :—When Cyrus's troops were once in possession of the avenues or entrances from the river, their next care would, of course, be to provide for their passing along in safety. But in a speech which XENOPHON represents Cyrus to have made to his soldiers previous to their setting forth, he states, that "possibly some of them might be afraid of being annoyed, as they

- 33 For thus saith JEHOVAH of hosts, the God of Israel;  
 The daughter of Babylon is as a threshing floor;  
 The time of her threshing, yet a little while, and it shall  
 come,  
 The time of cutting short in her.
- 34 Nebuchadrezzar king of Babylon hath devoured us, hath  
 destroyed us;  
 He hath made us vessels of emptiness;  
 He hath swallowed us up like a dragon, he hath filled his  
 maw;  
 From the scene of our delight hath he cast us out.

passed along the streets, by weapons cast upon them from the tops of the houses; but for this, says he, we have a remedy at hand. For the vestibules or porches of their houses may easily be burned from the materials they are built of; so that by applying fire to them, we may soon force the citizens to quit their houses, or be consumed in them." (*Cyropæd.* lib. vii.) Now these harangues are never understood to be genuine, but to be of the historian's invention, the matter being suggested by the events which are known to have happened. So that we may fairly presume that this measure of firing the houses was actually taken by the soldiers who entered the city, both to secure themselves a safe passage, and to cause the greater confusion among the inhabitants. And thus the circumstances of the account will be found to follow in due order, the city taken, the avenues seized, the advanced buildings of the houses set on fire, and the defendants thrown into such consternation, as to be incapable of making any resistance.

Verse 33. *The time of cutting short in her*—That "the time of harvest" should be spoken of as subsequent to "the time of threshing," is not very natural. But *הקציר* seems rather to be the infinitive Hiphil of the verb *קצר*, and to allude to the manner of threshing with a drag or wain armed with iron teeth, or serrated wheels, which not only forced out the grain, but at the same time cut the straw in pieces for fodder; whereas *הדריך* denotes the treading out of the corn by oxen. See Bishop Lowth's note on Isaiah xxviii. 27, 28.

Verse 34. *Hath devoured us, hath destroyed us, &c.*—The Masoretes, with all the ancient versions, represent the five verbs in this verse as followed by the affix in the first person singular. Also for *אכלנו* four, perhaps seven, mss. and three editions, read *אכלני*; for *הממנו*, six, perhaps nine, mss. and three editions, read *הממני*; for *הציגנו*, four, perhaps six, mss. and three editions, read *הציגני*, and one, *הצגני*; for *בלענו*, six, perhaps ten, mss. and three editions, read *בלעני*; for *הדיחנו*, twelve, perhaps fifteen, mss. and three editions, *הדיחני*. But the commonly-received reading of the text seems at least as likely to be right, and is perhaps in itself preferable; Sion and Jerusalem, which are both expressed in the next verse, being speakers here. All the emendation necessary seems to be the reading of *מערני* for *מערני*, which is pointed out by the ancient Bodleian ms., N<sup>o</sup>. 1, and by three, perhaps six, more, which read *מערני*. An allusion is perhaps designed to

- 35 Let his violences done to my flesh be upon Babylon,  
 Shall the inhabitress of Sion say ;  
 And my blood upon the inhabitants of Chaldea,  
 Shall Jerusalem say.
- 36 Therefore thus saith JEHOVAH,  
 Behold, I will plead thy cause,  
 And I will avenge thy wrongs ;  
 And I will drain her sea,  
 And I will make her spring dry.
- 37 And Babylon shall become heaps,  
 An habitation of dragons,  
 An object of astonishment and hissing,  
 Without an inhabitant.
- 38 Together shall they roar like lions,  
 They are roused like lions' whelps.
- 39 In their heat I will supply them with drink,  
 And I will make them drunk, that they may exult,  
 And may sleep an everlasting sleep,  
 And not wake again, saith JEHOVAH.

the ejection of the first human pair out of paradise ; in which case we might render with great beauty, as well as precision, "From our Eden (or, paradise) hath he cast us out."

Verse 35. *His violences done to my flesh*—For חמסי ושארי I propose to read חמסי ושארי, "the injuries done by him to my flesh," that is, to my own person, or my nearest kindred.

Verse 38. *They are roused*—נערו is probably written by contraction for נעורו, and the LXX. countenance this by the word ἐξήγειρεθσαν, though improperly put in the place of ישאגו. The Syriac and Vulgate appear to have read ונעורו or ונערו; and the ו may possibly have been sunk 'in the same letter at the end of the preceding word. This and the two following verses seem to describe the carousing and jollity, in the midst of which Babylon was taken. See HEROD. lib. i. cap. 191. XENOPHON. *Cyropæd.* lib. vii. compared with Daniel v.

Verse 39. *I will supply them with drink*—Our translators render משתיהם, "their feasts;" but all the ancient versions render it in the sense I have given, "their drink;" which agrees with the use of the word, Daniel i. 5, 8, 10, 16.

*That they may exult*—"They drank wine," says the historian, "and praised the gods of gold," &c. whilst they triumphantly made use of the golden vessels that were taken out of the temple of God at Jerusalem. (Dan. v. 3, 4.)

"עלו—Καρωθωσι, LXX.; 'sopiantur,' Vulg. Putat Grotius hic legisse LXX., Vulg., Chald., יעלפו. Confer Isai. li. 20, ubi de Judæis tanquam inebriatis ab ira Dei dicitur, עלפו שכבו, החעלה 'deliquium' notat, Amos viii. 13; Jon. iv. 8. Idemque, ut videtur, עלפה, Ezek. xxxi. 15; nec alibi occurrit hæc radix."—SECKER.

- 40 I will bring them down like lambs to the slaughter,  
Like rams with he-goats.
- 41 How is Sheshach taken !  
And the praise of the whole earth surprised !  
How is Babylon become an astonishment among the nations !
- 42 The sea is come up over Babylon,  
With the multitude of its waves is she covered.
- 43 Her cities are become a desolation,  
A land of drought, and a wilderness ;  
No man shall dwell in them,  
Neither shall a son of man pass through them.
- 44 And I will execute judgment upon Bel in Babylon,  
And will bring forth out of his mouth that which he hath  
swallowed,  
And nations shall not flock unto him any more ;  
The wall also of Babylon is fallen.
- 45 Go ye forth out of the midst of her, O my people,  
And save ye every one his own life,  
Because of the fierce anger of JEHOVAH ;
- 46 And lest your heart faint,  
And ye be afraid because of the rumour heard in the land.  
For the rumour shall come in a year,  
And in a year after that the rumour,

Verse 41. *Sheshach*—That Babylon is meant by Sheshach, is certain ; but why it is so called, is yet matter of doubt. See note on chapter xxv. 26.

Verse 42. *The sea is come up over Babylon*—By “the sea,” any large collection of waters is denoted, and in particular the river Euphrates, (verse 36,) so that the fate of Babylon is here alluded to ; concerning which see verse 64 ; Isaiah xiv. 23 ; and PRIDEAUX’s *Connection*, part i. book 2. Others, by “the sea,” understand, metaphorically, a numerous army ; and by “the overspreading of waters,” the invasion and conquest of the country.

Verse 43. *And a wilderness*—יערבה ארץ. Neither the LXX. nor Syriac acknowledge ארץ this second time, nor is it found in two mss. It could not well stand here, as represented in the Vulgate and our English translation, without changing יהן into בה twice in the following part of the verse. This is not done in any of the collated mss., except only that one ms. for יהן in the second instance reads בה. I conclude, therefore, either that ארץ has been repeated by the transcriber’s mistake, or that we should read by transposition, ארץ ערבה.

Verse 44. *That which he hath swallowed*—Meaning, no doubt, the offerings made him out of the spoils of the conquered countries, and more particularly the sacred vessels out of the temple of Jerusalem, which Nebuchadnezzar had placed in the temple of his god. (2 Chron. xxxvi. 7 ; Dan. i. 2 ; Ezra i. 7.)

Verse 46. *For the rumour shall come in a year, &c.*—This seems to be an

And violence in the land,  
Ruler against Ruler.

- 47 After this, behold, the days come,  
When I will execute judgment upon the graven images of  
Babylon ;  
And her whole land shall be confounded,  
And all her slain shall fall in the midst of her.
- 48 And the heavens and the earth shall shout over Babylon,  
And all that is in them,  
When from the north there shall come against her  
The spoilers, saith JEHOVAH.
- 49 As Babylon hath caused the slain of Israel to fall,  
So through Babylon have fallen slain of the whole earth.

idiomatic phrase, denoting that terrifying rumours should continue year after year.

*And violence in the land, Ruler against Ruler*—One ms. and two ancient editions read here, *ישור וחוסס*, “Devastation and violence;” and in the supplemental additions of Origen marked with asterisks in Grabe’s edition of the LXX. we find, *ταλαιπωρία και αδικια επι της γης*. It is possible that the consequences of the war between the two adverse powers of Babylon and Media, during which the dominions of the former were subjected to the miseries of foreign invasion, may alone be here intended. But Berosus the Chaldean historian, as cited by JOSEPHUS, *Contra Apion*. lib. i., gives an account of civil violences and disorders that were committed in the land after the death of Nebuchadnezzar, whose son Evilmerodach was after a short reign murdered, and his throne usurped by one of his subjects. The usurper’s son, who succeeded him, was also murdered in his turn, and the kingdom restored to the lawful heir; and all this happened in the course of a few years previous to the foreign invasion. These, therefore, I think, are more likely to be the violences in this passage alluded to, and introduced as the forerunners of still greater devastations.

Verse 47. *After this*—*לכן*. See note on chapter xvi. 14.

*And all her slain shall fall in the midst of her*—This phrase seems designed to intimate, that, after the disorders before-mentioned, the land of Babylon should itself become the seat of war, since those of her that were slain in battle were to fall in the bosom of their own country, *בתיבה*. See verse 4.

Verse 48. *When from the north there shall come against her*, *εξ*.—For *יבוא* there is no doubt but that the true reading is *יבאו*, by a transposition of letters. So it stands in four, perhaps five, mss. In two printed editions, *יבוא*. The Syriac, Chaldee, Vulgate, Arabic, and one of the Greek interpreters preserved in the Hexapla, represent also the verb in the plural.

Verse 49. *So through Babylon have fallen slain of the whole earth*—The reason is here assigned, why the heavens, and the earth, and all that were therein, should rejoice at the fall of Babylon, because not only the people of Israel, but of the whole earth likewise, had been greatly annoyed by the power of that ambitious nation.

- 50 Ye that are escaped from her sword, go,  
Stand not still,  
Call to mind JEHOVAH from afar,  
And let Jerusalem gain possession of your heart.
- 51 We have been confounded, because we have heard reproach,  
Shame hath covered our faces,  
Because aliens have entered  
Into the sanctuaries of the house of JEHOVAH.
- 52 Therefore, behold, the days come, saith JEHOVAH,  
That I will execute judgment upon her graven images,  
And through all her land the wounded shall groan.
- 53 Though Babylon shall have mounted up to the heavens,  
And though she shall have fenced high her strength,  
From me shall spoilers come unto her, saith JEHOVAH.
- 54 The voice of a cry from Babylon,  
And of great destruction from the land of Chaldea!
- 55 For JEHOVAH spoileth Babylon,  
And destroyeth from out of her a great voice;  
Their waves also roar like great waters,  
Their sound hath caused a tumult.
- 56 Surely there is come against her,  
Against Babylon a spoiler;  
And her mighty men shall be taken,  
And every one of her bows broken;

Verse 50. *Ye that are escaped from her sword*—Instead of מחרב הלכו, I propose to read מחרבה לכו; for לכו is the imperative, and not הלכו. “Her sword” means the sword which wasted Babylon.

*Gain possession of your heart*—Let it be a prime object of your affection and desire. See notes on chapter iii. 16; vii. 31; xlv. 21.

Verse 53. *Shall have fenced high her strength*—That is, “shall have carried up her strong walls to a great height.” That the walls of Babylon were of a prodigious height and thickness, HERODOTUS tells us, who says they were two hundred cubits high, and fifty cubits in breadth. (Lib. i., cap. 178.)

Verse 55. *Destroyeth from out of her a great voice*—When cities are populous, they are of course noisy. See Isaiah xxii. 2. Silence is therefore a mark of depopulation; and in this sense we are to understand God’s destroying or taking away out of Babylon the great noise, which during the time of her prosperity was constantly heard there; “the busy hum of men,” as the poet very expressively calls it. In this manner the mystical Babylon is threatened, Rev. xviii. 22, 23. Compare chapter vii. 34; xvi. 9; xxv. 10.

“Perhaps, ‘Because JEHOVAH hath spoiled and destroyed Babylon, there is a great voice out of her;’ and their waves,’ &c.”—SECKER.

Verse 56. *And every one of her bows broken*—The Syriac and Vulgate appear to have read וחתכה, with the conjunction.

For a God of retributions,  
JEHOVAH, will surely requite.

57 And I will make drunk her princes, and her wise men,  
Her captains, and her rulers, and her mighty men ;  
And they shall sleep an everlasting sleep,  
And not wake again, saith the King,  
Whose name is JEHOVAH of hosts.

58 Thus saith JEHOVAH of hosts,  
The wall of Babylon, the broad one, shall be utterly razed,  
And her gates, the lofty ones, shall be burned with fire ;  
And peoples shall labour to the utmost extent of annihilation,  
And nations with all the power of fire, until they be weary.

59 THE word which Jeremiah the prophet commanded Seraiah  
the son of Neriah, the son of Maaseiah, when he went on the  
behalf of Zedekiah king of Judah to Babylon in the fourth

“ Perhaps, for ‘ JEHOVAH is a God of recompense, he will surely requite.’ ”—SECKER.

Verse 58. *The wall of Babylon, the broad one*—For חמור, “ walls,” four MSS. read חומה, and seventeen MSS., with five editions, read חומת, which agrees with the LXX. and Vulgate, where “ the wall ” is expressed in the singular number. The adjective הרחבה seems to be added by way of marking it out as a ground of astonishment, that a wall of such a breadth, or “ broad as it was,” should, notwithstanding, be utterly razed. So המשגב also seems to be used, chapter xlviii. 1 : “ It is confounded, high fortress though it be.” Modern travellers assure us, that not the least vestiges of this immense wall are to be found ; and how this may be accounted for, see in Bishop Lowth’s note on Isaiah xiii. 19.

*To the utmost extent of annihilation*—בדיריק. We have before observed in note on chapter xxxvi. 18, that דיר signifies “ the full extent ” and “ measure ” of any thing. So that בדיריק signifies, literally, “ to the full extent,” or “ utmost degree, of emptiness ; ” and refers to the razing of the walls, on which it is said that peoples should labour, till they had left the spot quite void and bare, where they stood. In like manner בדיאש signifies, “ to the full extent, or ability, of fire,” and refers to the burning of the gates, which should be done as completely as it was in the power of fire to do it ; to which is added, ויעפו, implying that the persons concerned in executing this work of destruction should employ their whole strength in it, till they were quite exhausted with fatigue.

“ ויעפו וגו’—*Extant eadem fere verba*, Hab. ii. 13, *nisi quod pro ibi scriptum sit אש, et vice versâ ; et ויעפו pro יעפו*.”—SECKER.

Verses 59. *On the behalf of Zedekiah*—אֶת is rendered παρὰ by the LXX., and signifies, “ from him,” “ on his behalf,” or “ by virtue of his commission ; ” for we have no reason to suppose that Zedekiah went in person to Babylon at that time. See אֶת used much in the same sense, chapter xxxiii. 5, and the note there. See also Genesis xlix. 25.

60 year of his reign; for Seraiah carried a present. And Jeremiah wrote all the evil that was to come upon Babylon in one book, all these words that are written concerning Babylon.  
 61 And Jeremiah said to Seraiah, When thou comest to Babylon, then thou shalt see, and read all these words: and thou shalt  
 62 say, O JEHOVAH, thou hast spoken concerning this place, of cutting it off, so that there shall not be in it an inhabitant, either man or beast; but there shall be perpetual desolation.  
 63 And it shall be, when thou hast made an end of reading this book, thou shalt bind a stone to it, and shalt cast it into the  
 64 middle of Euphrates: and thou shalt say, Thus shall Babylon

*For Seraiah carried a present*—In these words is specified the business on which Seraiah was sent. He was employed to carry the present, or customary tribute, which Zedekiah was obliged to pay to the king of Babylon in acknowledgment of his subjection and vassalage. That this is the sense of מְנוּחָה cannot be doubted, if we compare Judges iii. 15; 1 Sam. x. 27; 2 Sam. viii. 2, 6; 1 Kings iv. 21; 2 Kings xvii. 3; 2 Chron. xvii. 5, 11; xxvi. 8; xxxii. 23; Psalm lxxii. 10, &c., &c. שָׂר is usually considered as a noun, and rendered, “a prince,” or “chief;” and, in this sense, might here be understood as the person who was chief of the embassy, or had the principal charge of the present. Καὶ Σεραίας ἀρχὸν ὁπάων.—LXX. But we find מְנוּחָה used, Isaiah lvii. 9, in the sense of “going to,” or “visiting, a person with a present.” See Bishop Lowth’s note on that verse, where he assigns the reason why שָׂר, “to visit,” is equivalent to “making a present.” We may, therefore, render שָׂר-מְנוּחָה, “carried, or was the bearer of, a present.”

Verse 62. *But there shall be perpetual desolation*—The ancient versions seem all to have read שְׂמִמָּה in the singular, instead of שְׂמִמֹּת in the plural, number; and the verb תְּהִיָּה requires it so; for it cannot have הִמָּקֹם for its subject, on account of the gender. שְׂמִמֹּת would require תְּהִינָה.

Verse 63. *Thou shalt bind a stone to it, and shalt cast it into the middle of Euphrates*—Compare Rev. xviii. 21. This may call to mind a similar action related by HERODOTUS of the Phocæans, who, having resolved to leave their country, plunged a mass of iron into the sea, and swore never to return thither, till that mass rose again from the bottom. (Lib. i. cap. 165.)

— Simul inis saxa renarint  
 Fadis levata, ne redire sit nefas.

HOR. Epod. xvi. 25.

Verse 64. *Which I bring upon her*—After these words we read in the text, וַיַּעֲפֵר. But this is not to be met with in the translation of the LXX.; nor does it appear to me to be authentic, notwithstanding the concurrence of the later versions and mss. The sense is entire and complete without it; and the addition serves only to cause perplexity and confusion. The word seems to have been added by some transcriber, whose eye was caught by it at the close of the preceding paragraph, verse 58. The Vulgate seems to have read וַיַּעֲפֵר, which would be more tolerable, as it might then be



sink, and not rise again, because of the evil which I bring upon her.

THUS FAR THE WORDS OF JEREMIAH.

## CHAPTER LII.

1 ZEDEKIAH was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem: and his mother's name was Hamital, the daughter of Jeremiah of

referred to Babylon, and rendered, "for it shall be exhausted," or "wearied out."

ויעפר—*Nec genere, nec numero, nec sensu, convenit ויעפר cum præcedentibus, et videtur post ætatem των LXX. ad oram libri ex fine ver. 58. scriptum, ut adjiceretur sequens notula.*—SECKER. Perhaps we should here read ויגע from גע, and, connecting it with the following words, render, "And thus far reach the words of Jeremiah." It is possible the transcriber may have observed both ויעפר and ויגע in verse 58, and thence have been led to write the wrong word.

THUS FAR THE WORDS OF JEREMIAH—These words seem to notify that the following chapter is not to be attributed to Jeremiah. They are not found in the LXX., where, indeed, they could not have been introduced at the end of this chapter at least, because the chapters are ranged differently in that version, and this makes only the twenty-eighth of the collection. By whom, or when, the chapters were digested in the order we now find them in the Hebrew Bibles, is uncertain. The disposition, for any thing which appears, is arbitrary, and, on many accounts, unlikely to have been made under the direction of the prophet himself. But when, or by whomsoever, the disposition was made, it is most probable that the foregoing words were subjoined at the same time, and by the same person.

CHAP. LII. THIS chapter was confessedly added by some one after Jeremiah's time, probably by Ezra, or whoever he was that revised the sacred writings after the return of the Jews from Babylon, and collected them into one body. It contains a brief history of the captivity, nearly the same, word for word, as it is related in the second book of Kings, chapter xxiv. 18–20, and chapter xxv. together with some few additions. Some have supposed it placed here as a proper introduction to the book of Lamentations. But more probably the design was, by immediately subjoining this historical narrative of the desolations of the Jewish nation to the predictions of Jeremiah concerning them, to hold forth a nearer view of the exact accomplishment of the divine word of prophecy.

"This chapter is not Jeremiah's. For the same history hath been already related by him. And it is marked at the end of the last chapter, that his words extend only thus far. And, verse 31, that king of Judah is called 'Jehoiachin,' as in the books of Kings and Chronicles, whom Jeremiah always elsewhere calls 'Jeconiah,' or 'Coniah.'"—SECKER.

Verse 1. *Hemital*—The Masoretes, for חמיטל, both here and 2 Kings

- 2 Libnah. And he did that which was evil in the sight of  
 3 JEHOVAH, according to all that Jehoiakim had done. For it  
 was so because of the anger of JEHOVAH against Judah and  
 Jerusalem, until he had cast them out of his sight. Zedekiah  
 also rebelled against the king of Babylon.
- 4 And it came to pass in the ninth year of his reign, in the  
 tenth month, on the tenth *day* of the month, that Nebuchad-  
 rezzar king of Babylon came, he and all his forces, against  
 Jerusalem, and encamped against it, and built forts against  
 5 it round about. And the city was besieged until the eleventh

xxiv. 11, propose to read חִמּוּטָל, with the concurrence of the Chaldee paraphrast, twenty mss., and four editions. But the LXX., who certainly followed copies more ancient than were within the reach of those critics, or than any now extant, read *Αμειταλ*, and the Vulgate, "Amital." I see, therefore, no sufficient cause for altering the received reading of the text.

Verse 3. *For it was so because of the anger of JEHOVAH against Judah and Jerusalem*—The particle כִּי is here causal, and assigns a reason for what went before, namely, why Zedekiah succeeded Jehoiakim both in the throne and in wickedness. This happened, it is said, "because of the anger of JEHOVAH;" not that JEHOVAH instigated either them or any man else to do wickedly; but the thing was of his special order and appointment, for the punishment of a wicked people, that men of such perverse and evil dispositions were advanced to be their kings. For, having determined, as it is said, 2 Kings xxi. 11-16, to execute a signal vengeance upon Judah and Jerusalem for the very heinous provocations he had received during the reign of Manasseh, he first of all removed the good Josiah out of the way, out of respect to whose piety he would not bring the evil in his days; and thus opened the succession to his sons, the badness of whose principles favoured the designs of God's justice, and led them to pursue measures equally fatal to themselves and their country. For from hence it flowed, that to their other wicked and sinful actions they added one no less impolitic than profligate, that of rebelling against a prince, to whom they were engaged by all the ties of religion, honour, and gratitude; one who had power to crush them, and who exercised that power with the most unrelenting severity. Thus truly might it be said of the people of Judah, in the words of the prophet Hosea, xiii. 11, "God gave them kings in his anger, and took, or applied, them to the purposes of his indignation;" which, indeed, is but another way of expressing the sense here intended, namely, that it (Zedekiah's succession and wicked reign) was the consequence of the anger of JEHOVAH against Judah and Jerusalem, and designed finally to terminate in his removal of them out of his sight. Our translators have represented הִיָּחָה as used absolutely, making the words that follow dependent thereon, thus: "It came to pass—that Zedekiah rebelled against the king of Babylon." But in this case the verb is always masculine. But where the verb is referred to an antecedent, and that antecedent not expressed by a particular noun, but virtually contained in the sense of a whole proposition or sentence that has preceded, which I

- 6 year of Zedekiah's reign, in the fourth month, the ninth day of the month; when the famine was sore in the city, 7 and there was no bread for the people of the land. And the city was broken into; and all the men of war fled, and went out of the city by night, by the way of the gate between the two walls, which is by the king's garden; (whilst the Chaldeans were before the city round about;) and they went toward the plain. But the forces of Chaldea pursued after the king, and overtook Zedekiah in the plains of Jericho; and all 9 his troops were scattered from him. And they took the king, and brought him up to the king of Babylon at Riblah in the land of Hamath: and he proceeded judicially against him. 10 And the king of Babylon slew the sons of Zedekiah before his eyes; and he slew also all the princes of Judah in Riblah. 11 And he put out the eyes of Zedekiah, and bound him with fetters of brass; and the king of Babylon carried him to Babylon, and put him in prison till the day of his death. 12 And in the fifth month, on the tenth day of the month,

judge to be the case here, there the verb is used in the feminine. Of this there is a double instance, Isaiah xiv. 24, where not only the verbs *היתה* and *תקום*, but the pronoun *היא*, are feminine, in reference to such an implied antecedent; for no other can certainly be found. See also note on chapter xlii. 16; and compare Judges xiv. 4; 2 Kings xii. 15, 24; 2 Chron. x. 15; xxii. 7; xxv. 20.

Verse 6. *In the fourth month*—Here the text supplies *בחדש הרביעי*, which words are wanting in 2 Kings xxv. 3.

Verse 7. *Fled, and went out of the city*—Here we find *יברחו ויצאו מהעיר*, which words are not to be found in the text, 2 Kings xxv. 4. But there seems to be a mistake in *יברחו*, which either ought to have been *ויברחו*, as chapter xxxix. 4, or simply *ברחו*. In one ms. a letter is erased before *יברחו*.

*The gate between the two walls*—See note on chapter xxxix. 4.

Verse 9. *And he proceeded judicially against him*—See note on chapter xxxix. 5. One ms. reads *וידיברו*, as 2 Kings xxv. 6.

Verse 11. *In prison*—*בבית הפקדת*. The Masora and four mss. read here *בית*, instead of *בבית*. But no alteration seems needful; as it is observed by Houbigant, that the *ב* is not omitted after *נתן*, when the words *נתן ביד* occur.

Verse 12. *On the tenth day of the month*—In the parallel place, 2 Kings xxv. 8, we read, *בשבעה*, “on the seventh,” instead of *בעשור*, “on the tenth.” This difference some attempt to reconcile, by supposing that one may speak of the day Nebuzaradan set out from Riblah, and the other of the day that he arrived at Jerusalem; or else, that he came on the seventh, but did not set fire to the buildings till the tenth. But it is more likely to have arisen from some mistake of the transcriber, perhaps in setting down the numbers at length, which were expressed by numeral letters in the old

(it was the nineteenth year of the reign of Nebuchadrezzar king of Babylon,) came Nebuzaradan captain of the guards, one that stood in the presence of the king of Babylon, to  
 13 Jerusalem. And he burned the house of JEHOVAH, and the king's house, and all the houses of Jerusalem, even every  
 14 great house burned he with fire. And all the army of the Chaldeans, that was with the captain of the guards, brake  
 15 down all the walls of Jerusalem round about. And some of the poor of the people, and the rest of the people that were left in the city, and the deserters that had gone over to the king of Babylon, even the remains of the multitude, did

copies. And in this instance such a mistake might easily happen between the י and the י', of which the first stands for "seven," the latter for "ten."

*It was the nineteenth year, &c.*—One MS. here, and two MSS. in 2 Kings xxv. 8, read הוּא for הִיא, as if to agree with הָרֶשֶׁת in gender; but הִיא is feminine, agreeing with שָׁנָה, as, chapter xxv. 1; xxxii. 1. The year had been before specified, according to Zedekiah's reign, verse 5; and this marks the corresponding year of Nebuchadrezzar's reign.

*One that stood in the presence of the king of Babylon*—In 2 Kings xxv. 8, for עֶבֶד לִפְנֵי we read עַבְדָּא לִפְנֵי, "a servant;" but the difference is in the words only, and not in the sense; for the first signifies "an attendant upon the king's person," one that stands ready to receive and obey his orders: So Gabriel says of himself, Luke i. 19, "I am Gabriel, that stand in the presence of God, and am sent to speak unto thee;" and, chapter xl. 10, Gedaliah professeth himself, in like terms, a servant of the Chaldeans, saying that he should dwell at Mizpeh, לַעֲמֹד לִפְנֵי הַכַּשְׂדִּים, "To stand before the face of the Chaldeans," that is, to receive and execute their commands.

Verse 13. *Even every great house*—So I think we should here translate; for, according to our present English translation, there is a tautology in saying, "All the houses of Jerusalem, and every great man's house." But the latter words seem to be added by way of correction or restriction of the former; as much as to say, "If not all the houses, literally, yet every great house, at least, that was in any respect considerable." And this is more likely than that he should put himself to the trouble of setting fire to all the little paltry dwellings of the poor. The LXX. and Vulgate render בֵּית הַגָּדוֹל as the adjective of בֵּית.

Verse 15. *And some of the poor of the people*—וּמְדוּלוֹת הָעָם. These words are not found in the parallel places, chapter xxxix. 9; 2 Kings xxv. 11; and are wanting in one MS. here.

*Even the remains of the multitude*—For הַרְבֵּה, three MSS. here read הַרְבֵּה, as in the parallel place, 2 Kings xxv. 11; and by הַרְבֵּה may be understood, "the great multitude that formerly inhabited Jerusalem," of whom a few only survived, called, "the remains of the multitude." These remains were before distinguished into "the people that were left in the

- 16 Nebuzaradan captain of the guards carry away captive. But some of the poor of the land did Nebuzaradan captain of  
 17 the guards leave for vinedressers and for husbandmen. And the pillars of brass that were in the house of JEHOVAH, and the bases, and the brasen sea that was in the house of JEHOVAH, the Chaldeans brake, and carried all the brass of  
 18 them to Babylon. The caldrons also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass, which they used in ministering, did they take away.  
 19 And the basons, and the censers, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups, whatsoever was of gold, the gold, and whatsoever was of silver,  
 20 the silver, did the captain of the guards take away. The two pillars, the one sea, and the twelve brasen oxen that were underneath, the bases which king Solomon had made for the house of JEHOVAH, the brass from all these vessels was with-  
 21 out weight. For the pillars, eighteen cubits in height was the one pillar, and a line of twelve cubits measured it round; and

city," or had continued there till the city was taken; and "the deserters," that had joined the Chaldeans during the siege; and are now concluded under one general name, "the remains of the multitude," or "populace." In chapter xxxix. 9, they are called, אֲחֵרֵי הָעָם הַנִּשְׁאָרִים, "the residue of the people, those that remained."

Verse 17. *And the pillars, &c.*—See chapter xxvii. 19, &c.

Verse 19. *Whatsoever was of gold, the gold, and whatsoever was of silver, the silver*—That is, the utensils above-mentioned, some of which were of gold, and some of silver, he took them away of both kinds.

Verse 20. *And the twelve brasen oxen that were underneath*—It is manifest that תַּחַת ought not to be considered as a preposition governing הַמִּכְנוֹת, "the bases;" for the twelve oxen were under the sea, and not under the bases. (1 Kings vii. 25.) Accordingly, the LXX. render, *καὶ οἱ μωσχόδωδεκα χαλκοὶ υποκατω τῆς θαλάσσης*. But תַּחַת is here to be taken adverbially, as Gen. xlix. 25. "The bases," הַמִּכְנוֹת, were entirely distinct pieces of furniture from the sea and the twelve oxen, being ten in number, made for the reception of ten brass lavers, that were set upon them by Solomon. (1 Kings vii. 38.) But king Ahaz, in after-time, removed the lavers from off the bases, and most probably converted the lavers to some other use, which the word יָסַר seems to imply, 2 Kings xvi. 17; for we find no mention here made of the lavers, but of the bases only.

*The brass from all these vessels*—Instead of לִנְחָשָׁתָם כָּל I read לִנְחָשָׁה כָּל, "the brass that came from all these vessels," after that the Chaldeans had broken them to pieces, as we are told they did, verse 17.

Verse 21. *For the pillars, eighteen cubits in height was the one pillar*—The dimensions of the pillars seem to be given in order to justify the assertion, that the weight of the brass was too great to be ascertained. For

22 the thickness of it was four fingers, being hollow. And the chapter upon it was of brass; and the height of the one chapter was five cubits; and there was wreathen work, and pomegranates upon the chapter all round, the whole of brass; and  
 23 in like manner the other pillar had also pomegranates. And the pomegranates were ninety and six toward every wind; all the pomegranates an hundred upon the wreathen work round  
 24 about. And the captain of the guards took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers

קומה, the Masoretes, with sixteen, perhaps seventeen, mss. and two editions, read קומה, as, 1 Kings vii. 15; 2 Kings xxv. 17. But there seems to be no necessity for an alteration of the present reading, the construction being equally unexceptionable whether we choose to say, "Eighteen cubits was the height of one pillar," or, "The one pillar was eighteen cubits in height." But from hence we are led to consider the difference in height expressed, 2 Chronicles iii. 15, where we read that Solomon "made before the house two pillars of thirty and five cubits in length;" which must mean the length of both taken together; that is, each pillar was seventeen cubits and a half high: To reconcile which with what is said here and the other parallel places, some have supposed that each pillar had a base or pedestal of half a cubit, on which it stood, and which is not brought to account in the place now cited from the Chronicles: Others, that there were two sorts of cubits, of different lengths; which, however, I cannot admit, because we no where read of such diversity in the Hebrew measures; and if there had been such, it would have been always necessary to have specified the distinction, in order to keep clear of error. But most probably neither of the above solutions is necessary; but the truth may be, that the length of the two pillars taken together may have been set down at thirty-five cubits, as the nearest approach in whole numbers, although, in reality, somewhat more; in which case each of the two pillars would, for a like reason, be reckoned at eighteen cubits, there being no sort of occasion for greater accuracy.

Verse 23. *And the pomegranates were ninety and six toward every wind, &c.*—In 1 Kings vii. 42, and 2 Chronicles iv. 13, it is said, there were four hundred pomegranates for the two networks or wreaths, two rows of pomegranates for each network or wreath. The mode of expression here is different, but amounts to exactly the same: For, divide the two pillars into four quarters, according to the four winds; and let ninety-six pomegranates stand opposite to each of the four winds, upon the two pillars; the whole number in front of the four winds, taken together, will be three hundred and eighty-four. But they were in four rows, two on each pillar; and in each row must have been four angular pomegranates, that could not be said to be opposite to any one of the four winds, consequently, sixteen angular ones in the four rows; which sixteen, being added to three hundred and eighty-four, make up the number of pomegranates in all, four hundred; that is, an hundred in a row upon the wreathen work round about.

Verse 24. *Zephaniah the second priest*—See note on chapter xxix. 26.

- 25 of the door; and out of the city he took an eunuch, who had the charge over the men of war, and seven men of those that were near the king's person, who were found in the city, and the principal scribe of the host, who mustered the people of the land, and threescore men of the people of the land, 26 who were found in the midst of the city; even Nebuzaradan captain of the guards took them, and brought them to the 27 king of Babylon at Riblah. And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath; and carried Judah away captive out of their own land. 28 This is the people, whom Nebuchadrezzar carried away captive in the seventh year, three thousand and twenty three

*And the three keepers of the door*—These were not the ordinary porters, who were taken from among the Levites; but were priests, who stood at the door to receive the offerings of the people, and thus were keepers of the sacred treasury; an office of high trust and consideration. See 2 Kings xii. 9; xxiii. 4.

Verse 25. *And seven men of those that were near the king's person*—Literally, "who saw the king's face." Five only are mentioned, 2 Kings xxv. 19; but the Arabic reads there "seven," as well as here; and JOSEPHUS says, they were seven. (*Ant. lib. x. cap. 8, edit. Hudson.*)

*And the principal scribe of the host*—In the margin of our Bibles the translation is, "The scribe of the captain of the host." It appears, however, that there were certain officers belonging to the Jewish armies called, ספרים, or "scribes," who were what we might call, "muster-masters" of the troops. See 1 Maccabees v. 42. And the person here spoken of was probably the muster-master, or intendant-general of the army, the secretary at war.

Verses 28–30. These verses are not inserted in 2 Kings xxv.; nor are they to be found here, according to the Roman and Alexandrian editions of the LXX.; but in the Complutensian they are, and in two mss. collated by Dr. Grabe, in the one marked with asterisks, in the other without; and also in Theodotion's version in the Hexapla. All the other ancient versions acknowledge them, and they are not omitted in any of the collated Hebrew mss.; so that there is no doubt of their being genuine. But are we to conclude from them, that the whole number of the Jews whom Nebuchadnezzar, in all his expeditions, carried into captivity was no more than four thousand six hundred? This cannot be true; for he carried away more than twice that number at one time; and this is expressly said to have been in the eighth year of his reign. (2 Kings xxiv. 12–16.) Before that time he had carried off a number of captives from Jerusalem, in the first year of his reign, among whom were Daniel and his companions. (Dan. i. 3–6.) And of these Berosus the Chaldean historian speaks, as cited by JOSEPHUS, *Ant. lib. x. cap. 11, edit. Hudson.* These are confessedly not taken notice of here. And as the taking and burning of Jerusalem is, in this very chapter, said to have been in the fourth and fifth months of the nineteenth year of Nebuchadnezzar, those who were carried into captivity at the date of those

29 Jews. In the eighteenth year of Nebuchadrezzar, he carried away captive from Jerusalem eight hundred and thirty two  
 30 persons. In the three and twentieth year of Nebuchadrezzar, Nebuzaradan captain of the guards carried away captive Jews, seven hundred forty and five persons. All the persons were four thousand and six hundred.

events cannot possibly be the same with those that are said to be carried away either in the eighteenth or the twenty-third year of that prince. Nor, indeed, is it credible, that the number carried away at the time the city was taken, and the whole country reduced, could be so few as eight hundred and thirty-two, supposing a mistake in the date of the year, which some are willing to do, though without sufficient grounds. Here, then, we have three deportations, and those the most considerable ones, in the first, the eighth, and the nineteenth years of Nebuchadnezzar, sufficiently distinguished from those in his seventh, eighteenth, and twenty-third years; so that it seems most reasonable to conclude, with Archbishop USHER, in his *Chronologia Sacra*, that, by the latter three, the historian meant to point out deportations of a lesser kind, not elsewhere noticed in direct terms in scripture. The first of these, said to have been in the seventh year of Nebuchadnezzar, was of those that had been picked up in several parts of Judah, by the bands of Chaldees, Syrians, and others whom the king of Babylon sent against the land previous to his own coming. (2 Kings xxiv. 2.) That in the eighteenth year corresponds with the time when the Chaldean army broke off the siege before Jerusalem, and marched to fight the Egyptian army; at which time they might think it proper to send off the prisoners that were in camp, under a guard, to Babylon. And the last, in the twenty-third year of Nebuchadnezzar, was, when that monarch, being engaged in the siege of Tyre, sent off Nebuzaradan against the Moabites, Ammonites, and other neighbouring nations; who, at the same time, carried away the last gleanings of Jews that remained in their own land, amounting, in all, to no more than seven hundred and forty-five. JOSEPHUS speaks of this expedition against the Moabites and Ammonites, which he places in the twenty-third year of Nebuchadnezzar, but mentions nothing done in the land of Israel at that time; only, he says, that, after the conquest of those nations, Nebuchadnezzar carried his victorious arms against Egypt, which he, in some measure reduced, and carried the Jews whom he found there captives to Babylon. (*Ant. lib. x. cap. 9, edit. Hudson.*) But the Egyptian expedition was not till the twenty-seventh year of Jehoiachin's captivity, that is, the thirty-fifth of Nebuchadnezzar, as may be collected from Ezekiel xxix. 17; so that those who were carried away in the twenty-third year were not from Egypt, but were, as before observed, the few Jews that remained in the land of Judah.

Verse 29. *He carried away captive from Jerusalem*—In the text of seven MSS., in the margin of another, and in one upon a rasure, also in seven editions, some of them the most ancient, and in the margin or notes of three other editions, the word דגלה is expressed before כירושלם, as also in the Syriac version.



31 And it came to pass in the thirty and seventh year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the twenty-fifth day of the month, that Evil-merodach king of Babylon in the first year of his reign lifted up the head of Jehoiachin king of Judah, and brought him forth  
 32 out of prison, and spake graciously unto him, and set his seat above the seat of the kings, that were with him in Baby-  
 33 lon; so that he changed his prison garments, and did eat bread before him continually all the days of his life.

---

Verse 31. *The twenty-fifth*—In the parallel place (2 Kings xxv. 27) we read, “the twenty-seventh:” A mistake, no doubt, on which side soever it lies, as the passages are evidently transcribed the one from the other. The LXX. here render, τετραδι και εικαδι, except the Complutensian edition, which substitutes πεμπτη for τετραδι.

*In the first year of his reign*—בשנת מלכותו. Literally, “in the year of his reign, or kingdom;” that is, the year co-incident with the beginning of it, from whence the date is taken. So that the word “first” is virtually implied in the phrase. In like manner, במלכו, verse 1, signified, “when he reigned,” or, “began to reign.” For הכולי, the Masora, twelve mss., and two editions read הכולי; eleven mss. and three editions, הכול.

Verse 32. *Set his seat above the seat of the kings*—This may easily be understood to signify, that the king of Babylon showed him more respect and honour than he did to any of the other captive princes, by placing him nearest himself. See Esther iii. 1. It is probable the phrase may have proceeded from the custom of placing cushions for persons of more than ordinary distinction in the place allotted them to sit in. See HARMER’S *Observations*, chap. vi. obs. 26. The Masora, with seventeen, perhaps twenty-two, mss. and five editions, reads המלכים instead of מלכים.

Verse 33. *So that he changed his prison garments*—This has been considered by some as an act of generosity in Evil-merodach, giving the captive king new garments, more suitable to his royal dignity than those he wore in prison. But it was rather the act of Jehoiachin himself, who, out of respect to the king of Babylon’s presence, and to mark his just sense of the favour shown him, no longer neglected his person and dress, as when a prisoner, and in affliction, but put on new apparel more adapted to the change in his circumstances. So Joseph, when he was sent for out of prison to appear before Pharaoh, first shaved himself, and changed his raiment. (Genesis xli. 14.) David did the same after he had ceased mourning for his child, before he went into the house of God. (2 Samuel xii. 20.) And Mr. Harmer observes, both that to change the garments often is in the east a mark of respect in visiting; and also that the putting on of new clothes is thought by those people to be very requisite, and, indeed, almost necessary, for the due solemnization of a time of rejoicing. See HARMER’S *Observations*, chap. vi. obs. 44 and 45.

*His life*—For חי, thirty-six mss. and five editions read, with the Masora, חי, as at the end of the next verse.

34 And his allowance, a constant allowance, was given him by the king of Babylon's order, at a certain rate every day, until the day of his death, all the days of his life.

---

Verse 34. *And his allowance, &c.*—This may have been an allowance for the maintenance of his family, if by “eating bread continually before him,” as Jehoiachin is in the preceding verse said to have done, he meant sitting at the king of Babylon's own table. Compare 2 Sam. ix. 7, 10, 11.

END OF JEREMIAH.

## LAMENTATIONS OF JEREMIAH.

---

 INTRODUCTION.

THE Lamentations of Jeremiah are very properly distributed into five chapters, each of them containing a distinct elegy, consisting of twenty-two periods, according to the number of letters in the Hebrew alphabet ; although it is in the four first chapters only that the several periods begin, acrostic-wise, with the different letters following each other in alphabetical order. By this contrivance the metre is more precisely marked and ascertained, particularly in the third chapter, where each period contains three verses, which have all the same initial letter. The two first chapters in like manner consist of triplets, excepting only the seventh period of the first, and the nineteenth of the second, which have each a supernumerary line. The fourth chapter resembles the three former in metre, but the periods are only couplets. In the fifth chapter the periods are couplets, but of a considerably shorter measure.

It has been surmised by some men of eminence in literature, both among the ancients and moderns,\* that these were the funeral lamentations composed by Jeremiah on the death of the good king Josiah, which are mentioned, 2 Chron. xxxv. 25, and there said to have been perpetuated by an ordinance in Israel. But whatever is become of those lamentations, these cannot possibly be the same ; for their whole tenor from beginning to end plainly shows them not to have been composed till after the destruction of Jerusalem and its temple, and the depopulation of the country by the transmigration of all its inhabitants ; which events are described not at all in the style of prophetic prediction, but alluded to and bewailed

\* Josephus, Jerome, Archbishop Usher, &c.

as what had been already fully accomplished and brought to pass. And that this was the most ancient opinion held concerning them, appears from the introductory title prefixed to the Greek version of the LXX., and from thence probably transmitted to the Latin Vulgate ; but which, not being found in any of the Hebrew copies, I have inserted at the head of the first chapter between crotchets, as being somewhat doubtful of its original authority. The internal evidence is, however, sufficient to ascertain both the date and the occasion of these compositions ; nor can we admire too much the full and graceful flow of that pathetic eloquence, in which the author pours forth the effusions of a patriotic heart, and piously weeps over the ruins of his venerable country. “ Never,” says an unquestionable judge of these matters,\* “ was there a more rich and elegant variety of beautiful images and adjuncts arranged together within so small a compass, nor more happily chosen and applied.” But it was before observed, that the prophet’s peculiar talent lay in working up and expressing the passions of grief and pity ; and unhappily for him, as a man and a citizen, he met with a subject but too well calculated to give his genius its full display.

\* LOWTH *De Sacra Poesi Hebræorum*, Prælect. xxii.

# LAMENTATIONS OF JEREMIAH.

## CHAPTER I.

[AND IT CAME TO PASS AFTER THAT ISRAEL HAD BEEN CARRIED AWAY CAPTIVE, AND JERUSALEM WAS BECOME DESOLATE, THAT JEREMIAH SAT WEEPING, AND LAMENTED WITH THIS LAMENTATION OVER JERUSALEM, AND SAID,]

- 1      How doth she sit solitary, the city that was full of people !  
       She is become as a widow, that was great among the nations !  
       She that was sovereign over provinces is become tributary !
- 2      She weepeth sore in the night, and her tears are upon her cheeks ;  
       She hath no comforter from among all her lovers ;

CHAP. I. JEREMIAH begins this his first elegy with mourning over the sad reverse of fortune which his country had experienced ; at the same time sorrowfully confessing that all her miseries were of her own seeking, the result of national wickedness and rebellion against God. In the midst of the discourse he on a sudden withdraws himself from view, and leaves Jerusalem to continue the complaint ; who humbly solicits from the divine compassion that comfort and redress, which she found it in vain to look for from any other quarter.

Verse 1. *She that was sovereign over provinces*—See what is said of David's conquests and sovereignty over the neighbouring states, 2 Sam. viii. 1-14 ; x. 6-19 ; of the extent of his son Solomon's dominions, 1 Kings iv. 21, 24 ; of the power of Judah in the reign of Jehoshaphat, 2 Chron. xvii. 10, 11 ; and also in that of Uzziah, 2 Chron. xxvi. 6-8.

Verse 2. *She weepeth sore*—Or, as it is expressed in our old English version, "She weepeth continually." In the Hebrew, according to the idiom of that language, it is, "Weeping she weepeth ;" בכו תבכה. Forty-eight, perhaps fifty-three, mss. and seven editions, for בכו read בכה. But no alteration seems necessary, for בכו is an usual form of the infinitive of verbs quiescent in כ. See Isaiah xxx. 19.

*Her lovers*—Those that courted her alliance in the time of her prosperity. Several of the neighbouring princes sent their ambassadors to Zedekiah, (Jer. xxvii. 3, &c.,) to engage him, as appears from the context, to join

All her associates have dealt perfidiously by her, they are become her enemies.

3      Judah is gone into exile because of affliction, and because of great servitude,

She hath dwelt among the nations, she hath found no rest ;  
All her pursuers have overtaken her in the straits.

4      The ways of Sion do mourn, because none come to the solemn feast ;

All her gates are desolate ; her priests sigh ;  
Her virgins are afflicted, and she herself is in bitterness.

them in a confederacy against the power of the king of Babylon. But they not only universally failed and deserted Judah in the time of need, but most of them turned against her, and took a malignant pleasure in aggravating her misfortunes. See Jer. xlvi. 27 ; Psalm cxxxvii. 7 ; Ezekiel xxv. 3, 6, 8, 12, 15 ; xxvi. 2 ; xxviii. 24 ; xxix. 6, 7. Obad. 10-14.

Verse 3. *Judah is gone into exile because of affliction, and because of great servitude*—Our translators, who have rendered, “Judah is gone into captivity,” &c., seem to have adopted the notion of the Chaldee paraphrast, who represents the Jews to have been carried into captivity in retaliation of their having oppressed the widow and the fatherless among them, and prolonged illegally the bondage of their brethren who had been sold them for slaves. But גלה does not necessarily signify, “to go into captivity,” but often to “remove,” or “go into exile,” whether voluntarily or by compulsion. And I am inclined to think that it was a voluntary migration of the Jews that is here intended ; many of whom, previous to the captivity, had left their country, and retired into Egypt and other parts, to avoid the oppressions and servitude which they had reason to apprehend from the Chaldeans, who had invaded, or were about to invade, their country. Thus the preposition מ may either be construed “from,” or “out of the way of” oppression and multiplied slavery ; or “because of, for fear of” those evils ; or like *præ* in Latin, “in preference to,” that is, they voluntarily exiled themselves rather than stay to be oppressed and compelled to serve. Either of these senses is competent ; and the interpretation according to them will be found to suit perfectly with the subsequent members of the period.

*All her pursuers have overtaken her in the straits*—By “the straits” are meant such narrow passages, where there is no room to turn, either to the right hand or to the left ; and the sense I conceive to be wholly metaphorical. Judah, it is said, had quitted her own country, in order to avoid the oppressions and servitude she had reason to expect at home. But in her foreign residence she found herself equally exposed to trouble and uneasiness. So that, like a person who was overtaken by an enemy in such a place as is before described, it was not possible for her to escape, but she was obliged to stand the brunt of all the evils she had in vain endeavoured to fly from.

- 5 Her adversaries are become the head, her enemies have prospered,  
Because JEHOVAH hath afflicted her for the multitude of  
her transgressions ;  
Her children are gone into captivity before an adversary.
- 6 And from the daughter of Sion all her beauty is departed ;  
Her princes are become like harts that find no pasture ;  
And they are gone away without strength before a pursuer.
- 7 Jerusalem hath called to mind in the days of her affliction, and of her abasement,  
All her desirable things which were in the days of old ;  
When her people fell into the hand of an enemy, and she  
had no helper,  
The adversaries saw, they laughed at her discontinuance.

Verse 5. *The head*—That is, her superiors. See Deut. xxviii. 13, 44.

Verse 6. *From the daughter*—For מִן־בִּתּוֹ, the Masora reads מִבֵּת, and so do ten mss. and the book called by the Jews “Rabboth.” See KENNICOTT. *Diss. Gen.* sec. 42.

*That find no pasture*—All the ancient versions seem to have read מִצְאִי ; but the ellipsis of the relative אֲשֶׁר is of frequent use, and will justify מִצְאוֹ.

Verse 7. *In the days of her affliction, and of her abasement*—Houbigant supposes that we ought to read יָמֵי בִימֵי ; but I am inclined [to think] that it is not the ב, but the י, which has been sunk before יָמֵי, by means of the preceding word having been terminated with the same letter : A mistake of which we find numberless instances originating from the same cause. מִימֵי signifies “during the days,” or “since they began,” as מִימֵי קָדֶם does presently after, “in,” or “during former days.” מֵרִיר comes from יָרַד, to “descend” from a higher to a lower condition. See chapter iii. 19. Nor can any thing be more natural, than for persons who have fallen into adversity to recollect the advantages they had formerly possessed, and to feel an aggravation of their sufferings in proportion to the greatness of the contrast.

*Which were*—One ancient ms. and the Chaldee represent לָהּ after הָיָה. But it is not necessary, and seems to overload the metre.

*The adversaries saw*—Instead of רָאוּ הָעֲרִירִים, I propose to read רָאוּ הָעֲרִירִים. Some persons have been willing to discard this line, as well as the fourth in chapter ii. 19, but for no better reason, than because all the other periods in the two chapters consist of three lines only. But I think this not a sufficient ground, in opposition to the authority of all the Hebrew copies and ancient versions.

*Her discontinuance*—מִשְׁבַּחַה. Houbigant justly observes that מִשְׁבַּחַה is no where used for “sabbath,” and that there is no apparent reason why the Chaldeans should particularly deride the Jewish sabbaths, nor any thing

- 8 Jerusalem hath sinned greatly ; therefore hath she been as one set apart for unclean ;  
All that honoured her have despised her, because they have seen her nakedness ;  
Even she herself sigheth, and turneth backward.
- 9 *Though* her uncleanness was in her skirts, she thought not of its latter end ;  
Therefore is she wonderfully brought low ; she hath no comforter ;  
Behold, O JEHOVAH, how an enemy hath aggravated mine affliction.
- 10 An adversary hath spread his hand over all her desirable things ;  
Surely she hath seen nations enter into her sanctuary,  
Concerning whom thou didst command, that they should not enter into thy congregation.
- 11 All her people sigh ; they seek bread ;  
They have given their things of value for food to sustain life ;  
Behold, O JEHOVAH, and consider, how I am become vile !
- 12 O that among you, all ye that pass by the way, ye would look and see,

said before that leads to such meaning. But without taking the liberty, which he does, of substituting another word, מִשְׁבֶּרֶה, the use of the verb שָׁבַח will justify giving to מִשְׁבֶּרֶה a sense well-suited to the exigence of the passage, namely, “her discontinuance,” that is, the ceasing, or causing to cease, of her, or of her former prosperity. Sixty-five mss. and four editions, together with the Vulgate, read in the plural, מִשְׁבֶּרֶת.

Verse 8. *Hath she been as one set apart for unclean*—For לְנִידָה, which occurs no where else, nineteen mss. and the first edition of the Hagiographa read לְנִידָה, as at verse 17, and in various other places.

Verse 9. *Her uncleanness was in her skirts*—The plain meaning of this, taken out of metaphor, seems to be, that although evident marks of her pollution appeared about her, and the land was defiled by her sinfulness even to its utmost borders, she had no thought or consideration of what must be the consequence of all this at the last.

Verse 10. *Concerning whom thou didst command*—See Deut. xxiii. 3. In צִוִּיתָה the ה is paragogic. Eight mss. omit it.

Verse 11. *Their things of value*—For מַחֲמֹדֵיהֶם, fifty-five mss. and six editions read מַחֲמֹדֵיהֶם, without the ו, as at verses 7, 10.

Verse 12. *O that among you*—לֹא is undeniably used for לָּ, the particle



If there be a sorrow like unto my sorrow, which hath  
been caused to me,  
Whom JEHOVAH hath afflicted in the day of his fierce  
anger !

13 From on high hath he sent fire, and hath caused it to  
penetrate into my bones ;  
He hath spread a net for my feet ; he hath turned me back ;  
He hath made me desolate, languishing all the day long.

14 My transgressions have been closely watched, that into  
his hand they might intangle themselves ;  
His yoke upon my neck hath caused my strength to  
stumble ;  
JEHOVAH hath cast me upon my hands, I am unable to  
rise up.

of wishing, Isaiah xlviii. 18 ; and if it be a mistake of the transcriber there, the like may fairly be admitted as highly probable here, considering that the next word begins with *α*. The LXX. render *Οι προς υμας*. *Οι*, the article, would be scarcely intelligible in this place ; but *οι*, the interjection, of wailing indeed, though not of wishing, gives room for the same construction in other respects, as is expressed in the version.

Verse 13. *And hath caused it to penetrate into my bones*—This is obviously the right construction, and it is that which is approved by the LXX.

Verse 14. *My transgressions have been closely watched*, *שָׁקַד*.—*שָׁקַד* properly signifies, “to lie on the watch,” so as to lay hold on every opportunity that offers ; and is followed by the preposition *על*. See Prov. viii. 34 ; Jer. xxxi. 28 ; Daniel ix. 14. *נִשְׁקַד* is the third person preter in Niphal, and used impersonally. So it is expressed in the LXX. ; *Εγρηγορηθη επι τα ασεβηματα μου*, “Watch hath been set upon my transgressions ;” and to what end, is declared in the words that follow : “That they might entangle themselves into his hand ;” that is, that they might not escape without being taken notice of and punished by him. The image is borrowed from a fowler, who watches the motions of a bird, in order to entangle him into his net.

*His yoke*—*עולו* is the noun *עול* or *על* with the affix ; “his yoke,” imposed by way of punishment.

JEHOVAH—For *יְהוָה*, thirty-seven mss. and three editions read *יהוה*. And in the verse that follows, twenty-one mss. and one edition in the first instance, and in the second, thirty-one mss. and three editions, for *אֲדֹנִי* also read *יהוה* ; the ancient versions all of them using the same word, by which they respectively translate *יהוה* at other times.

*Hath cast me upon my hands*—This is a literal translation of *נִתְנִי בְיָדַי*, and suits well with the context. The heavy burden that hung upon his neck, he says, made him stumble ; and, being thrown upon his hands, he was unable to rise, because of the weight that pressed upon him. But I ques-

- 15      JEHOVAH hath trodden down all my valiant ones in the midst of me ;  
 He hath called an assembly against me, to crush my young men ;  
 JEHOVAH hath trodden the wine-vat in the virgin daughter of Judah.
- 16      For these things do I weep, mine eye poureth down water,  
 Because a comforter is far from me, a supporter of my life ;  
 My children are become desolate, because an enemy hath prevailed.
- 17      Sion spreadeth forth her hands, she hath no comforter ;  
 JEHOVAH hath commanded concerning Jacob, those that are round about him are his enemies ;  
 Jerusalem is become as one set apart for unclean among them.
- 18      Righteous is he, JEHOVAH, for I have rebelled against his commandment :  
 Hear, I pray you, all ye peoples, and consider my sorrow ;  
 My virgins and my young men are gone into captivity.
- 19      I called upon my lovers, they have proved false to me ;  
 My priests and mine elders in the city have given up the ghost,  
 While they sought food for themselves to support their life.

tion if the words of the text will justify the sense in which they are rendered by the Syriac, Chaldee, Vulgate, and by our English translators.

Verse 15. *Hath trodden the wine-vat in the virgin daughter of Judah*—This metaphor is easily to be understood of causing such an effusion of blood in Jerusalem, as to resemble the treading of the juice out of the ripe grapes in vintage-time. See Isaiah lxiii. 2, 3 ; Rev. xiv. 20 ; xix. 15.

Verse 16. *Mine eye*—In the Hebrew text עֵינִי is repeated ; but in none of the ancient versions is it expressed more than once ; and four mss. omit it in the second instance. It seems also to encumber the metre. Perhaps אֲנִי may originally have followed בְּיָמֶיהָ, and been thus the ground of the transcriber's mistake.

Verse 17. *Her hands*—Five mss. read בִּידָהּ, and the Roman edition of the LXX. represents *χείρα αὐτῆς*, in the singular ; but the Alexandrian and Complutensian editions read *χεῖρας*.

JEHOVAH hath commanded concerning Jacob, &c.—That is, “by God’s command” it came to pass, that the surrounding nations were the adversaries of Jacob. This form of expression we meet with, Psalm lxviii. 11 : “The Lord gave the word, great was the company of those that published.”

Verse 19. *While they sought food for themselves to support their life*—The

- 20 Behold, O JEHOVAH, how I am distressed ; my bowels are troubled ;  
My heart within me is turned upside down ; because I have greatly rebelled,  
Abroad a sword destroyeth, at home as it were death.
- 21 They heard how I sighed, there was none that comforted me ;  
All mine enemies heard of my calamity, they rejoiced that thou hadst wrought it ;  
Thou hast brought the day, thou hast pronounced, that they shall be even as I.
- 22 Let all their wickedness come before thee ; and deal thou with them,  
As thou hast dealt with me for all my transgressions :  
For my sighings are many, and my heart is faint.

LXX. and Syriac add, “and found none.” But no such words appear in the Hebrew copies, although the thing is implied ; for had they found what they sought, they would not have died.

Verse 20. *As it were death*—Meaning “the pestilence ;” see notes on Jer. xv. 2 ; xviii. 21. Death as it were acting *in propria personâ* ; and not by the instrumentality of another, as when a person is slain by the sword. So our great poet in his description of a lazear-house :—

Despair  
Tended the sick busiest from couch to couch ;  
And over them triumphant Death his dart  
Shook.

*Paradise Lost*, book xi., 489, &c.

Verse 21. *They heard how I sighed, there was none that comforted me*—שׁמַעו has no subject expressed ; but it is implied in the turn of the phrase, which seems to denote, that none of those who heard of his sighing came to bring him any comfort.

*They rejoiced that thou hadst wrought it*—See Jer. xlviii. 27 ; Ezek. xxv. 3, 6, &c. ; xxxv. 15 ; Obad. 12. Two MSS. for עשׂיהו read עשׂיהוה, supplying the affix ; but the ellipsis is quite conformable to the Hebrew idiom.

*Thou hast brought the day, thou hast pronounced, &c.*—We have here again the like turn of phrase as in the first line of this period ; for the meaning evidently is, that the enemies of Jerusalem would in the end find little cause for their triumph, since the same Almighty Being, who had caused her evil day to come, had declared that after a while they should also suffer the like fate : “Thou that hast brought the day (of adversity upon me) hast pronounced that they shall become even as I.”

## CHAPTER II.

- 1 HOW doth JEHOVAH cloud with his anger the daughter of Sion !  
He hath cast down from heaven to earth the glory of Israel ;  
And hath not remembered his footstool in the day of his anger.
- 2 JEHOVAH hath swallowed up without pity all the pleasant places of Jacob ;  
He hath thrown down in his wrath the strong holds of the daughter of Judah ;  
He hath brought down to the ground, he hath profaned the kingdom and its princes.
- 3 He hath cut off in his fierce anger every horn of Israel ;  
He hath turned back his right hand from the face of the enemy ;

CHAP. II.—THE prophet gives a melancholy detail of the dire effects of the divine anger in the subversion of both the civil and religious constitution of the Jews, and in that extreme wretchedness and distress to which individuals of every denomination were thereby reduced. He represents the misery of his country as without a parallel, and charges her prophets with having betrayed her into ruin by their false and flattering suggestions. He describes the astonishment of passengers on viewing the desolated condition of Jerusalem. They call out to her to implore God's compassion for the removal of those heavy judgments, which in the height of his displeasure he had brought upon her.

Verse 1. JEHOVAH—Twenty-four MSS. and two editions read יהוה here for אדני.

*His footstool*—The ark of the covenant is called "God's footstool," 1 Chron. xxviii. 2 ; Psalm xcix. 5 ; cxxxii. 7. And for this obvious reason, that when the glory of God appeared sitting as it were enthroned upon the mercy-seat between the cherubim, the ark below was as it were a base or footstool to the throne. See Exod. xxv. 21, 22 ; and Bishop Lowth's note on Isaiah lx. 13.

Verse 2. JEHOVAH—Sixteen MSS. and one edition here also read יהוה.

*Without pity*—לֹא חֶמֶל. The Masorettes, with thirty-three, perhaps thirty-six, MSS. and six editions, read וּלֹא. But the Asyndeton, we may observe, is much used in this species of verse at the half-pause, as BISHOP LOWTH styles it in his *Preliminary Dissertation* on Isaiah, p. xxxi. And the same in לֹא חֶמֶל occurs again, (verse 21,) where the Masorettes have made no correction, although the conjunction is expressed there also in several MSS. and editions.

*The pleasant places*—נְאוֹת, if derived from אוֹה, will signify either "places" or "things" that are the objects of desire.

Verse 3. *He hath turned back his right hand*—It is rather doubtful whose

And hath burned in Jacob like a flaming fire, which devoureth round about.

4 He hath bent his bow like an enemy, his right hand stood erect like an adversary,  
And hath slain every youth, all that were desirable to the eye;  
In the tent of the daughter of Sion hath he poured out his fury like fire.

5 JEHOVAH hath been as an enemy; he hath swallowed up Israel;  
He hath swallowed up all his palaces, he hath destroyed his strong holds;  
And hath multiplied in the daughter of Judah mourning and lamentation.

6 He hath also done violence to the garden of his own hedging; he hath destroyed his congregation;

right hand is here intended; whether God's own right hand, his aid and assistance withheld from Israel; or the right hand of Israel himself, his exertions of strength rendered ineffectual by God, or turned away from obstructing or opposing the progress of the enemy. Both senses might be supported with authorities; and both would almost equally suit the context. But the latter, I think, rather preferable; just as God says, Jer. xxi. 4, that he would turn aside the weapons of war, which were in the hands of the Jews, so as to prevent their hindering the Chaldean army from entering the city.

Verse 4. *And hath slain every youth, all that were desirable to the eye*—The words כל-יָנוּעַר, “every youth,” are not found at present in the Hebrew text, but are necessary to the metre at least, and are supplied from the Chaldee Paraphrase, where they have been preserved. See BISHOP LOWTH'S *Preliminary Dissertation* on Isaiah, p. 31 in the note.

Verse 5. JEHOVAH—Eighteen MSS. and one edition here read יְהוָה.

Verse 6. *As it were the garden of his own hedging*—Though שָׂכָו has been generally supposed to be meant for סָכָו, and is so written in twenty-two MSS., and סִיכָו, in five others, and is also in all the ancient versions, as well as in our English Bibles, rendered, “his tabernacle,” or tent; it seems rather to be a verb of the infinitive mood with the pronoun affix, used as a noun. שִׂיךְ signifies to “hedge,” or “fence,” by way of security, Job i. 10. And the garden of God's own hedging answers to his vineyard which he had fenced and hedged about, Isaiah v. 2, 5. The LXX. instead of כִּנָּה, “as the garden,” seem to have read כִּנְפִין, ὡς ἀμπέλων, “as the vine.” Compare Psalm lxxx. 8, &c.

*His congregation*—For כְּעֶרֶךְ sixty MSS. and one edition read כְּעֶרְךָ, at large. I rather take the congregation of JEHOVAH to be intended, than the place of their assembly; in which latter sense כְּעֶרְךָ is seldom, if ever,

JEHOVAH hath forgotten in Sion the solemn feast and the sabbath ;

And hath treated with scorn in the indignation of his anger the king and the priest.

7 JEHOVAH hath rejected his altar, his sanctuary is accursed ;  
He hath delivered up into the hand of the enemy the walls of its palaces ;

They have lifted up the voice in the house of JEHOVAH, as on a solemn feast day.

8 JEHOVAH hath purposed to destroy the wall of the daughter of Sion ;

He hath stretched out a line, he hath not withdrawn his hand from demolishing ;

used. But the congregation of JEHOVAH was the people of Israel, the same garden, or vineyard, which he had heretofore kept under his special protection.

*Hath forgotten*—Our translators render, “hath caused to be forgotten,” as if they had read השכח. But שכח in Kal signifies simply, “hath forgotten ;” that is, “he holds those services no longer in esteem, but slight and disregards them.” Compare Isaiah i. 14, 15.

Verse 7. JEHOVAH—Here again, twenty-eight mss. and two editions read יהוה instead of אדני ; and one ms. reads both, יהוה אדני.

*Is accursed*—So נאָר signifies in Niphal from אָרר to “curse.” But the LXX. here render ἀπερρωξεν, which renders it not improbable, that the true reading may have been נער ; and we have often observed the א and ע to be interchangeably used by mistake. See נער, used, Neh. v. 13, in a sense which would not ill suit this place, and Psalm lxxxix. 40 ; the only places where נאָר occurs as a verb. It also deserves notice, that נער is used in Pihel, both Neh. v. 13, and also Exod. xiv. 27 ; Psalm cxxxvi. 15, and that in the latter of these texts nineteen mss. and one edition read וניער, the ו standing in the place of the vowel. And in like manner ניאָר is found in one ms. here, and in seven mss., ניאָר, Psalm lxxxix. 40. So that if this emendation of the text be admitted, we may render, “He hath shaken off his sanctuary.”

*The walls*—For חומת sixteen, perhaps seventeen, mss. and three editions read חומות, and nine mss. read חמות. The LXX. render in the singular number, τεῖχος.

*They have lifted up the voice*—That is, the enemies triumphed in the desolation of the temple with as loud a noise as the people were wont to make there in celebrating the praises of God on a solemn festival. Compare Psalm lxxiv. 4.

Verse 8. *He hath stretched out a line*—Called emphatically, קו־תהו, “the line of devastation,” Isaiah xxxiv. 11 ; being designed to mark out the extent of what was to be pulled down.

But he hath made the rampart and wall to mourn, they languished together.

- 9 Her gates are sunk into the earth ; he hath destroyed and broken her bars ;  
Her king and her princes are among the heathen ; there is no law ;  
Her prophets also have found no vision from JEHOVAH.
- 10 The elders of the daughter of Sion sit upon the ground, they keep silence ;  
They have put dust upon their heads, they have girded on sackcloth ;  
The virgins of Jerusalem hung down their heads to the ground.
- 11 Mine eyes are wasted in tears, my bowels are troubled ;  
My liver is poured out upon the ground because of the breach of the daughter of my people,  
While the young child and the suckling are overwhelmed in the broad places of the city.
- 12 To their mothers they say, Where is corn and wine ?  
While they swoon as one wounded in the broad places of the city,  
While their soul glideth away in their mothers' bosom.

Verse 9. *Are sunk*—Seventy-six MSS. and eight editions read שָׁבְעוּ ; which the Masoretic editors have written with a ש of a smaller size than the rest of the letters. The ש, it should seem, had by some accident been lost in the copies they revised ; and though both the sense and the alphabetical order of the initials required it, they were scrupulous of restoring it without some mark of their doubting concerning its authenticity.

Verse 10. *They keep silence*—The Syriac version favours וידמו ; the other ancient interpreters seem to have read דמו. I construe both ידמו and דמו in the present tense, as denoting the same posture and silence continued.

Verse 11. *My liver is poured out upon the ground*—That the mental passions have a considerable influence upon the habit of the body in various instances, is a fact not to be questioned. And experience daily shows, that a violent uneasiness of mind tends greatly to promote a redundancy and overflowing of vitiated bile. The liver is the proper seat of the bile, where its secretions are carried on. Hence the prophet's meaning in this place seems to be, that he felt as if his whole liver was dissolved, and carried off in bile, on account of the copious discharge brought on by continual vexation and fretting. Job expresses the same thing, when he says, xvi. 13, " He poureth out my gall upon the ground."

- 13      What shall I urge to thee? what shall I liken unto thee,  
             O daughter of Jerusalem?  
 Wherewith shall I compare thee, so as to comfort thee, O  
 virgin daughter of Sion?  
 Surely thy breach is wide like the sea; who can heal  
 thee?
- 14      Thy prophets have prophesied to thee that which is vain  
             and absurd;  
 For they have not laid open to thee thine iniquity, to bring  
 back thy captivity,  
 But they have prophesied to thee burthens of vanity, even  
 after they were cast out.

Verse 13. *What shall I urge to thee?*—Sixty-eight, perhaps seventy, MSS. and eight editions read, with the Masora, אַעוֹרֵךְ for אַעֲוִירֵךְ. It signifies making a solemn asseveration of what one knows to be true.

*Thy breach is wide like the sea*—For כַּיָּם, “like the sea,” the LXX. appear to have read כוֹס, ποτήριον, “the cup.” And as a cup is used to denote any allotment of divine providence, whether good or bad; so כוֹס שְׁבִירָךְ, “the cup of thy destruction,” would mean, “the destruction allotted thee.” But כַּיָּם is the more probable reading, being justified by all the Hebrew copies, and by the rest of the ancient versions; and שְׁבִירָךְ, signifying “the breach,” or wound, which Jerusalem had received, is by an Hyperbole said to be “great,” deep, or wide, “like the sea,” which is, as it were, a breach made in the earth.

Verse 14. *For they have not laid open to thee*—For עַל, the Syriac seems to have preserved the true reading, לֵךְ. And the last word in the next line, מְדוּחִים, I conceive not to be a noun, as it is generally represented by interpreters, but the participle preter in Pyhal from דָּחָה, to “thrust” or “cast out.” In the preceding verse the prophet condoled with his country on the breach made in her, asking, “Who shall heal thee?” In this verse he answers the question negatively, “Not thy prophets, who have taught thee nothing solid or to the purpose.” חֲפֵל is rendered, “untempered mortar,” Ezek. xiii. 10, 11; and both there and here denotes a teaching deficient in that due seasoning of truth and plain dealing, which alone could render it adequate to any useful or salutary purpose. For, continues the prophet, they have not laid open to thy view thy sinfulness, the true cause of the evil brought upon thee, as they ought to have done, in order to point out the proper cure by repentance and amendment; but they have amused thee with burdens of delusion, false and fallacious prophecies, and that even after, as well as before, their exile. See Jer. xxix. 8, &c. מִשָּׂא, “a burden,” usually signifies a prophecy of a calamitous import. See note on Jer. xxiii. 33. But in this place מִשָּׂא, immediately following וְהָיָה, seems rather to denote the contents of the burdens to be vanity and delusion.



- 15 All that passed by the way have smitten their hands together at thee,  
They hissed and shook their head at the daughter of Jerusalem, *saying*,  
Is this the city that they call Perfect in beauty, The delight of the whole earth?
- 16 All thine enemies have opened their mouths against thee;  
They hissed and gnashed the teeth; they said, We have swallowed her up;

Verse 15. *Perfect in beauty, the delight of the whole earth*—See Psalm xlviii. 2; 1. 2. It was at least a pardonable partiality in the Jews, which led them to bestow these encomiums upon their capital, and to suppose that all strangers would be equally delighted with its beauty as they themselves were.

Verses 16, 17. In these verses the alphabetical order of the initials is inverted, *א* coming before *ע*; and the same occurs in the two following chapters. Grotius's conjecture on this head is not very satisfactory; namely, that the Chaldeans may possibly have ranged their letters differently from the Hebrews; and that in the first chapter Jeremiah wrote as an Hebrew, but in the three following as a subject of the Chaldeans, conforming himself to their usage. Now, admitting what I think is without proof, that the Chaldean alphabet was ranged differently from the Hebrew; and that Jeremiah was more of a Chaldean subject, when he wrote the second, third, and fourth chapters, than when he wrote the first, which also I very much doubt of; yet what a ridiculous obligation is he here supposed to lie under, of disposing the lines of his Hebrew elegies in a new order, in consequence of his living under a new government? On the other hand Houbigant is of opinion, that the order of the verses was originally the same in all the chapters, but disturbed by the subsequent mistake of the transcriber, proceeding from a cause which did not affect the first, but extended alike to the other three chapters in succession. Accordingly, in the Syriac version, the customary order of the alphabet takes place uniformly in all the chapters. And some few mss. affect the like transposition, not indeed with the same uniformity throughout all the chapters, but severally, some in one, and some in another. But the probability of such transposition must depend on the relation which the verses bear to each other, and to those which precede and follow, in point of sense and connexion. And, although in this present chapter the change might take place, perhaps without any apparent inconvenience, I question whether this would be altogether the case in the two following. It seems, therefore, most advisable not to introduce any alteration without better grounds, however unable we may be to discover the motives that led to the present arrangement.

Verse 16. *We have swallowed her up*—The LXX. and Syriac appear to have read בלענוה with the affix, instead of בלענו.

Surely this is the day which we looked for, we have found,  
we have seen *it*.

- 17      JEHOVAH hath accomplished that which he had devised,  
         he hath fulfilled his word ;  
What he constituted in days of old, he hath destroyed,  
         and not spared ;  
But he hath caused an enemy to rejoice over thee, he hath  
         exalted the horn of thine adversaries.

- 18      Their heart cried out, Before JEHOVAH with fervency, O  
         daughter of Sion,  
Let tears run down like a torrent day and night ;  
Give thyself no rest, let not the daughter of thine eye stand  
         still.

*Which we looked for*—For שקוינורו, nineteen mss. and one edition, the most ancient, read more perfectly, שקוינורו.

Verse 17. *What he constituted in days of old, he hath destroyed*—To this construction we are determined by the metre. The sense is good, and perfectly adapted to the place ; and corresponds nearly with what is expressed, Jer. xlv. 4.

Verse 18. *Their heart cried out, Before JEHOVAH, &c.*—The same are the speakers here, who are said to have made the foregoing remarks concerning the distressed condition of Jerusalem ; namely, the passengers, verse 15, whose heart, being deeply affected with what they saw, urged them to break forth into the following passionate exclamation addressed to the daughter of Sion. All the ancient versions, and most of the modern, our English ones in particular, have agreed in rendering חומה, “wall,” or “walls.” But give it this signification, and, as Houbigant justly observes, construct it afterwards in the sentence as you please, it will not be easy to make out any tolerable sense with it. But without changing the word, (which is what Houbigant proposes to do,) חומה (or חמת, as it is read in four mss., one a pretty ancient one) may be an adjective, or adverb, from חם, “to be warm,” and may denote that fervour of spirit, that warmth of feeling, with which the daughter of Sion is exhorted to shower down her tears before God, to move his compassion, and deprecate his severe judgments. For ארני, no less than forty-three mss. here read יחיה.

*Let not the daughter of thine eye stand still*—By “the daughter of thine eye,” I here understand “the tear,” and not “the pupil, or apple of the eye ;” although it is usually interpreted in the latter sense, because אישון, which, indeed, means “the pupil,” seems to be called “the daughter of the eye,” בת-עין, Psalm xvii. 8. But perhaps we ought there to read, as in one mss., בית-עין, “within the eye,” or in the socket of it. “Keep me as safe and secure, as the pupil in the socket of the eye.” But “the tear” may, with great propriety and elegance, be called, “the daughter of the eye,” from which it issues.

19 Arise, cry aloud in the night, at the beginning of the watches ;

Pour out thine heart like water before the face of JEHOVAH ;  
Lift up thy hands unto him for the life of thy young children,

That faint for hunger at the head of all the streets, saying,

20 Behold, O JEHOVAH, and consider with whom thou hast dealt thus.

Shall women devour the fruit of the womb, little ones dandled on the hands ?

Verse 19. *In the night*—For בליל, forty-one, perhaps forty-five, MSS. and three editions read, with the Masora, בלילה.

*Before the face of JEHOVAH*—Thirty-nine MSS. and two editions, for פני יהוה, read פני אדני.

*At the head of all the streets*—This phrase occurs, chapter iv. 1 ; Isaiah li. 20 ; Nahum iii. 10 ; and perhaps signifies, “at the extremity of the streets” at either end. Here we have a supernumerary line, as before, chapter i. 7. See note there.

Verse 20. *Shall women devour the fruit of the womb, little ones dandled on the hands ?*—All the versions and interpreters in general understand this passage of the fulfilling of the curse denounced, Lev. xxvi. 29 ; Deut. xxviii. 53, 56, 57, by women eating their own children, through distress of famine, during the siege of Jerusalem. But, in that case, instead of פרים, we ought to read פריהן, as we do ילדיהן, chapter iv. 10. Houbigant, indeed, questions whether, in scripture language, it would be tolerable to use “the fruit of a woman,” for “the fruit of her womb.” But פריהן, “their fruit,” is used, Psalm xxi. 11, for “their children,” or “progeny,” without any other addition. The LXX., Chaldee, and Arabic, however, in this place, furnish a word expressive of “the womb,” and render, “the fruit of their womb ;” which induces me to think that, most probably, the true reading may have been פרי רחם, instead of פרים ; in which case we should render, “Shall women devour the fruit of the womb ?” טפח signifies, “the distended or open palm of the hand.” Hence, we have a verb טפחו, verse 22, which the Rabbins interpret of the women “stroking and smoothing the limbs of new-born children,” when they swaddle them ; but, I conceive, may as well denote “the carrying of them upon the open palms of their hands,” in nursing ; and, accordingly, עללי טפחים, “children of palms,” may signify, such as are of an age or size to be so carried about. Thirty-six, perhaps thirty-seven, MSS. and two editions read טפוחים ; which, however, would make no great difference ; for טפוח might signify the act of carrying the children in such a manner ; and so עללי טפוחים would be, “little ones accustomed to such sort of gestation.” But נשים does not always signify “women,” properly so called, but is sometimes used metaphorically for “weak and effeminate persons,” as Isaiah iii. 12 ; xix. 16 ; (I think, also, xxvii. 11 ; ) Jer. l. 37 ; li. 30 ; Nahum iii. 13. Jerusalem may, therefore, here be understood to expostulate, “Shall

Shall the priest and the prophet be slain in the sanctuary of  
Jehovah?

- 21 The boy and the old man have lien on the ground in the  
streets ;  
My virgins and my young men are fallen, with the sword  
hast thou slain *them* ;  
In the day of thine anger thou hast killed, thou hast shewed  
no mercy.
- 22 Thou hast convoked, as on a set day, such as were  
strangers to me round about,  
So that there was not in the day of JEHOVAH's anger one  
that escaped and was left ;

the weakest and most dastardly of my enemies destroy the fruit of the womb, infants of the tenderest age?" Other ages and conditions are afterwards specified as involved in the general ruin; the priest and the prophet, the boy and the old man, the maidens and young men.

*In the sanctuary of JEHOVAH*—For אֲדֹנָי thirty-nine mss. and four editions read יהוה.

Verse 21. *My virgins and my young men are fallen ; with the sword hast thou slain them*—The metre evidently requires this division of the lines, supposing the text to be right as it stands at present. It deserves notice, however, that the LXX. (who have likewise construed הָרַגָה with בָּהָרַב) seem, in the place of נָפְלוּ, to have read הָלַכּוּ בַשִּׁבְיָ, *επορευθησαν εν αιχμαλωσια*. One ms. reads הָלַכּוּ בַשִּׁבְיָ נָפְלוּ. But if all these words are genuine, I conceive that the two former ought to come immediately after בָּחֻלֹתִי, and the latter, נָפְלוּ, after וּבָחֻרִי; thus distinguishing between the fate of the virgins who are said to be gone into captivity, and that of the young men of an age to bear arms, who fell by the sword in battle. In this case the lines would run thus :—

My virgins are gone into captivity, and my young men are fallen by the sword ;  
Thou hast slain in the day of thine anger, thou hast killed without mercy.

*Thou hast shewed no mercy*—Thirty-nine mss. and four editions, with the Syriac, Chaldee, and Vulgate, read וְלֹא-חֲמִלָה, "And hast shewed no mercy." See note on verse 2.

Verse 22. *Thou hast convoked*—For תִּקְרָא the LXX. appear to have read קָרָא; but the Syriac, קָרָא, which latter must certainly be the true reading, as the sense and context require. It is probable that a transcriber, having repeated the ת which is at the end of the preceding word, found his mistake when he came to the end of this word, but chose rather to omit the ת there than deface his ms. with a blot; a niceness to which those professional writers have too often sacrificed the integrity of the text.

*Such as were strangers to me*—מִבְּגֵרִי properly signifies, "my sojournings;" people among whom I was a stranger and foreigner, when I came

Those whom I had fostered and made to grow were all of them mine enemies.

## CHAPTER III.

- 1 I AM the man that hath seen affliction by the rod of his wrath ;
- 2 Me hath he led, and caused to go in darkness, and not light ;

into their country, as, of course, they were the like in respect to me. All these nations round about being assembled against Jerusalem at one time, as if a day had been fixed for the purpose, prevented, as it follows in the next line, the escape of almost a single individual.

*Those whom I had fostered*, &c.—אֲשֶׁר טִפַּחְתִּי. See note on verse 20. כָּלם, “Were all of them mine enemies.” Most of the ancient interpreters, as well as the modern, have rendered כָּלם as the verb with the affix plural, “have” or “bath consumed them ;” but כָּלם, I think, may better be understood of all those foreign nations who had risen and flourished, in a great measure, through the fostering care and protection of the kingdom of Judah, but who had ungratefully returned the kindness, by declaring against it in the time of its distress.

CHAP. III. IN this chapter the prophet seems to have had it in view to instruct his countrymen in the lesson of bearing themselves well under adversity. To this end he first of all sets himself forth as an example of the most severe and trying afflictions. He then points out the inexhaustible mercies of God as the never-failing source of his consolation and hope ; and exhorts others to patience and quiet resignation under the like circumstances ; showing that God is ever gracious to those that wait on him ; that he is prone to pardon and pity, and takes no delight in afflicting mankind ; but turns away with disgust from all acts of oppression and malignant cruelty. He asserts the divine supremacy in the dispensations of good and evil ; and argues, that no man has a right to complain when he is punished according to his deserts. He therefore recommends it to his fellow-sufferers, to examine themselves, and turn to God with contrite hearts, sincerely deploring the sinfulness of their conduct, which had provoked the divine justice to treat them with such extraordinary severity. He professeth himself deeply affected with the calamities of his country ; but, calling to mind the desperate circumstances from which he had heretofore been rescued by the divine aid, he declareth his hope that the same good providence will frustrate the malice of his present enemies, and turn the scornful reproach they had cast upon him to their own confusion.

Verse 1. *That hath seen affliction*—To “see” is often used by the Hebrew writers for to “feel,” “taste,” or “have experimental knowledge” of any thing. See Psalm xlix. 9 ; lxxxix. 48 ; xc. 15 ; Jer. xiv. 13 ; xvii. 6, 8 ; Luke ii. 26.

Verse 2. *Caused to go in darkness*—The LXX. express ב before אֲשֶׁךְ, as

- 3 Against me only hath he sitten, and turned again his hand  
all the day long.
- 4 He hath brought to decay my flesh and my skin, he hath  
broken my bones ;
- 5 He hath built upon me, and encompassed my head, so that  
it is weary ;
- 6 In the midst of darkness hath he caused me to dwell, as  
those that have been dead of long time.

if they had read בִּחְשֵׁךְ וּלְךָ, *eis skotos* ; but the ellipsis is elsewhere to be met with after יֵלֶךְ. See Prov. x. 9. Darkness is a common emblem of distress, as light is of prosperity.

Verse 3. *Against me only hath he sitten*, &c.—The generality of interpreters deduce יָשַׁב שׁוּב, and no less than sixty-three mss. and three editions read יֵשׁוּב; I conceive, notwithstanding, that יָשַׁב is right, and not יֵשׁוּב; and that it is the preter verb, “he hath sitten,” which denotes a continuance or perseverance in doing any thing. See Psalm l. 20 ; cxix. 23 : In which two cited places we may observe, that the verb which follows is without any copulative, in like manner as we find here. The Chaldee also renders יָתוּב. The particle אֵךְ seems to imply, as if the prophet represented God intent upon nothing so much as a continued repetition of the same harsh and afflictive treatment of him.

Verse 5. *He hath built upon me, and encompassed my head, so that it is weary*—The Syriac and Vulgate, and the generality of interpreters besides, ancient and modern, are inclined to render רָאשׁ, “gall,” or “hemlock,” a bitter weed sometimes used metaphorically to denote affliction and misery, as verse 19. But the coupling together of a metaphorical and a proper term is neither usual nor elegant; for which reason, though we find לַעֲנָה וְרָאשׁ, “wormwood and gall,” sometimes joined together, that will not justify the use of רָאשׁ וְתִלְאָה, “gall and travail,” The LXX. render, κεφαλὴν μου, by which it should seem they read רָאשׁ; and one ms. is found to have preserved the ’, though transposed, reading רֵאשׁ. I cannot help thinking that this reading of the LXX. is the true one; and not only so, but that they have rightly represented וְתִלְאָה as a verb, *καὶ ἐμοχθησεν*. The obvious objection to this is, that רָאשׁ generally occurs as a masculine noun, but תִּלְאָה is a verb in the feminine. But it may be answered, that the other members and parts of the animal body are of the common gender, so as to be found sometimes masculine and sometimes feminine; and why the same may not be the case with the head, I know not. Few instances occur in the Hebrew where the gender of רָאשׁ is discernible; but, in the present, there would be good reason for preferring the feminine gender, supposing the choice free, in order to obviate the ambiguity of the subject.

Verse 6. *In the midst of darkness hath he caused me to dwell*—See Psalm cxliii. 3. As darkness has before been observed to be an emblem of distress, verse 2, so the plural number seems to denote an intenseness of degree. See in like manner בְּמַרְוֵרִים, verse 15. The meaning here appears to be, that God had involved him in such a depth of distress, that he was

- 7 He hath hedged me round about, that I cannot get forth; he hath made my chain heavy;
- 8 Yea, when I cry and call aloud, he hath obstructed my prayer;
- 9 He hath blocked up my way with hewn stone; my paths hath he distorted.
- 10 A bear lying in wait hath he been to me, a lion in lurking places;
- 11 He hath turned full upon me, and hath torn me; he hath made me desolate;
- 12 He hath bent his bow, and set me up as it were a butt for the arrow.
- 13 He hath caused the issue of his quiver to enter into my reins;
- 14 I have been a laughing stock to all my people, their music all the day long;

as incapable of extricating himself, as those who had lain long in the dark mansions of the dead were of making their escape thence.

Verse 8. *He hath obstructed*—For שָׁתַם, eighteen mss. and the oldest edition read סָתַם. “He hath even barred my prayer from approaching him.”

Verse 9. *He hath blocked up my way with hewn stone, my paths hath he distorted*—That is, he hath put an insuperable obstacle in my way, as if he had built a stone wall across, so as to oblige me to turn aside from the direct road; by which means I am puzzled and at a loss how to proceed, like a man whose journey lies through crooked and intricate paths. Compare Job xix. 8.

Verse 10. *A lion*—For אַרִיָה, thirty mss. and two editions read, with the Masora, אַרִי.

Verse 11. *He hath turned full upon me*—סוּרָר or סוּרֵר is applied, Hosea iv. 16, to a refractory heifer, that turns aside, and will not go forward in the straight track, as she is directed. Here it is to be understood of a bear or lion turning aside toward a traveller, to fall upon him in his way.

Verse 13. *The issue of his quiver*—Literally, “the sons of his quiver,” his arrows. An Hebraism.

“Verse 14. עָמִי. *Non loquitur propheta, sed Judæus quivis, vel, judice Lowthio, chorus Judæorum, quos non est verisimile derisos fuisse a popularibus suis. Legendum igitur עָמִים, vel intelligendum עָמִי poni pro עָמִים, ut Ps. cxliv. 2; Mic. vi. 16. Et sic quidem hic Syr. Nec obstat quod idem filiam populi sui plorat, ver. 48.*”—SECKER. But see my opinion of the person that speaks, in the introductory note of this chapter.

*Their music*—נְגִינָתָם. This is commonly rendered “their song;” but I

- 15 He hath given me my fill of bitters, he hath made me drunk with wormwood.
- 16 He hath also broken my teeth with grit, he hath laid me low in ashes ;
- 17 And my soul was removed far from peace, I forgot prosperity ;
- 18 Then I said, JEHOVAH hath caused my strength and my hope to fail.
- 19 The remembrance of mine affliction and mine abasement is wormwood and gall ;
- 20 My soul cannot but remember, and sinketh within me.
- 21 This I revolve in my heart, therefore will I have hope ;
- 22 The mercies of JEHOVAH, that they are not exhausted, that they fail not ;

rather think it means a subject upon which they played, as upon a musical instrument, for their diversion. See verse 63 ; chapter v. 14 ; Job xxx. 9.

Verse 16. *He hath laid me low in ashes*—The verb כָּפַשׁ occurs nowhere else in the Hebrew, but all the ancient versions seem to have considered הִכְפִּישָׁנִי as the same with הִכְבִּישָׁנִי, which the LXX. and Vulgate render, “hath fed me,” ἐξέφαυσέ με, *cibavit me* ; as if from כָּבַשׁ came the Latin word *cibus*. But the usual signification of כָּבַשׁ is, to “reduce” or “bring down” a person to any low condition ; and, accordingly, as sitting or lying in ashes was customary in great affliction, so הִכְפִּישָׁנִי בָאֶפֶר may be understood, “he hath laid me low, or made me wallow, in ashes,” because of great sorrow and grief. In this condition the grit or ashes would naturally get between the teeth, and be offensive to them.

Verse 18. *JEHOVAH hath caused my strength and my hope to fail*—Literally, “My strength and my hope have failed through, or by means of, JEHOVAH.” נִצָּחִי, “my strength,” seems to imply whatever there is in me, by virtue of which I am in any degree of perfection and excellence. See TAYLOR’S *Concordance*. So that the prophet hereby means to say, that God had at once put an end to all his present good and future expectations.

Verse 19. *Mine abasement*—וּמְרוּדִי. See note on chapter i. 7.

Verse 20. *My soul cannot but remember*—Literally, “remembering it remembereth.”

Verse 21. *This I revolve in my heart*—Here the prophet begins to suggest the motives of patience and consolation.

*Therefore will I have hope*—One MS. reads אוֹחִיל לוֹ ; “I will hope in him ;” and another has two letters erased at the end of אוֹחִיל. The Syriac also countenances לוֹ. But no alteration seems necessary.

Verse 22. *They are not exhausted*—For תִּמְנוּ, one MS. reads תָּמְנוּ ; and all the ancient versions, except the Vulgate, render in the third person. Grotius supposes the ך may be epenthetically inserted.



- 23 New are his compassions every morning ; great is thy faithfulness ;
- 24 My portion is JEHOVAH, saith my soul, therefore will I hope in him.
- 25 JEHOVAH is gracious unto him that waiteth for him, to the soul that seeketh him ;
- 26 He is gracious, therefore let him wait with silent hope for the salvation of JEHOVAH ;
- 27 He is gracious unto a man, when he beareth the yoke in his youth.
- 28 Let him sit alone and be silent, when it is laid upon him ;
- 29 Let him lay his mouth in the dust, if peradventure there be hope ;
- 30 Let him present his cheek to the smiter, let him be filled full with reproach.
- 31 For JEHOVAH will not cast off for ever ;
- 32 But though he afflict, he will also pity according to the multitude of his mercies ;

Verse 23. *New are his compassions*—For רחמי, eighty-four mss. and seven editions read, with the Masora, רחמי, which is also confirmed by all the ancient versions. But the metre plainly shows רחמי to belong to this verse, which without it would be defective ; and the preceding verse would be produced by it to too great a length. It cannot, however, begin the verse, because of the initial letter ; we must, therefore, suppose a transposition, and that we ought to read רחמי רחמי.

Verse 25. *Unto him that waiteth for him*—Ten mss. and one edition read in the plural, לקוי, in conformity with the LXX., Chaldee, and Vulgate. Also four mss. and one edition read לקויי. But, with the Syriac, I prefer the present reading לקוי, in the singular number.

Verse 26. *Let him wait with silent hope*—Literally, “ Let him wait, or hope, and be silent.” For יחיל, thirteen mss. read יחל, which, I think, is right.

Verse 29. This verse is wanting in the LXX. version.

Verse 30. *Let him be filled full with reproach*—Fifteen mss. and one edition read יישבע, with the conjunction.

Verse 31. JEHOVAH—The ancient Bodleian ms., N<sup>o</sup>. 1, and one other ms., read יהוה אדני. Thirty-five mss. and two editions read only יהוה, which seems most conformable to the ancient versions. The Chaldee adds the word עבדי, “ his servants,” after יונה ; but is seconded by no other authority.

Verse 32. *His mercies*—Sixty-eight mss. and seven editions read, with the Masora, חסדי.

33 For he taketh no satisfaction in afflicting or grieving the sons of men.

34 To crush under his feet all the prisoners of the land,

35 To turn aside the judgment of a man before the face of a superior,

Verses 34–36. In these verses certain acts of tyranny, malice, and injustice are specified, which men often indulge themselves in the practice of one towards another; but which the divine goodness is far from countenancing or approving by any similar conduct.

Verse 34. *To crush under his feet all the prisoners of the land*—By “the prisoners of the land” I am persuaded are meant the poor insolvent debtors, whom their creditors among the Jews, as well as among other nations, were empowered to cast into prison, and oblige them to work out the debt; a power too often exerted with great rigour and inhumanity. See Matt. xviii. 30, 34. The sufferings of these persons seem to be alluded to, Isaiah lviii. 3, where the people asking with surprise, why their voluntary fastings and acts of self-mortification were so little noticed and regarded by God, receive for answer, that while they laid themselves under restraint in one point, they indulged their vicious passions and inclinations of different kinds, and showed not that forbearance in their treatment of others, which they hoped to experience at the hand of God. This is clearly the general scope of the reply, but the precise meaning of the terms, כל-עצביכם הנגשו, has not, I think, been sufficiently explained. Our old English version renders עצביכם, “your dettes;” our translation in present use, “your labours;” and Bishop Lowth, “your demands of labour.” But none of these, I think, reach the true and proper sense of עצבים, how near soever they approach to the general meaning of the passage. The LXX. render עצביכם, ἀποχευομενους υμῶν, “those who are subject to, or are in, your power;” Symmachus and Theodotion, ἀποχεως υμῶν, according to Jerome, who professes to follow them in rendering, *et debitores vestros repetitis*.

Grotius observes, that in Arabic عصب signifies *ligare*; and thence עצבים, *obligati*. Now from all this it may be concluded, that עצבים are no other than those who are called in the Roman jurisprudence *nexi*, that is, persons delivered up for insolvency to serve their creditors under confinement, till they had made full satisfaction by their labour for the debt, and, consequently, the same as אסירי ארץ. In this case הנגשו may most properly be rendered, “ye oppress;” for נגש signifies to “oppress,” particularly by compelling to hard labour. See TAYLOR’S *Concordance*. In exact correspondency with which it is required, as a means of rendering their fasts acceptable, that they should “take off the burdens of the yoke, and let the oppressed wretches, רצוצים, go free.” (Isaiah lviii. 6.)

Verse 35. *To turn aside the judgment of a man before the face of a superior*—עלין properly signifies “a superior,” one exalted above others. It is often put for God, “the Most High,” who is above all. But here it cannot be so. For though a person may be made to suffer greatly by having his judgment turned aside, that is, by being calumniated and misrepresented

- 36 To subvert a man in his cause, JEHOVAH seeth not.
- 37 Who is he that hath spoken, and it hath come to pass,  
when JEHOVAH commanded not?
- 38 Doth not good and evil proceed at the command of the  
most High?
- 39 Wherefore should a living man complain, a man on ac-  
count of his suffering for sin?
- 40 Let us search and examine our ways, and let us return  
unto JEHOVAH;
- 41 Let us lift up our hearts with *our* hands unto God in the  
heavens, *saying*,

before an earthly superior, yet all such malicious attempts must fail and come to nothing, where God is the judge, who cannot be so deceived or imposed on. עלין must, therefore, be understood here of an earthly superior.

Verse 36. *To subvert a man in his cause*—That is, to prevent his having justice done him in a law-suit or controversy by any undue interference; as by bearing or suborning false witness, or exerting any kind of influence in opposition to truth and right.

JEHOVAH *seeth not*—For אדני, seventeen MSS. read יהוה. As “to see” often, in scripture, connotes approbation and complacency; so here, by “not seeing,” is meant that God disapproves and dislikes such conduct as is before specified, turning his face away as a mark of disgust and abhorrence, and refusing to have any thing to do with it. So it is said, Hab. i. 13, “Thou art of purer eyes than to behold evil; and canst not look on iniquity.”

Verse 37. JEHOVAH—Twenty-two MSS. and one edition read יהוה instead of אדני.

Verse 39. *Wherefore should a living man complain, a man, &c.*—There seems to be a peculiar emphasis laid on the words חי and גבר in this passage. גבר is said to denote “a man,” because of his excellence and superiority over all other earthly beings. Whilst a man, therefore, lives, and is possessed of those privileges of his nature, whatever else he undergoes must be less than his sins have deserved, because death, which implies the loss of all those privileges, is the allotted wages of sin.

*His suffering for sin*—Forty MSS. and four editions read, with the Masora, חטאיו, “his sins.” But חטאו is unexceptionable, as the verb חטא signifies not only to “sin,” but to “suffer for it.” See Bishop Lowth on Isaiah xl. 2. Taken in this sense, חטאו is the infinitive mood used as a noun with the affix. The LXX. and Chaldee apparently read חטאו.

Verse 40. *Unto JEHOVAH*—For ער five MSS. read אל.

Verse 41. *Our hearts*—For לבבנו thirty-one MSS. and two editions read לבבני, which agrees with all the ancient versions.

- 42 We have transgressed and rebelled ; thou hast not pardoned ;
- 43 Thou hast fenced in with anger, and chased us ; thou hast killed, thou hast not spared ;
- 44 Thou hast fenced with a cloud round about thee, that prayer may not pass through ;
- 45 An offscouring and refuse hast thou made us in the midst of the peoples.
- 46 All our enemies have opened their mouths against us ;
- 47 The terror and the pit have been upon us, desolation and destruction.
- 48 Mine eye poureth down streams of water because of the destruction of the daughter of my people.
- 49 Mine eye trickleth down, and ceaseth not, so that it hath no intervals of rest,
- 50 Until JEHOVAH look down, and regard from heaven :
- 51 Mine eye worketh trouble to my soul because of all the daughters of my city.

Verse 42. *Thou hast not pardoned*—Four mss. read ואתה with the conjunction, which is also expressed in the LXX., Syriac, Vulgate, and Arabic.

Verse 43. *Thou hast fenced about with anger*—סביתה. The verb סנך appears to have this sense, Job iii. 23 ; x. 11 ; xxxviii. 8. There seems to be a manifest allusion to the manner of hunting wild beasts by surrounding at first a large tract of country with toils, which the beasts could not break through ; and these being drawn in by degrees, the beasts were driven into a narrower space, where they were massacred with darts and javelins at the will of the hunters. See Bishop Lowth's note on Isaiah xxiv. 17, 18.

————— *Sic curva feras indugo latentes*

*Claudii, et admotis paulatim cassibus arcat.*

STATIUS, *Achill.* l. 459.

*Thou hast not spared*—Thirty-five mss. and three editions read ולא with the conjunction. So the Alexandrian copy of the LXX., the Syriac, Chaldee, Arabic, and Vulgate. See note on chapter ii. 2.

Verses 46–48. According to alphabetical order these verses should follow verses 49–51, and they are so disposed in the Syriac version, and in two mss. But the 46th and 47th verses seem to have so natural a connection with those that now immediately precede them, as not to suffer a transposition. See what was before observed in note on chapter ii. 16, 17.

Verse 47. *The terror and the pit*—See Jer. xlviii. 43, and note there.

Verse 48. In this and the three following verses the prophet shows the misfortunes of his country to constitute no small part of his personal affliction.

Verse 51. *The daughters of my city*—Probably the lesser cities and towns dependent on the metropolis are hereby meant. See Jer. xlix. 2.

- 52 They that are mine enemies without cause hunted me down  
like a bird ;
- 53 They cut off my life in the pit, they lifted a stone upon me ;
- 54 Waters flowed over my head ; I said, I am cut off :
- 55 I called upon thy name, O JEHOVAH, out of the dungeon  
beneath ;
- 56 Thou heardest my voice, *which said*, Hide not thine ear  
from my relief at my cry ;
- 57 Thou drewest near in the day I called upon thee, thou saidst,  
Fear not.
- 58 Thou didst plead, O JEHOVAH, the causes of my soul, thou  
redeemedst my life.
- 59 Thou hast seen, O JEHOVAH, the injustice done me ; assert  
thou my right :
- 60 Thou hast seen all their revenge, all their devices against me.
- 61 Thou hast heard their reproach, O JEHOVAH, all their de-  
vices against me,

Verse 52. *They that are mine enemies without cause*—אִיְבֵי חֵנֶם. Compare Psalm xxxv. 19 ; lxix. 5, and see BISHOP LOWTH'S *Preliminary Observations on Isaiah*, p. xl. Here the prophet begins to celebrate the deliverance he had experienced from former dangers and difficulties ; from whence he is led to trust, that the same good providence will again be his support, and avenge him of his present persecutors.

Verse 53. *They cut off my life in the pit, &c.*—See Jer. xxxviii. 6, &c.

Verse 54. *Waters flowed over my head*—A metaphor taken from a person ready to drown, to denote imminent danger and distress. See Psalm lxix. 1, 2 ; cxxiv. 4, 5.

56. *Hide not thine ear from my relief at my cry*—That is, “ Shut not thine ear, refuse not to attend, and grant me relief, when I cry unto thee.” From רוּחַ, “ air,” or “ wind,” רוּחָה derives the signification of “ refreshment ” or “ relief ; ” giving a person air, or fanning him, when he is fainting, being a ready means of refreshing and relieving him. Accordingly the LXX. render הַרוּחָה, Exod. viii. 15, ἀναψύξις.

Verse 58. O JEHOVAH—Thirty-one MSS., together with one in the margin, and one ancient edition, read here יְהוָה, instead of אֲדֹנָי.

Verse 59. *Thou hast seen, &c.*—Here the prophet adverts to his present sufferings and ill usage.

Verse 60. *All their devices against me*—Seven MSS. read in the plural מַחֲשָׁבוֹת, conformably with the LXX. and Vulgate. Fifteen MSS. read לִי instead of לִי ; and one has a letter erased before לִי.

Verse 61. *All their devices*—Here again eight MSS., with the LXX. and Vulgate, read מַחֲשָׁבוֹת.

- 62 The lips of mine adversaries, and their muttering against me  
all the day long.
- 63 Behold their sitting down and their rising up, I am their  
music.
- 64 Thou wilt render unto them a recompence, O JEHOVAH,  
according to the work of their hands ;
- 65 Thou wilt give with a hearty accordance thy curse unto them ;
- 66 Thou wilt pursue with anger, and destroy them from under  
the heavens of JEHOVAH.

## CHAPTER IV.

- 1 How is the gold tarnished ! the best massy gold changed !

Verse 62. *Their muttering*—הגה properly signifies “to speak in a low imperfect voice, uttering a confused sound.”

Verse 63. *Behold their sitting down, &c.*—That is, “Behold at all times, whether they sit down or rise up, I am made the object of their merriment.” See note on verse 14.

Verse 65. *Thou wilt give with a hearty accordance*—The LXX. render *μαχηρὰ πύργον*, and the Vulgate, *scutum*, from מגן, “a shield.” In the margin of our Bibles it is translated “obstinacy;” and TAYLOR, in his *Concordance*, explains לב מגנה, “a heart shielded or hardened against good impressions.” Others, who perhaps read מגנה, as it stands in twenty-two mss., render it “sorrow,” as from the verb הונה. But it seems most natural to derive it from the verb מנן, to “deliver” or “make over;” in which case לב מגנה means “a delivery of the heart,” that is, “a willing one, to which the heart consents.” It is further to be noted, that none of the ancient versions express להם more than once, and that one ms. omits it after חתן. Perhaps, therefore, we should read לב למגנה, “according to, or with, a delivery of the heart,” that is, “freely, and without the least reluctance.”

Verse 66. *The heavens of JEHOVAH*—So stands the text at present, שמי יהוה. But the LXX. and Vulgate seem to have read מתחת שמים יהוה, “from under heaven, O JEHOVAH.” And it is not unusual to find the final ם defective in the mss.; probably having been first expressed by a stroke over the ך, which afterwards was lost. See KENNICOTT’S *Dissert. Gener.* §. 26. According to the Syriac, it was שמיך יהוה, “thy heavens, O JEHOVAH.”

CHAP. IV. The prophet contrasts, in various affecting instances, the wretched and deplorable circumstances of the Jewish nation with the flourishing state of their affairs in former times; and ascribes the unhappy change principally to the profligacy of their priests and prophets, which had drawn upon them the universal abhorrence of God and man. The people proceed with lamenting their hopeless condition, and, in a particular manner, the captivity of their sovereign. The judgment of Edom is at length foretold, together with a final cessation of Sion’s calamities.

Verse 1. *Changed*—For ישנה twenty-five mss. and one edition read ישנה.

The hallowed stones scattered about at the top of every street !

2 The precious sons of Sion, of worth equal to the purest gold,  
How are they esteemed as earthen pitchers, the manufacture  
of the potter !

3 The very dragons have drawn out the breast, they have  
suckled their young ones :  
The daughter of my people in cruelty is like the ostriches  
in the desert.

4 The tongue of the sucking child clave to the roof of his  
mouth for thirst ;  
The young children asked bread, there was none that brake  
unto them.

5 Those that fed upon dainties are forlorn in the streets,  
Those that were brought up upon scarlet, have embraced  
dunghills.

6 The punishment also of the daughter of my people hath been  
greater than the punishment of Sodom,  
Which was overthrown as it were in an instant, nor were  
hands weakened in her.

7 Her nobles were purer than snow, they were whiter than  
milk,

*The hallowed stones*—Literally, “the stones of holiness,” meaning, as is most probable, the men of Israel, who were the stones of which the church of God was built.

Verse 2. *Of worth equal to*—הַסִּלָּאִים—The verb סָלָא or סָלָה signifies “to weigh down,” against any thing put in an opposite scale.

Verse 3. *In cruelty is like the ostriches in the desert*—For בִּי עֲנִיִּים three mss. read בִּיעֲנִיִּים, and forty-three mss. and ten editions, with the Masora, בִּיעֲנִיִּים. See TAYLOR'S *Concordance*, at the word יַעַן, where an account of the ostrich is given from SHAW'S *Travels*, Supplement, p. 66. See also Job xxxix. 14–16.

Verse 5. *Have embraced dunghills*—That is, “they lie on them,” instead of the scarlet carpets or couches which they were bred to.

Verse 6. *The punishment*—See note on Jer. li. 6.

*Nor were hands weakened in her*—Sodom was destroyed by a sudden act of God, which the prophet thinks preferable to lingering and wasting away with disease or want, as was the case in Jerusalem during the long siege.

Verse 7. *Her nobles*—נָדָר signifies to “separate” or “distinguish,” from

They were ruddier on the bone than rubies, their veining  
was the sapphires :

- 8 Their appearance is become duskier than the dawn, they are  
not distinguished in the streets ;  
Their skin is strait bound upon their bones, it is become dry  
like a stick.
- 9 Happier are the slain by the sword than the slain by famine,  
In that those, being thrust through, pass away before the  
fruits of the field.
- 10 The hands of tenderhearted women have boiled their own  
children ;  
They became food for them in the destruction of the daugh-  
ter of my people.
- 11 JEHOVAH hath fully vented his fury, he hath poured out the  
fierceness of his anger,  
And hath kindled a fire in Sion, so that it hath consumed  
the foundations thereof.

the vulgar. I therefore think, that we are here by נזירים not to under-  
stand those who are properly called "Nazarites," that is, "persons who  
had set themselves apart by a religious vow," but persons of rank and dis-  
tinction above the common sort. נזיר is thus applied to Joseph, Genesis  
xlix. 26, as one "distinguished in eminence and dignity" above his  
brethren. See DR. DURELL'S note in *Parallel Prophecies of Jacob and  
Moses*, p. 100.

*They were ruddier on the bone*—In the preceding line, the whiteness of their  
skin is described ; in this, their flesh, which was red underneath towards the  
bone, marking their high health.

*Their veining was the sapphires*—נזר signifies to "divide" or "intersect,"  
as the blue veins do on the surface of the body. These, therefore, are  
without doubt intended.

Verse 8. *Duskier than the dawn*—שחר signifies "the dawn of day," when  
it is neither light nor dark, but between both, at which time objects are not  
easily distinguished.

*Their skin is strait bound upon their bones*—صاغ in Arabic signifies "to  
bind ;" and to be "hide bound" is a common expression, and is what is  
here meant in opposition to the former juicy ruddiness of the flesh upon  
the bones, verse 7.

Verse 9. *In that those, being thrust through, pass away before the fruits of  
the field*—That is, they pass away at one stroke before the means of subsist-  
ence fail, and so experience not the misery of wanting them ; which is far  
preferable to the case of those who outlive the necessities of life, and pine  
away by slow degrees.



- 12 The kings of the earth believed not, nor all the inhabitants of the world,  
That the adversary would enter, and the enemy, within the gates of Jerusalem,
- 13 Because of the sins of her prophets, the iniquities of her priests,  
Who shed in the midst of her the blood of the righteous.
- 14 They ran frantic through the streets, they were stained with blood;  
Such as they could not overpower, they touched their clothes :
- 15 Begone, unclean, men cried unto them, begone, begone, touch not ;  
Because they were contentious, even when they were fugitives, men said among the nations, They shall sojourn no more ;
- 16 The countenance of JEHOVAH their portion will no more look upon them ;

Verse 12. *Nor all the inhabitants*—Ten mss. and two editions, with the Masora, read בל, without the ו. The LXX. also omit the conjunction ; but it is expressed in the Syriac, Chaldee, and Vulgate, and, I think, rightly.

Verse 14. *Frantic*—Our English translators have, with the Vulgate, rendered עורים, “blind ;” but the LXX. and Syriac interpret it otherwise. They seem, indeed, to have read it with the feminine affix עוריה ; but I conceive עורים to be the participle Pahul of the verb עור, “to rouse,” or “excite.”

*Such as they could not overpower*—בלא stands here, by ellipsis, for באשר בלא. See the like, Jeremiah ii. 8, 11. The meaning is, that if they could no otherwise harm those they met with in the streets, they defiled them by touching their garments.

Verse 15. *Because they were contentious, even when they were fugitives*—בסנועו, “whilst they wandered ;” see גם thus used, Psalm xciv. 9. בחנוני, גם-ראו פעלי, “they tempted me whilst they saw my work.” As their mischievous behaviour rendered them obnoxious at home, so, carrying with them abroad the same litigious and turbulent spirit, they made the nations unwilling to admit of their sojourning among them. Or the rendering might be, “When they wrangled, and were also fugitives ;” that is, when, in consequence of their intestine broils, they (namely, the weaker faction) became exiles, the neighbouring nations would have nothing to do with persons who, they said, (as it follows in the next verse,) were discarded of their God, and had shown no sort of respect where, on account of character and age, it was due.

Verse 16. *Their portion*—See note on Jer. x. 16.

They respected not the persons of priests, they shewed no favour to elders.

17 While yet we existed, our eyes failed *with looking* for our help ;

In vain on our watch-tower have we watched for a nation that cannot save.

18 They hunted our steps, that we could not pass along our streets ; our end drew near ;

Our days are accomplished, yea, our end is come.

19 Our pursuers were swifter than the eagles of heaven ;

Upon the mountains they chased us, in the wilderness they lay in ambush for us.

*To elders*—Twenty-three mss. and three editions read, with the Masora, עֲלֵיזָם.

Verse 17. *While yet we existed*—The prophet, after having digressed in the five last verses, to make observation on the wickedness of those who had been the principal cause of the national ruin, here returns again to his lamentable description of the particulars. עֲרִינָה cannot certainly be right. Twenty-one mss. read עֲרֻנָה, or עֲרֻנָה ; but the Masoretes read עֲרִינָה, as it is found in three mss. and one edition, in the margin of Felix Pratensis's Bible, and among the various readings in the London Polyglott, vol. vi. Three other mss. read עֲרִינָה, which is still more probable, as I find no other instance of the following עֲרִי. But this emendation is not of itself sufficient ; for the idiom of the language seems generally, at least, to require that the succeeding member of the sentence after עֲרִי should be connected with it by the particle ו, as may be seen in the following instances among many others : 1 Kings i. 14, 22 ; Esther vi. 14 ; Job i. 16–18 ; Psalm lxxviii. 30, 31, &c. From hence I am led to conjecture, that the ה in עֲרִינָה is a corruption, not of a single Vau, but of two Vaus ; the latter of which ought to be prefixed to הַכְּלִינָה, where, by its conversive force, it not only clears the passage from all difficulty, but brings the text into a perfect agreement with the LXX., Syriac, and Vulgate versions.

Verse 18. *Our steps*—The LXX., instead of צִעְרֵינוּ, seem to have read צִעְרֵינוּ, “our little ones ;” but the present text seems unexceptionable. It is probable that the engines of war are here alluded to, which, being played off from the enemies' mounts that overlooked the city, made it unsafe for the citizens to pass along the streets. See Jer. xxxii. 24. For קִצְנוּ, a number of mss., in both instances, read קִצְנוּ ; but the present text is preferable.

Verse 19. *Our pursuers were swifter than the eagles*—Compare Deut. xxviii. 49 ; Jer. iv. 13.

*They chased us*—Fifty-two mss. and one edition read דִּלְקָנוּ.

- 20 The breath of our nostrils, the anointed of JEHOVAH, was taken in their toils,  
Under whose shadow we said we should live among the nations.
- 21 Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz ;  
Unto thee also shall the cup pass over ; thou shalt be intoxicated, and shalt expose thy nakedness.
- 22 Thy punishment is at an end, O daughter of Sion, it shall not cause thee any more to go into captivity :  
Thy punishment cometh on, O daughter of Edom, about to go into captivity because of thy sins.

Verse 20. *The breath of our nostrils, the anointed of JEHOVAH*—Zedekiah's fate is, no doubt, here alluded to ; upon whose being taken prisoner, all the hopes which the people had entertained of living safe under his protection, fell, of course, to the ground. To "live among the nations," probably means, to exist in a national capacity, or as one among them.

"רוח אפינו—*Ille (scil. princeps) est spiritus vitalis, quem hæc tot millia civium trahunt.* (SENECA, *De Clementia*, lib. i. cap. 4.)"—SECKER.

Verse 21. *Rejoice and be glad*—An ironical mode of address, like that, Eccles. xi. 9. The Edomites, we find, had, with a malicious joy, exulted over the ruin of their brethren, the Jews. See Psalm cxxxvii. 7 ; Obadiah 10–12. Their turn of suffering the like calamities is foretold. See note on Jer. xlix. 7.

*The cup*—See note on Jer. xxv. 15. By "intoxication" is probably meant, that judicial infatuation of mind which leads men to commit such extravagant and indiscreet actions as unavoidably expose them to ruin. *Quos Deus vult perdere, dementat prius.*

Verse 22. *Thy punishment is at an end*—That עין signifies, "punishment," or "suffering for sin," see verse 6 ; chap. v. 7, and note on Jer. li. 6. The sense of this line is manifest ; the daughter of Sion is comforted with an assurance that she had already undergone her whole punishment, and, consequently, had nothing more to apprehend. This will, therefore, tend to explain the following line, where an opposition is clearly intended. To תם עונך, "thy punishment is completed," or "ended," is opposed פקד עונך, "thy punishment visiteth," or "is coming upon thee ;" and as it follows in the first line, לא יוסף להגלותך, "it," or "he," (meaning God,) "shall not cause thee any more to go into captivity ;" so גלה, in the second line, must also be understood of "going into captivity," that being the allotted punishment in one case as well as in the other.

CHAP. V. IN the Syriac, Vulgate, and Arabic versions, this chapter is intitled, "the prayer of Jeremiah ;" but no such title appears in the Hebrew copies, or in the LXX. It is rather a memorial, representing, in

## CHAPTER V.

- 1 REMEMBER, O JEHOVAH, what hath befallen us !  
Look down, and see our reproach.
- 2 Our inheritance is transferred to strangers,  
Our houses to foreigners.
- 3 We are become orphans, and without father,  
Our mothers as widows.
- 4 Our waters have we drunken for money,  
Our wood cometh for a price.
- 5 With the yoke of our necks are we continually burthened,  
We labour, and no rest is allowed us.
- 6 O Egypt, we have submitted ourselves,  
O Assyria, in order to have our fill of bread.

the name of the whole body of Jewish exiles, the many and grievous hardships they groaned under, and humbly entreating God to commiserate their wretchedness, and to restore them once more to his favour, and to their ancient prosperity. The whole may be considered as an epilogue, or conclusion, well adapted to the contents of the preceding chapters.

Verse 1. *Look down*—Forty-one MSS. and four editions read, with the Masora, הַבִּיטָה, with the הַ paragogic.

Verse 3. *And without father*—Twenty-three MSS. and four editions read, with the Masora, וְאִין, and four MSS. have the rasure of a letter before אִין.

Verse 5. *With the yoke of our necks are we continually burthened*—Thirty-five MSS. and two editions read צוֹאֲרֵינוּ, “our necks,” instead of צוֹאֲרֵנוּ. Symmachus renders על “a yoke,” οὐζυγος. רָדָה signifies, “to follow” or “accompany a person wherever he goes;” so Deut. xxviii. 22, 45, the plagues and curses sent by God, it is said, should pursue, or continually attend upon, the disobedient, to their utter ruin.

*And no rest*—Thirty-seven MSS. and four editions, with the Masora, read וְלֹא.

Verse 6. *O Egypt, we have submitted ourselves*—Our translators have rendered, “We have given the hand to the Egyptians, and to the Assyrians;” but there is no preposition prefixed to מִצְרַיִם, or אַשּׁוּר, as there ought to be, in order to justify such a translation. But the proper translation I conceive to be as I have represented: The people,—having complained, in the last verse, of the hardships imposed on them,—here, by an apostrophe to Egypt and to Assyria, set forth the grounds of their submission. They did it, they said, merely because they saw no other way of getting the means of subsistence.

- 7 Our fathers have sinned, but they are no more ;  
And we have undergone the punishment of their iniquities.
- 8 Servants have had dominion over us,  
There is none that delivereth out of their hand.
- 9 At the hazard of our lives we get our bread,  
Because of the sword of the wilderness.
- 10 Our skins are parched like an oven,  
By means of the stormy blasts of hunger.

Verse 7. *But they are no more*—Twenty-six, perhaps twenty-seven, mss. and four editions, with the Masora, read וְאִינֶנּוּ ; so also the LXX., Alexandrian and Complutensian, the Syriac, Chaldee, Vulgate, and Arabic.

*And we have undergone the punishment*, &c.—This is said in conformity with 2 Kings xxi. 11–16 ; xxiii. 26, 27 ; xxiv. 3. Twenty-three mss., three editions, and the Masora, read וְאִנְחֵנוּ ; so likewise the Syriac, Chaldee, Vulgate, and Arabic express the conjunction.

Verse 8. *Servants have had dominion*—This, perhaps, alludes to the power exercised by Nebuzaradan.

Verse 9. *At the hazard of our lives*, &c.—I can no otherwise understand this, than that, on account of their weak and defenceless state, the people were continually exposed, whilst they followed their necessary business, to the incursions of the Arabian freebooters ; who might not improperly be styled, “the sword of the wilderness.” See *HARMER’S Observations*, chap. ii. obs. 5, 6.

Verse 10. *Our skins*—For עוֹרֵנוּ, twenty-three mss. and one edition read עוֹרֵנוּ.

*The stormy blasts of hunger*—To investigate the precise signification of זלעפּוֹת by etymology, is what I shall not pretend to. Both in this place and Psalm xi. 9, the ancient interpreters give it the sense of “storms and tempests.” In the latter of these passages it seems not improbable that, by זלעפּוֹת, the hot scorching wind may be alluded to, which produces such fatal effects in the desert. See note on Jer. iv. 11, 12. In the margin of our Bibles it is accordingly translated, “a burning tempest.” In this place the violent operations of hunger may be called its “stormy blasts,” from the effects thereby produced, in emaciating the body, and drying the skin, as if the blasts of a hot wind had passed over it. The word occurs but once more, and that in the singular number, זלעפּה, Psalm cxix. 53. It is there generally understood as if the psalmist had represented himself seized with horror, grief, or some other affection of mind, on account of the wicked that forsook God’s law : But I submit, whether זלעפּה may not here be construed, “a storm” or “blast of persecution,” which he had experienced from those wicked persons ; in defiance of which, he says, in the following verse, that he did not cease to make God’s statutes his songs ; that is, to celebrate the benefits resulting from an observance of them,

- 11 Matrons in Sion have they ravished,  
Virgins in the cities of Judah.
- 12 Princes were hanged up by their hand,  
The persons of elders were not honoured.
- 13 Young men were made to grind at the mill,  
And boys fell under *burdens* of wood.
- 14 Elders have ceased from the gate,  
Young men from their music.
- 15 The mirth of our heart is ceased,  
Our dance is turned into mourning.
- 16 The crown of our head is fallen,  
Wo unto us ! because we have sinned.
- 17 Because of this our heart is become faint,  
Because of these things our eyes are dim ;
- 18 Because of mount Sion, which is desolate,  
Foxes have walked in it.
- 19 But thou, O JEHOVAH, shalt be established for ever,

amidst all the terrors that surrounded him : בבית מנוי, "in the house of my terrors." This perfectly agrees with the tenor of the context, and especially of the two preceding verses :—

- 51 The proud have mocked me exceedingly.  
I have not declined from thy law :  
52 I called to mind thy judgments of old,  
O JEHOVAH, and comforted myself.  
53 A stormy blast hath laid hold on me  
From the wicked who forsake thy law :  
54 Thy statutes have been my songs  
In the house of my terrors.

Verse 11. *Virgins*—Fourteen mss. and one edition, for בתולות, read בתולות; twenty, perhaps twenty-two, mss., בתולות, and five mss., בתולות.

Verse 13. *Were made to grind*—Literally, " bore grinding," as a hardship or task imposed on them.

Verse 14. *Elders have ceased from the gate*—That is, they no longer sit there to administer justice.

Verse 15. *Of our heart*—Ten mss. read לבנו, "of our hearts;" but all the ancient versions express the singular number.

Verse 19. *But thou*—The LXX., Syriac, Vulgate, and Arabic all express

Thy throne from generation to generation.

- 20 Wherefore wilt thou totally forget us ?  
*Wherefore* wilt thou abandon us for a length of days ?
- 21 Turn thou us unto thee, O JEHOVAH, so shall we return ;  
 Renew our days as of old.
- 22 For surely thou hast cast us off altogether ;  
 Thou hast been wroth with us exceedingly.

the conjunction at the beginning of this verse. Two mss. read וַאֲמַרָה, and so it is found in the notes of the celebrated printed Bible, N<sup>o</sup>. 300.

Verse 21. *So shall we return*—For נִשׁוּב, thirty-seven, perhaps forty-three, mss. and four editions read, with the Masora, נִשׁוּבָה.

Verse 22. *For surely*—Six mss. omit אֲנִי ought certainly to be rendered as causal; God's having rejected his people, and expressed great indignation against them, being the cause and ground of the preceding application, in which they pray to be restored to his favour, and the enjoyment of their ancient privileges.

# INDEX OF TEXTS

REFERRED TO, AND OCCASIONALLY ILLUSTRATED.

GENESIS.		CHAP. xlvii. 29 . . . . .		Page 343
CHAP. i. 14 . . . . .	Page 92	xlix. 25 . . . . .	364, 369	
16 . . . . .	72	26 . . . . .	404	
iv. 5 . . . . .	37	EXODUS.		
vii. 10 . . . . .	139	i. 16 . . . . .	150	
ix. 4, 5 . . . . .	32	ii. 14 . . . . .	45	
x. 6 . . . . .	304	16 . . . . .	121	
10 . . . . .	55	iii. 16 . . . . .	39	
13 . . . . .	304	viii. 15 . . . . .	401	
14 . . . . .	312	ix. 19 . . . . .	43	
18 . . . . .	335	32 . . . . .	31	
26-30 . . . . .	336	xii. 15 . . . . .	190	
xiii. 8 . . . . .	200	38 . . . . .	192	
xiv. 1 . . . . .	337	xiii. 12 . . . . .	266	
xv. 9, 10, 17, 18 . .	255	xiv. 2 . . . . .	295	
xvii. 4 . . . . .	190	3 . . . . .	24	
5 . . . . .	160	27 . . . . .	386	
14 . . . . .	190	xv. 13 . . . . .	59	
xix. 4 . . . . .	346	20 . . . . .	232, 234	
xxii. 21 . . . . .	192, 193	xix. 1 . . . . .	129	
xxiv. 2 . . . . .	343	xx. 24 . . . . .	284	
13, 15 . . . . .	121	xxi. 2 . . . . .	253	
xxv. 2, 6 . . . . .	193	xxiii. 16 . . . . .	315	
3 . . . . .	193	xxv. 8 . . . . .	69	
6 . . . . .	336	21, 22 . . . . .	384	
13 . . . . .	336	xxviii. 36 . . . . .	243	
15 . . . . .	193	xxix. 45 . . . . .	69	
xxviii. 11, 18 . . .	116	xxxi. 16 . . . . .	39	
16 . . . . .	44	xxxii. 19 . . . . .	234	
xxix. 6-10 . . . . .	121	xxxiv. 6 . . . . .	131	
xxxi. 21, 23, 25 . .	345	7 . . . . .	228	
xxxv. 5 . . . . .	237	LEVITICUS.		
xxxvii. 25 . . . . .	83	ii. 1, 2 . . . . .	273	
27 . . . . .	122	vii. 20 . . . . .	190	
xxxix. 20 . . . . .	258	xvii. 13 . . . . .	32	
xli. 14 . . . . .	373			
xlvi. 22 . . . . .	291			



CHAP. xvii. 14.....	Page	31	CHAP. ii. 23.....	Page	312
xviii. 21 .....		266	iii. 23 .....		162
xix 13 .....		169	iv. 11 .....		350
23-25 .....		232	28 .....		139
27 .....		91	31 .....		309
28 .....	135,	136	vi. 13 .....		42
xxi. 1 .....		136	ix. 5, &c. ....		22
6 .....		136	x. 16.....		43
xxiii. 34 .....		209	20.....		42
xxv. 25.....		261	xi. 17 .....		121
39-41.....		254	18-20 .....		142
xxvi. 14, &c. ....		101	26-28 .....		101
19 .....		34	xii. 23 .....		32
21, 23, 24 ..		151	31 .....		76
29 .....	157,	391	xiv. 1.....	135,	136
33 .....		87	2 .....		136
44 .....		309	xv. 1, 9 .....		254
xxvii. 32 .....		271	9 .....		103
			12 .....		253
			xviii. 3 .....		261
			10.....		266
			xx. 6.....		232
			19 .....		60
			xxi. 17 .....		261
			xxiii. 3 .....		380
			xxiv. 1-4 .....		33
			xxv. 4 .....		342
			xxvii. ....		101
			xxviii. ....		101
			13, 44 ....		379
			22, 45 ....		408
			23 .....	34,	121
			25.....		127
			30.....		232
			32, 41 ....		55
			36, 64 ....		139
			48.....		30
			49.....	55, 324,	406
			53.....		157
			53, 56, 57..		391
			54, 56 ....		103
			65.....		63
			xxix. 18 .....		80
			xxx. 6 .....		43
			15.....		101
			xxxii. 13 .....		143
			34 .....		29
			38 .....		115
			39 .....		54
			xxxiii. 20 .....		27
			29 .....		143

NUMBERS.

i. 1 .....	139
vi. 2, 5, 18 .....	74
26 .....	37
x. 29-32 .....	202
xi. 16 .....	198
xii. 11 .....	52
xiv. 18 .....	228
24 .....	119
xvi. 14 .....	25
xxi. 11 .....	321
28, 29 .....	325
29 .....	326
xxii. 5 .....	326
22, 23, 31, 34 ..	351
xxiii. 10.....	107, 145
xxiv. 17 .....	325
20 .....	107
21 .....	328
xxvii. 11 .....	261
xxviii. 15, 24 ....	39
xxx. 1-16.....	299
xxxi. 49 .....	277
xxxii. 3.....	320
26 .....	298
xxxiv. 3 .....	325
xxxviii 8 .....	335

DEUTERONOMY.

i 12 .....	185
38 .....	162

## JOSHUA.

CHAP. v. 1 .....	Page 192
vi. 5 .....	242
xi. 10 .....	336
13 .....	229
22 .....	312
xiii. 18 .....	318
xv. 8 .....	155
21, 23, 48 ....	148
xviii. 14, 15 .....	325
16 .....	159
28 .....	58
xxi. 18 .....	13
37 .....	318
xxiii. 7 .....	42

## JUDGES.

i. 16 .....	202
iii. 15 .....	364
iv. 11 .....	202
v. 22 .....	81, 343
vi. 2 .....	329
xi. 24 .....	327
34 .....	232
xiv. 4 .....	367
xix. 15 .....	84
xx. 26 .....	116

## RUTH.

ii. 13 .....	299
--------------	-----

## 1 SAMUEL.

ii. 5 .....	129
iv. 10, 11 .....	70
11-22 .....	38
vii. 2 .....	38
x. 27 .....	364
xii. 15 .....	197
17, 18 .....	34
xiii. 6 .....	329
xv. 22 .....	73
32 .....	45
xvi. 2 .....	277
xviii. 6 .....	232
xix. 13, 16 .....	116
20 .....	197
xx. 5 .....	291
xxv. 2 .....	315
xxvi. 7, 11, 12, 16 .....	116
19 .....	139
20 .....	145

CHAP. xxviii. 10 .....	Page 352
xxx. 16 .....	234

## 2 SAMUEL.

i. 19, 25 .....	143
21 .....	165
22 .....	342
ii. 13 .....	289
iii. 33, 34 .....	146
v. 6, 7 .....	251
vi. ....	38
14 .....	234
vii. 28 .....	54
viii. 1-14 .....	377
2, 6 .....	364
10 .....	127
ix. 7, 10, 11 .....	374
x. 6-19 .....	377
16, 17 .....	222
xii. 20 .....	373
xiii. 19 .....	33
23 .....	139
xv. 25 .....	59
30 .....	33
34 .....	180
xix. 7 .....	299
38, 40 .....	289
xx. 19 .....	128
xxii. 34 .....	143

## 1 KINGS.

i. 14 .....	43
14-22 .....	406
iii. 18 .....	139
iv. 21 .....	364
21, 24 .....	377
24 .....	175
vi. 13 .....	69
vii. 15, 23, 27 ....	245
15 .....	370
25 .....	369
38 .....	369
42 .....	370
viii. ....	38
35 .....	121
44 .....	59
x. 5 .....	278
8 .....	203, 205
xi. 5 .....	327
xii. 28, 29 .....	317
xv. 22 .....	288

CHAP. xvii. 1 .....	Page 120
xviii. 4 .....	198
17 .....	105
26, 28.....	41
28 .....	136
46 .....	132
xix. 6 .....	116
xxi. 12 .....	210
19 .....	244
21 .....	267
xxii. 6 .....	198
8 .....	105, 184
26 .....	213

2 KINGS.

ii. 3 .....	191
iii. 15 .....	132
25 .....	320
vi. 1 .....	197
30 .....	66
viii. 1 .....	336
x. 14 .....	288
15 .....	202
33 .....	327
xii. 4 .....	300
9 .....	371
15, 24.....	367
xiv. 7 .....	332
xv. 29 .....	327
35 .....	211
xvi. 3 .....	266
7 .....	369
9 .....	334
17 .....	369
18 .....	278
xvii. 3 .....	364
30.....	282
xviii. 17 .....	242
34 .....	334
xix. 13 .....	334
24 .....	151
xxi. 4, 5, 7 .....	75
11-15 .....	239
11-16 .....	366, 409
xxiii. 4 .....	75, 371
26, 27 .....	239, 409
29 .....	294, 310
30-34 .....	169
31, 36 .....	169
34 .....	169

CHAP. xxiii. 33, 34 .....	Page 27
xxiv. 1 .....	128
2 .....	172, 174
	202, 372
3 .....	409
7 .....	294
10, 11 .....	174
11 .....	365
11-17 .....	174
12-16 .....	371
12-17 .....	160
15 .....	176
17 .....	169, 213
xxv. 3 .....	367
4 .....	367
6 .....	21, 367
8 .....	257, 367, 368
11.....	368
17.....	370
19.....	371
23.....	293
27.....	373

1 CHRONICLES.

ii. 48.....	285
55.....	202, 205
iii. 15 .....	169
17, 18.....	177
iv. 9 .....	206
v. 26.....	327
xxiv. 5 .....	158
xxvi. 16 .....	278
xxviii. 2 .....	384
xxix. 24 .....	343

2 CHRONICLES.

iii. 15 .....	370
iv. 13 .....	370
vi. 12 .....	278
23 .....	170
vii. 11 .....	299
x. 15.....	367
xvi. 10 .....	159
14 .....	253
xvii. 5, 11 .....	364
10, 11 .....	377
xix. 8 .....	198
xxi. 16 .....	118
19 .....	253
xxii. 7 .....	367
10.....	89

CHAP. xxiii. 13 .....	Page 278	CHAP. i. 16-18 .....	Page 406
xxiv. 20, 21.....	31	20 .....	75, 287
xxv. 20.....	367	22 .....	162
xxvi. 6-8 .....	377	ii. 8. ....	66, 116
xxvi. 8 .....	364	13 .....	312
xxviii. 16-21 ....	32	iii. 23 ..	400
xxix. 8 .....	127	iv. 9 .....	50
27 .....	58	v. 7 .....	197
xxxii. 5.....	282	vii. 2 ..	169, 170
23 ..	364	ix. 6 .....	331
xxxiv. 6 .....	269	x. 11 ..	400
xxxv. 20 .....	302	xii. 10 .....	195
25 .....	87, 375	xiii. 27 .....	159
xxxvi. 6 .....	172	xiv. 17 .....	29
7 .....	360	xvi. 13 .....	387
10 .....	174, 213	xix. 8 .....	395
13 .....	283	xxi. 11 .....	234
16 .....	31	14 .....	85
19 .....	287	xxx. 9. ....	396
22 .....	189	xxxi. 22.....	261
EZRA.		xxxii. 2.....	193
i. 1 .....	189	xxxiii. 11 .....	159
7 .....	360	21 .....	45
iii. 2, 3 .....	287	xxxiv. 37 .....	319
3, 6, 8.....	287	xxxviii. 8.....	400
10 .....	58	xxxix. 14-16....	403
iv. 12 .....	344	xlii. 6 .....	66
NEHEMIAH.		11 .....	138
iii. 13, 14.....	156	PSALMS.	
29 .....	155	PSALM i. 3 .....	144
v. 13. ..	386	ii. 6 .....	96
vi. 1 .....	57	9. ....	196
10 .....	209	v. 6. ....	69
ix. 7 .....	54	vi. 4 .....	183
22 ..	325	vii. 9.....	106
26 .....	31	ix. 6 .....	244
38 ..	341	xi. 9 .....	409
x. 1 ..	341	xii. 4 .....	31
xii. 31 .....	156	xiv. 7 .....	267
xiii. 3 .....	192	xvi. 7 .....	106
ESTHER.		xvii. 8.....	115, 390
iii. 1 .....	373	xviii. 44.....	56
iv. 3 .....	66	xxi. 11 .....	391
vi. 14 .....	406	xxiii. 4 .....	24
JOB.		xxviii. 3 .....	69
i. 10 .....	385	xxx. 11.....	234
14 .....	58	xxxi. 13 .....	164
		21 .....	115
		xxxv. 6.....	180
		19 .....	401

PSALM xxxvi. 10 . . . . .	Page 231
xxxvii. 37, 38 . . . . .	107
xxxix. 3 . . . . .	163
xliv. 19 . . . . .	24
20 . . . . .	115
xlvi. 2 . . . . .	350
xlvi. 2 . . . . .	59, 389
xlix. 9 . . . . .	393
13 . . . . .	345
l. 2 . . . . .	59, 388
20 . . . . .	394
li. 4 . . . . .	113
16 . . . . .	73
lviii. 6 . . . . .	82
8 . . . . .	153
lxi. 5 . . . . .	115
lxiii. 11 . . . . .	69, 154
lxiv. 2 . . . . .	115
lxviii. 11 . . . . .	382
lxix. 1, 2 . . . . .	401
5 . . . . .	401
21 . . . . .	80
lxx. title . . . . .	202
lxxii. 10 . . . . .	364
lxxiv. 4 . . . . .	386
7 . . . . .	288
lxxviii. 8, &c. . . . .	22
9 . . . . .	304
30, 31 . . . . .	406
39 . . . . .	54
60-64 . . . . .	70
lxxix. 7 . . . . .	59, 100
lxxx. 8 . . . . .	385
12 . . . . .	27
lxxxv. 1 . . . . .	267
lxxxvii. 2 . . . . .	59
lxxxix. 39 . . . . .	288
40 . . . . .	386
41 . . . . .	328
48 . . . . .	393
xc. 15 . . . . .	393
xciv. 7 . . . . .	54
5-7 . . . . .	107
7-9 . . . . .	70
xcv. 9 . . . . .	405
xcix. 5 . . . . .	384
cv. 16 . . . . .	336
cvi. 45, &c. . . . .	23
cix. 12 . . . . .	231
13 . . . . .	220
cxix. 23 . . . . .	394

PSALM cxix. 36 . . . . .	Page 62
53 . . . . .	409
114 . . . . .	115
119 . . . . .	67
136 . . . . .	228
162 . . . . .	215
cxxi. 3, 4 . . . . .	123
cxxii. 5 . . . . .	343
6 . . . . .	59
cxxiv. 4, 5 . . . . .	401
cxxv. 1 . . . . .	343
cxxvi. 4 . . . . .	220
cxxxii. 7 . . . . .	384
13, 14 . . . . .	59
17 . . . . .	178
cxixvi. 8, 9 . . . . .	72
15 . . . . .	386
cxixvii. . . . .	59
1 . . . . .	113
7 . . . . .	378, 407
8 . . . . .	269
cxliii. 3 . . . . .	115, 394
cxliv. 2 . . . . .	395
cxlix. 3 . . . . .	234
cl. 4 . . . . .	234

PROVERBS.

CHAP. iii. 3 . . . . .	142
vii. 3 . . . . .	142
viii. 34 . . . . .	381
x. 9 . . . . .	394
xi. 31 . . . . .	330
xii. 19 . . . . .	63
xiii. 11 . . . . .	58
xv. 8 . . . . .	103
xvi. 1 . . . . .	230
xix. 20 . . . . .	107
27 . . . . .	94
xxiii. 15 . . . . .	244
18 . . . . .	107
xxiv. 14, 20 . . . . .	107
xxv. 4 . . . . .	67

ECCLESIASTES.

xi. 3 . . . . .	54
9 . . . . .	407
xii. 5 . . . . .	87

CANTICLES.

ii. 8 . . . . .	99
14 . . . . .	320, 332

CHAP. iii. 4 . . . . .	Page 166	CHAP. xvi. 6-11 . . . . .	Page 322
v. 6 . . . . .	236	7 . . . . .	321
vii. 1. . . . .	236	8, 9 . . . . .	321
ISAIAH.		10 . . . . .	322
i. 3. . . . .	79, 125	14 . . . . .	316
11-13 . . . . .	103	xviii. 5 . . . . .	53
12, 13 . . . . .	126	6 . . . . .	110
14 . . . . .	185	xix. 13 . . . . .	52
14, 15 . . . . .	386	16 . . . . .	237, 391
22, 25 . . . . .	67	18 . . . . .	42
ii. 6 . . . . .	46	18, 19, 23, 24 . . . . .	340
10, 19 . . . . .	329	xx. 1 . . . . .	192
15. . . . .	241	3-5. . . . .	118, 304
iii. 12 . . . . .	391	4. . . . .	30, 118
17 . . . . .	118	6. . . . .	25
26. . . . .	116, 228, 318	xxi. 2. . . . .	338
iv. 2 . . . . .	178, 340	xxii. 2 . . . . .	362
6 . . . . .	115	6 . . . . .	338
v. 1-7 . . . . .	28	xxiv. 17, 18 . . . . .	140, 324
2, 5 . . . . .	385	18 . . . . .	324
19 . . . . .	147	xxv. 2 . . . . .	229
25. . . . .	44	xxvi. 16 . . . . .	39
26. . . . .	55	xxvii. 8. . . . .	152
26-28 . . . . .	47	10 . . . . .	59
26-30 . . . . .	65	11 . . . . .	391
30. . . . .	31	12 . . . . .	38
vii. 7. . . . .	291	13 . . . . .	269
20 . . . . .	27	xxviii. 12 . . . . .	63
viii. 22 . . . . .	31	19 . . . . .	127
x. 5 . . . . .	313	xxix. 2 . . . . .	46
9 . . . . .	334	4 . . . . .	307
31. . . . .	43	13 . . . . .	106
xi. 1 . . . . .	178	xxx. 2 . . . . .	231
12, 13 . . . . .	40	3-5 . . . . .	305
xiii. 2 . . . . .	45	10 . . . . .	58
19-22. . . . .	349	18 . . . . .	139
20 . . . . .	343	19 . . . . .	377
xiv. 15 . . . . .	258	xxxii. 1. . . . .	178
21 . . . . .	237	xxxiii. 2 . . . . .	250
23 . . . . .	360	14 . . . . .	144
24. . . . .	291, 367	xxxiv. 11 . . . . .	386
xv. 1 . . . . .	312	14 . . . . .	63
2 . . . . .	323	xxxvi. 16 . . . . .	288
3 . . . . .	323	xxxvii. 3 . . . . .	118
4, 5. . . . .	322	9 . . . . .	118
5 . . . . .	314, 315	26. . . . .	268
7 . . . . .	323	xxxviii. 16 . . . . .	219
xvi. 4 . . . . .	330	xl. 3 . . . . .	99, 231
6 . . . . .	320	19, 20. . . . .	92
		xli. 4. . . . .	54
		7 . . . . .	92, 162

[illegible]

CHAP. xxxviii. 7 . . . . .	Page 148	CHAP. xiii 2 . . . . .	Page 198
xxxix. 8 . . . . .	287	3 . . . . .	181
15 . . . . .	209	10, 11 . . . . .	388
xl. 1 . . . . .	235	xiv. 3 . . . . .	48
xlii. 17 . . . . .	297	10 . . . . .	352
xliii. 3 . . . . .	291	17 . . . . .	313
9, 10 . . . . .	301	xvi. 24, 25, 31 . . . . .	34
xliv. 22 . . . . .	185	53 . . . . .	221, 267
30 . . . . .	294	60 . . . . .	23
xl. 4 . . . . .	390	xvii. 13 . . . . .	49
xlv. 1 . . . . .	295	16, 18 . . . . .	283
2 . . . . .	294	xviii. 2 . . . . .	238
26 . . . . .	301	6 . . . . .	341
xlvi. 27 . . . . .	378, 383	xix. 8 . . . . .	174
43 . . . . .	400	8, 9 . . . . .	172
46 . . . . .	326	xx. 5-26 . . . . .	22
xl. 2 . . . . .	400	6 . . . . .	40
7 . . . . .	407	9, 14, 22, 44 . . . . .	122
11 . . . . .	27	xxi. 3 . . . . .	313
20 . . . . .	350	12 . . . . .	235
l. 23 . . . . .	287	27 . . . . .	261
37 . . . . .	391	xxii. 18-20 . . . . .	67
44-46 . . . . .	334	20-22 . . . . .	68
li. 6 . . . . .	403, 407	xxiv. 7 . . . . .	32
11 . . . . .	287	17 . . . . .	138
30 . . . . .	391	21 . . . . .	55
lii. 12 . . . . .	287	xxv. 2-7 . . . . .	326
		3, 6 . . . . .	383
		3, 6, 8, 12, 15 . . . . .	378
		8 . . . . .	319
		8, 9 . . . . .	315
		12-14 . . . . .	329
		13 . . . . .	193
		16 . . . . .	192
		xxvi. 2 . . . . .	378
		6 . . . . .	269
		20 . . . . .	343
		xxvii. 7, 24 . . . . .	95
		11 . . . . .	353
		30 . . . . .	195
		xxviii. 24 . . . . .	378
		xxix. 6, 7 . . . . .	205, 378
		11 . . . . .	343
		13 . . . . .	309
		17 . . . . .	305, 372
		19 . . . . .	295
		xxx. 5 . . . . .	192, 304
		14, 16 . . . . .	308
		15 . . . . .	308
		xxxi. 15 . . . . .	359
		xxxiii. 2-9 . . . . .	64

## LAMENTATIONS.

i. 17 . . . . .	51
iv. 10 . . . . .	157
19 . . . . .	86
21 . . . . .	192
v. 6 . . . . .	343

## EZEKIEL.

i. 2 . . . . .	139
3 . . . . .	132
24 . . . . .	104
iii. 14, 22 . . . . .	132
17 . . . . .	64
v. 10 . . . . .	157
12 . . . . .	87
vi. 3, 4, 13 . . . . .	341
vii. 4 . . . . .	170
viii. . . . .	17
ix. 2 . . . . .	159
xi. 21 . . . . .	170
xii. 3 . . . . .	98, 306
20 . . . . .	168
22, 27 . . . . .	147



xxxiv. 14 . . . . .	59
23, 24 . . . . .	227
xxxv. 2 . . . . .	329
5 . . . . .	153
15 . . . . .	383
xxxvi. 2 . . . . .	143
22 . . . . .	40
35 . . . . .	343
xxxvii. 10 . . . . .	180
21, 22 . . . . .	40
24, 25 . . . . .	227
xxxix. 4 . . . . .	109
xliii. 7, 9 . . . . .	69
xliv. 7 . . . . .	56
xlvi. 29 . . . . .	46

DANIEL.

i. 1 . . . . .	173, 303
1-3 . . . . .	128
2 . . . . .	360
3-6 . . . . .	371
5, 8, 10, 16 . . . . .	359
5, 18 . . . . .	173
ii. . . . .	173
iii. 20, 21 . . . . .	222
iv. 8 . . . . .	282
24 . . . . .	223
v. 3, 4 . . . . .	359
viii. 2 . . . . .	338
ix. 1 . . . . .	188
2 . . . . .	189
14 . . . . .	381
24 . . . . .	189

HOSEA.

i. 6 . . . . .	185
11 . . . . .	40
ii. 2-5 . . . . .	128
7 . . . . .	166
14 . . . . .	139
iii. 5 . . . . .	227
iv. 16 . . . . .	74, 395
vi. 6 . . . . .	73
ix. 10 . . . . .	41, 102
x. 4 . . . . .	80
6 . . . . .	317
11 . . . . .	342
12 . . . . .	43
xiii. 2 . . . . .	95
11 . . . . .	366

CHAP. xiii. 15 . . . . .	Page 152
xiv. 5 . . . . .	41

JOEL.

i. 8 . . . . .	324
19 . . . . .	86
ii. 4 . . . . .	356
22 . . . . .	86
iii. 8 . . . . .	65
19 . . . . .	329

AMOS.

i. 3-5 . . . . .	334
11, 12 . . . . .	329
13 . . . . .	327
13-15 . . . . .	326
ii. 13 . . . . .	185
iv. 5 . . . . .	58, 123
7, 8 . . . . .	288
v. 16 . . . . .	87
18 . . . . .	147
22 . . . . .	103
vi. 7 . . . . .	134
12 . . . . .	80
vii. 14 . . . . .	198
viii. 13 . . . . .	359
ix. 14 . . . . .	267

OBADIAH.

2 . . . . .	331
3 . . . . .	328, 332
7, 8 . . . . .	329
10-12 . . . . .	407
10-14 . . . . .	378
12 . . . . .	383
16 . . . . .	331

JONAH.

iii. 6 . . . . .	66
iv. 8 . . . . .	359

MICAH.

i. 1 . . . . .	199
iii. 5, 11 . . . . .	198
12 . . . . .	199
vi. 8 . . . . .	90
16 . . . . .	395
vii. 12 . . . . .	27

## NAHUM.

CHAP. iii. 5 .....	Page 118
8 .....	308
10 .....	391
13 .....	391
15 .....	356

## HABAKKUK.

i. 13 .....	399
ii. 13 .....	363

## ZEPHANIAH.

ii. 7 .....	220
8-10 .....	315
8, 10 .....	319
8-11 .....	326
9 .....	327
iii. 4 .....	198

## HAGGAI.

i. 1 .....	177
ii. 5 .....	69

## ZECHARIAH.

i. 11 .....	343
12 .....	189
ii. 4 .....	343
10, 11 .....	69
iii. 8 .....	178
iv. 7 .....	143
v. 3 .....	228
vi. 12 .....	178
vii. 7 .....	343
viii. 5 .....	61
ix. 5 .....	343
xii. 6 .....	343
xiv. 10, 11 .....	343

## TOBIT.

iv. 17 .....	138
--------------	-----

## ECCLESIASTICUS.

xxxviii. 29 .....	149
-------------------	-----

## 1 MACCABEES.

v. 6 .....	327
42 .....	371
vii. 19 .....	288

## MATTHEW.

CHAP. i. 12 .....	Page 177
ii. 15 .....	235
17, 18 .....	234
ix. 23 .....	88
xii. 42 .....	65
xiii. 7 .....	43
xviii. 20 .....	40
30, 34 .....	398
xx. 22 .....	191
xxi. 19 .....	216
xxiii. 2, 3 .....	198
30-37 .....	31
xxiv. 1 .....	69
1, 2 .....	69
xxv. 29 .....	12
xxvi. 39 .....	190
xxvii. 34 .....	81

## MARK.

v. 38 .....	88, 135
xi. 13 .....	216
xiii. 1, 2 .....	69
xv. 23 .....	81

## LUKE.

i. 19 .....	368
68 .....	39
69 .....	178
ii. 1 .....	194
26 .....	393
x. 34 .....	84
xviii. 14 .....	37
xxii. 52 .....	159

## JOHN.

vi. 44, 45 .....	230
xi. 19 .....	138

## ACTS.

i. 16-20 .....	235
iv. 1 .....	159
18 .....	208
v. 24, 26 .....	159
40 .....	208
vii. 52 .....	31
xv. 18 .....	19
xxvii. 9 .....	207

ROMANS.

CHAP. i. 9 .....	Page	42
li. 29 .....		43
iii. 30 .....		90
viii. 29 .....		132
ix. 1 .....		42
2 .....		132
xi. 5, 26, 27 .....		345
26 .....		40

1 CORINTHIANS.

i. 30 .....		178
iv. 8 .....	31,	171
viii. 5, 6 .....		87
ix. 16, 17 .....		163

2 CORINTHIANS.

iv. 2 .....		125
xi. 31 .....		42
xii. 2-4 .....		113
19 .....		42

GALATIANS.

i. 15, 16 .....		19
20 .....		42
iii. 7 .....		272
iv. 7 .....		26
26 .....		38
vi. 16 .....		272

EPHESIANS.

ii. 2, 3 .....		326
3 .....		75
13-22 .....		111

COLOSSIANS.

CHAP. ii. 11 .....	Page	43
--------------------	------	----

1 TIMOTHY.

ii. 5 .....		87
-------------	--	----

2 TIMOTHY.

iii. 16 .....		10
---------------	--	----

HEBREWS.

iv. 12 .....		184
vi. 16 .....		42
vii. 25 .....		87
viii. 9 .....		239
10 .....		240

JAMES.

v. 17 .....		120, 121
-------------	--	----------

1 PETER.

iv. 17, 18 .....		330
------------------	--	-----

2 PETER.

ii. 3 .....		125
iii. 4 .....		147

REVELATIONS.

ii. 23 .....		106
ix. 7 .....		356
xiv. 10 .....		190
20 .....		382
xvi. 19 .....		190
xviii. 21 .....		364
22, 33 .....		362
xix. 15 .....		382
xxi. 2, 3 .....		38

# INDEX OF PERSONS.

---

- ABRADATES, 338  
 ABRAHAM, 336  
 ÆLIAN, 122  
 AHAB, 105, 184  
 AHAZ, 32, 369  
 AHIKAM, 200  
 ALSHECK, 69  
 AMMIANUS, 302  
 ANTONINUS, 295  
 APRIES. See PHARAOH-HOPHRA.  
 AQUILA, 57, 89, 155, 242, 263, 275,  
     292  
 ASA, 288  
  
 BARUCH, 14, 198, 206, 207, 214, 262  
 BELSHAZZAR, 188, 282  
 BEROSUS, 128, 294, 361, 371  
 BLACKSTONE, 263  
 BOCHART, 25, 82, 108, 113, 118, 122,  
     145, 295, 304, 349, 356  
 BUXTORF, 27, 40, 47, 111, 116, 117,  
     146, 168, 239, 289, 324, 339  
  
 CALMET, 201  
 CALVIN, 268  
 LUD. CAPELLUS, 46  
 CASTALIO, or CASTELLIO, 270, 353  
 CASTELL, 104, 135  
 CHARDIN, 34, 48, 66, 82, 132, 135,  
     138, 188, 212, 258  
 COCCEIUS, 143  
 CONIAH, 177. See JECONIAH.  
 COOKE and CLARKE, 137  
 CUSH, 304  
 CYRUS, 189, 333, 349, 356, 357  
  
 DANIEL, 173, 282, 338, 371  
 D'ANVILLE, 59  
 DARIUS the Mede, 188  
 DARIUS HYSTASPES, 189  
 DAVID, 146, 158, 224, 250, 267, 272,  
     377  
  
 DEDAN, 193  
 DIODORUS SICULUS, 65, 83, 203, 301  
 DIONYSIUS PERIEGETES, 65  
 DRUSIUS, 275  
 DURELL, 6, 51, 65, 67, 91, 93, 99,  
     127, 132, 143, 164, 170, 307, 351,  
     404  
  
 EBED-MELECH, 275  
 EPHRAIM, 71, 226, 236  
 EPICTETUS, 107  
 EVIL-MERODACH, 188, 361, 373  
 EURIPIDES, 88  
 EUSEBIUS, 321  
 EZRA, 365  
  
 FORSTER, 136, 137  
  
 GADATAS, 353  
 GEDALIAH, 13, 285, 368  
 GIBBON, 161  
 GOBARYS, 353  
 GRABE, 143, 285, 288, 303, 321, 361,  
     371  
 GREEN, 211  
 GROTIUS, 46, 81, 156, 172, 214, 222,  
     223, 274, 294, 311, 319, 328, 351,  
     356, 389, 396, 398  
  
 HANAMEEL, 260  
 HANANIAH, 246  
 HARMER, 34, 35, 45, 47, 66, 82, 116,  
     132, 135, 136, 138, 169, 182, 187,  
     201, 203, 212, 258, 373, 409  
 HAZOR-MAVETH, 336  
 HECATEUS, 295  
 HEMATH, 206  
 HEROD, 77, 234  
 HERODOTUS, 91, 192, 295, 301, 304,  
     308, 353, 357, 359, 362, 364  
 HOBAB, 202  
 HOMER, 88, 104, 121, 138, 235, 255,  
     356

- HORACE, 77, 91, 94, 171, 235, 364  
 HOUBIGANT, 75, 129, 148, 183, 268,  
 333, 379, 390, 391  
 HYRCANUS, 77  
 ILVERODANUS. See EVIL-MERODACH.  
 ISAAC, 39  
 JARCHIUS, 350  
 JECONIAH, or CONIAH, 16, 174, 176,  
 177  
 JEHOAHAZ, 15, 168  
 JEHOIADA, 223  
 JEHOIAKIM, 15, 167, 173, 174, 212  
 JEROME, 13, 33, 58, 81, 131, 137,  
 192, 222, 288, 304, 323, 335, 375,  
 398  
 JETHRO, 202  
 JOHANAN, 169  
 JOKTAN, 336  
 JONADAB, 202  
 JOSEPHUS, 77, 83, 87, 128, 173, 174,  
 176, 208, 210, 242, 251, 287, 288,  
 294, 301, 304, 305, 313, 326, 335,  
 361, 371, 375  
 JOSIAH, 13, 15, 27, 171, 366  
 JOTHAM, 211  
 JUSTIN, 83  
 KAIMES, 165  
 KALINSKY, 82  
 KEDAR, 336  
 KENNICOTT, 4, 8, 51, 94, 147, 164,  
 171, 185, 249, 268, 331, 379, 402  
 KIMCHI, 83, 206, 287, 350  
 LE CLERC, 108, 244  
 L'EMPEREUR, 69  
 LIVY, 255, 338  
 LOWTH, MR., 40, 97, 104, 119, 128,  
 139, 164, 243, 248, 250, 254, 266,  
 288, 319, 325, 395  
 LOWTH, BISHOP, 3, 4, 18, 22, 27, 28,  
 45, 49, 50, 75, 79, 88, 92, 97, 114,  
 116, 119, 137, 160, 165, 189, 191,  
 218, 227, 231, 263, 268, 277, 307,  
 313, 316, 321, 322, 323, 328, 329,  
 349, 358, 363, 364, 376, 384, 385,  
 398, 399, 400, 401  
 LUCILIUS, 88  
 LUDOLPHUS, 51  
 MAILLET, 45, 182, 201  
 MAIMONIDES, 212  
 MANASSEH, 14, 75, 366  
 MAUNDRELL, 108  
 MEGASTHENES, 294  
 MEIBOMIUS, 185  
 MICAH, 197  
 MICAIAH, 105, 184  
 MICHAELIS, 46, 143, 277  
 MILTON, 383  
 MIZRAIM, 304  
 MUDGE, 58  
 NABONADIUS. See BELSHAZZAR.  
 NABOPOLLASSAR, 16, 128  
 NEBUCHADNEZZAR, 16, 26, 81, 128,  
 173, 174, 186, 188, 194, 305, 310,  
 313, 333, 334, 360, 372  
 NEBUZARADAN, 235, 281, 284, 285,  
 367, 372, 409  
 NERIGLISSAR, 188  
 NIMROD, 55  
 NOLDIUS, 62, 97, 99, 103, 114, 139,  
 325  
 OPPIAN, 109  
 ORIGEN, 135, 361  
 OVID, 307  
 PACHOMIUS, 7  
 PASHUR, 155, 158, 159, 223  
 PATRICK, 266  
 PETERS, 144  
 PHARAOH HOPHRA, 301, 310  
 PHARAOH-NECHO, 15, 26, 302, 310  
 PHUT, 304  
 PIETRO DELLA VALLE, 204  
 PLINY, 20, 64, 65, 68, 82, 83, 193,  
 304, 338  
 POCOCKE, 212, 239  
 PRIESTLEY, 189  
 PRIDEAUX, 172, 206, 259, 360  
 PSAMMITICHUS, 192  
 PTOLEMY, 188, 319, 328  
 QUINTUS CURTIUS, 132  
 RACHEL, 226, 234  
 RANDOLPH, 169  
 RECHAB, 202  
 RUSSELL, 213

- SANDYS, 118, 156, 312  
 SCHULTENS, 58  
 SECKER, 7, 20, 25, 27, 29, 31, 33, 36,  
     38, 39, 40, 41, 43, 44, 46, 47, 49,  
     50, 54, 58, 59, 60, 62, 66, 68, 69,  
     72, 74, 78, 82, 85, 89, 90, 94, 97,  
     99, 102, 103, 104, 107, 108, 111,  
     116, 119, 123, 124, 128, 131, 132,  
     133, 138, 144, 145, 147, 148, 150,  
     152, 154, 156, 157, 163, 164, 166,  
     171, 172, 176, 180, 181, 182, 183,  
     185, 186, 191, 192, 193, 196, 197,  
     200, 203, 209, 211, 214, 215, 216,  
     217, 219, 220, 221, 223, 227, 228,  
     230, 234, 235, 240, 244, 250, 255,  
     269, 270, 272, 273, 274, 275, 280,  
     284, 285, 287, 288, 289, 291, 294,  
     295, 297, 298, 299, 301, 302, 303,  
     304, 305, 306, 311, 314, 315, 316,  
     317, 319, 322, 324, 326, 334, 335,  
     340, 346, 350, 353, 359, 362, 363,  
     365, 395, 407  
 SENECA, 407  
 SENNACHERIB, 151  
 SERAIAH, 222  
 SHALLUM, 15, 169  
 SHALMANESER, 224, 313  
 SHAW, 34, 82, 216, 320, 403  
 SOLOMON, 77, 83, 142, 205, 210, 277  
 STATIUS, 88, 400  
 STRABO, 65, 83, 130, 193, 294, 332,  
     338  
 SYMMACHUS, 57, 89, 131, 155, 263,  
     398, 408  
 SYRUS, 193  
 TACITUS, 83, 151  
 TARTAN, 192  
 TAYLOR, 35, 93, 241, 329, 353, 396,  
     402, 403  
 TENA, 193  
 THEODORET, 221  
 THEODOTION, 57, 89, 94, 121, 155,  
     221, 275, 292, 398  
 THEOGNIS, 106  
 THEOPHRASTUS, 64  
 THUCYDIDES, 353  
 TIGLATH-PILESER, 334  
 TOBIT, 138  
 URIJAH, 15, 201  
 USHER, 206, 254, 259, 313, 372, 375  
 VARRO, 122  
 VIGNOLES, 287, 303, 353  
 VIRGIL, 51, 91, 122, 311  
 WOIDE, 6  
 XENOPHON, 194, 338, 353, 356, 357,  
     359  
 ZEDEKIAH, 17, 169, 174, 177, 215,  
     244, 248, 253, 254, 259, 278, 281,  
     282, 363, 366, 407  
 ZEPHANIAH, 223, 370  
 ZERUBBABEL, 177, 224  
 ZIMRAN, 193  
 ZINGIS, 160

## INDEX OF THINGS.

---

- Acra*, one of the hills on which Jerusalem stood, 281
- Acrostic*, see *Alphabetical*.
- Additions*, Hebrew text, 26, 39, 77, 87, 89, 96, 100, 101, 105, 234, 276, 278, 285, 288, 304, 322, 326, 331, 334, 360, 364, 382, 402
- Aleppo*, ploughing time there, 35
- ..... great houses, how disposed, 169
- ..... lodging rooms, how warmed, 212
- All the kingdoms of the earth*, to be taken in a limited sense, 194
- Almond tree*, its early blossoms, 20
- Alphabetical poems*, 375
- ..... their variety and use, 375
- Alphabetical order*, inverted in three instances, 389, 400
- Amendments*, new, suggested, 26, 54, 58, 59, 85, 90, 93, 102, 103, 111, 113, 135, 147, 163, 221, 261, 269, 270, 277, 280, 285, 289, 298, 318, 322, 343, 365
- Ammon*, the Egyptian Jupiter, 308
- ..... his temple at Thebes, 308
- Anathoth*, a city of Benjamin, belonging to the priests, 13
- Arabia*, whence denominated, 24
- ..... its divisions, 193
- Arabian freebooters*, called "the sword of the wilderness," 409
- Arabians*, distinguished, 91, 336, 337
- ..... the noblest always dwell in tents, 204
- ..... of the desert, why called a mingled people, 336
- ..... their isolated habitations, 337
- ..... Scenites, 203, 336
- ..... watching for plunder, 34
- Arabians*, cut their hair and beards in a particular manner, 91
- Ararat*, the greater Armenia, 356
- Ark of the covenant*, God's footstool, 384
- Arrows*, called "sons of the quiver," 395
- Arphad*, the same as Aradus, 335
- Ashkelon*, 312
- ..... its beautiful and rich valley, 312
- Ashkenaz*, or Ascania, in Phrygia, 356
- Asphaltites*, lake, or Dead Sea, 321
- Asyndeton*, 52, 121, 274, 384
- Athbash*, what, 350
- Azotus*, otherwise Ashdod, 192
- Babylon*, its situation, 194
- ..... its greatness, 357
- ..... height and thickness of its walls, 362
- ..... the manner of its being taken alluded to, 349, 357-359
- ..... its fall and perpetual desolation foretold, 189, 339, 361-363
- ..... why called a golden cup in God's hand, 352
- Babylonians*, supposed to have commenced the year differently from the Jews, 173, *note*.
- ..... date the reign of Nebuchadnezzar differently from the Jews, 173, 187
- ..... prefixed the names of their idols to those of their great men, 282
- ..... their invasion and conquest of Judea foretold, 36
- Babylonish nation*, of great antiquity, 55
- Balm of Gilead*, 83

- Bactrians*, subjected by Nebuchadnezzar, 194
- Barbary*, time of sowing there, 35
- Bel*, the chief idol of Babylon, 282
- Benhadad*, a name common to the kings of Syria, 336
- Beth-haccerem*, 58
- Bible*, a new English version by authority, much wanted, 9
- Boccore*, an early sort of figs, 216
- Bows*, large ones of steel, how bent, 351
- Brasiers* of lighted coals, used to warm room in several parts of the east, 212
- Calamus aromaticus*, 64
- Captain* of the temple, 159
- Caphtorim*, and country of Caphtor, 312
- Captivity* of the Jews at Babylon, its period ascertained, 188, 189, 220
- Caravanseras*, 84
- Carchemish*, Egyptians defeated there, 16, 128, 302
- Carmel*, 306
- Caverns* in the mountains, used by the Jews for burying places, 24, 115
- Chaldee paraphrase*, 26, 88, 94, 125, 156, 184, 228, 250, 268, 319, 345, 348, 350, 378, 385, 394, 397
- Chaldeans*, addicted to astrology, 92
- Chalybes*, famous for tempering steel, 130
- Change* of apparel a mark of respect in the east, 373
- Chapters*, their disorderly arrangement how rectified, 14, 166, 186, 201, 215, 248
- ..... not digested in their present order by Jeremiah, 365
- ..... not rightly divided, 22, 42, 76, 83, 275
- Charming* of serpents, 81
- Chief priests*, 158
- Children* of persons of rank, anciently employed in menial offices, 121
- ..... made to pass through the fire, 266
- Chimneys*, none admitted in Jerusalem, 212
- Chittim*, countries of, 25
- Christ*, called "Our Righteousness," 178, 272
- ..... the righteous Branch, 178
- Circumcision*, its moral import, 43
- Cisterns*, or reservoirs, their use in Judea, 35, 288
- Conjectural criticism*, when and how far admissible, 5
- Conversion* of the Gentiles, 36, 111
- Corrections*, Hebrew text by mss., 20, 21, 25, 26, 27, 28, 29, 30, 32, 35, 36, 41, 42, 43, 50, 51, 53, 55, 60, 62, 64, 65, 66, 67, 68, 73, 74, 75, 77, 78, 79, 80, 82, 90, 93, 96, 98, 100, 101, 102, 103, 108, 111, 117, 121, 123, 124, 127, 128, 129, 131, 134, 135, 138, 140, 142, 143, 144, 145, 146, 147, 148, 150, 151, 154, 155, 156, 157, 158, 163, 167, 168, 180, 182, 184, 186, 187, 188, 190, 191, 192, 197, 198, 199, 200, 217, 218, 219, 220, 221, 222, 223, 229, 241, 242, 244, 245, 246, 247, 249, 250, 251, 252, 254, 256, 257, 258, 261, 262, 263, 264, 266, 268, 269, 270, 271, 272, 275, 276, 277, 278, 279, 280, 282, 284, 285, 286, 287, 289, 290, 292, 294, 296, 297, 305, 306, 307, 315, 317, 318, 319, 320, 323, 324, 325, 326, 328, 329, 330, 331, 337, 339, 342, 344, 346, 348, 350, 352, 354, 355, 356, 358, 361, 363, 368, 372, 373, 379, 380, 381, 382, 384, 385, 386, 388, 390, 391, 392, 395, 396, 397, 398, 399, 401, 402, 403, 406, 408, 409, 410
- Corrections*, Hebrew text by ancient versions only, 28, 29, 40, 55, 57, 60, 82, 87, 93, 102, 117, 123, 143, 154, 182, 186, 227, 230, 235, 303, 345, 346, 350, 362, 364, 388, 389, 391, 392, 406
- Corrections*, Hebrew text by conjecture, 35, 39, 44, 48, 52, 56, 62, 67, 93, 94, 115, 122, 128, 129, 143, 151, 154, 155, 166, 170, 178, 182, 183, 184, 190, 195, 200, 212, 219, 223, 227, 233, 240, 265, 292, 296,



- 303, 304, 306, 314, 318, 322, 329,  
333, 335, 348, 351, 352, 357, 358,  
359, 361, 364, 367, 369, 379, 380,  
382, 386, 391, 392, 402, 406
- Courses* of the priests, 158
- Courts* of justice, held in the city  
gates, 121, 147, 277, 410
- Covenant* of general release, entered  
into, and broken, by the Jews, 253
- Covering* the head in affliction, 33
- Covert* of the sabbath, 278
- Cup* of consolation, 138
- ... of the wine of God's wrath, 114,  
190, 407
- Cush*, a country of merchandise, 160
- Cushites*, Arabians bordering on the  
Red Sea, 118, 193, 304
- Cutting* the flesh in mourning, 135,  
287, 302, 323
- ..... forbidden the Jews,  
135-137
- ..... the hair in the like circum-  
stances usual with many nations,  
but forbidden by the law of Moses,  
137
- Damascus*, 334
- Darkness*, an emblem of distress, 31
- Death*, personified, 89, 395
- Delusive* appearance of water in the  
desert, 132
- Desolation* of Judah, whence to be  
computed, 16
- Difference* in the given heights of  
Solomon's brazen pillars, how re-  
conciled, 370
- Distinction* between אלהים and  
בעלים, 86
- Doves* build in the natural hollows of  
rocks, 320
- Dragons* suck in the air, 122
- Dress*, its magnificence in the east  
consisted much in the rich co-  
lours, 95
- Drought*, a calamity frequent in  
Palestine, 121
- Dungeon*, 258, 276
- Dwelling houses* of great men used  
for prisons in the east, 258
- Dying*, an art carried to great per-  
fection by the ancients, 95
- East wind*, used to express God's  
severe judgments, 152
- Edom*, or Idumea, 198, 329, 402, 407
- Egypt*, invaded and plundered by  
Nebuchadnezzar, 18, 295, 305
- ..... her numerous cities, 307
- ..... her fall and restoration, 305-  
309
- ..... famous for manufactures, 160
- Egyptians*, deceitful allies, 32, 279,  
305
- ..... their defeat at Carchemish  
foretold, 242
- ..... their repositories for the  
dead, 201
- Elam*, or Elymais, an ancient king-  
dom, 337
- .... distinct from Persia, 337
- .... under Daniel's government,  
338
- Elamites*, famous archers, 338
- Ellipsis*, 40, 61, 84, 119, 128, 137,  
155, 164, 261, 288, 322, 329, 379,  
383, 394, 405
- English version*, its marginal notes  
sometimes preferable, 20, 106, 119,  
409
- ..... old, 22, 32, 55, 112,  
131, 379
- Ethiopians*, paint their eyes with anti-  
mony and soot, 51
- ..... famous for long bows, 304
- Euphrates*, 27, 112, 360
- False prophets*, 179, 180, 218, 243,  
388
- Festival*, annually, at Heliopolis, in  
honour of the sun, 295
- Figs*, three different sorts, 216
- Figures*, strong poetical ones, not to  
be interpreted too strictly, 165
- Form* of ratifying a covenant, 255
- Formalities* of a Hebrew bargain of  
sale, 261, 262
- Fullers' fields*, 242
- Gate Harsith*, 155
- .... higher, of Benjamin, 159
- .... middle or centre gate of Jeru-  
salem, 281
- Gareb* and Goatha, 242

- Gaza*, 310, 312  
*Geruth-Chimham*, 289  
*Gilead*, 168, 345  
*Glosses*, from margin into text, 39, 87, 89  
*Grand ascent* from the king's house to the temple at Jerusalem, 277  
*Gospel dispensation* foretold, 36-41, 224, 345  
*Greek authors*, why they mention no conquest of Egypt by the Babylonians, 294  
  
*Hamam-et*, 320  
*Hamath*, 334  
*Harangues* of historians not genuine, 358  
*Hebrew words* derived from Arabic, 28, 29, 63, 92, 104, 134, 182, 223, 307, 316, 398, 404  
*Hebrew slaves*, entitled to a release after six years, 253, 254  
*Heifers*, used for treading out corn, 342  
*Hendyadys*, 60, 63, 128, 184  
*Heshbon*, 314, 325  
*Higher court* of the temple, 210  
*Hills*, made use of for idolatrous worship, 41, 341  
*Historical sketch* of the times in which Jeremiah prophesied, 14-18  
*Horonaim*, a city of Moab, 315  
*Human sacrifices*, practised by idolatrous Jews, 32, 75, 266  
*Huns*, their custom of wounding their cheeks on the death of a friend or great man, 136  
*Hunting* wild beasts with toils, 400  
*Hyrcanians*, subjected by Nebuchadnezzar, 194  
  
*Idiom* of the passive verb impersonal, with an accusative after it, 204, 214  
*Images*, fine assemblages of them, 49, 376  
*Isis*, or Io, 307  
*Israel*, sacred to God as the first-fruits, 23  
..... the chief of the nations, 232, 233  
  
*Israelites*, originally designed for husbandmen and shepherds, 237  
  
*Jaazer*, a city of Moab, 320, 321  
..... lake or sea of, geographical mistake, 321, 322  
*Jeconiah*, held in great esteem by the Jews, 176  
*Jeremiah*, his life and character, 13, 14  
..... his style of writing, 18, 165  
..... vindicated from unmerited censure, 161, 164  
*Jerusalem*, taken by Nebuchadnezzar the first time, 16, 172  
..... taken the second time, 16, 174  
..... taken the third time, and burned, 17, 252, 281, 368, 371  
..... situate in the lot of two tribes, 159  
..... built upon two hills, 251, 281  
..... its enlarged plan in future times, 241  
*Jews*, carried captives to Babylon at six different times, 372  
*Jonadab's* charge to the Rechabites, probable motive of, 203  
*Jordan*, subject to great inundations, 108  
*Josephus*, convicted of mistakes, 173, 174  
*Jubilee*, a year of general release, 254  
*Judah*, called "God's mountain," 143  
  
*Kedar*, 25  
..... a general name for the Arabs descended from Ishmael, 336  
*Kedem*, one of the divisions of Arabia, 193, 336  
*Keepers* of fields, 47  
..... of the door of the temple at Jerusalem, 371  
*Kermes*, or summer-fig, 216  
*Kidron*, the brook, 242  
*Kir-heres*, a principal city of Moab, 320  
  
*Lamentations* of Jeremiah, their metrical construction, 375

- Lamentations* of Jeremiah, date and occasion, 375, 376  
 ..... poetic excellence, 376  
*Lamentation* of David over Abner, 146  
 ..... over Saul and Jonathan, 165  
*Laws* and institutions of the Nabathæans and Saracens, 203  
*Lead*, used in refining silver, anciently, 68  
*Lebanon*, 151, 168, 174, 175  
*Lions*, denote great princes and conquerors, 26  
*Locusts*, 356  
*Luhith*, 315
- Marks* on the hand, 263  
*Masoretical readings*, rejected, 28, 30, 31, 48, 56, 58, 65, 85, 115, 127, 154, 168, 175, 182, 220, 225, 260, 264, 266, 276, 285, 314, 341, 347, 351, 358, 366, 367, 370, 384  
*Messiah*, called "David," 224, 227  
*Migdol*, or Magdolus, in Egypt, 295  
*Milcom*, the chief deity of the Ammonites, 327, 328  
*Mill-stones*, their noise first heard in the morning, 187  
*Minni*, the lesser Armenia, 356  
*Money*, anciently paid by weight, 261  
*Moon*, constantly masculine in old northern languages, 72  
*Mountains*, powerful nations and princes so called, 143, 355  
*Mournful outcries* over the dead, 134, 165  
*Mourning feasts*, 137  
*Mourning women*, 87, 165
- Nazarites*, 74, 404  
*Nebo*, an idol of the Babylonians, 282  
*Nebuchadnezzar*, styled "the sword of Jehovah," 313  
*Nergal*, an idol of the Cuthites, 282  
*New amendments* suggested, see *Amendments*.  
*New names* assumed by kings, on mounting the throne, 169, 176  
*New Zealanders*, their custom of cutting themselves on the forehead in mourning, 135
- Nitre*, or Natrum, of the ancients, 28  
*No*, otherwise Thebes, in Egypt, 308  
*Noph*, otherwise Memphis, 27, 295  
*Numbers of Jews* carried to Babylon, 371, 372
- Oaks*, scenes of idolatrous worship, 32  
*Oath*, a solemn act of religion, 42  
 .... ancient manner of administering it, 343  
*Omissions*, Hebrew text, 75, 127, 155, 199, 222, 241, 262, 272, 287, 323, 328, 354, 372, 385, 391, 397  
*Ophir*, gold of, see *Uphaz*  
*Ostrich*, its unnatural cruelty, 403  
*Otaheitean women*, wound the crown of their head in mourning, 135  
 ..... cut off their hair on the like occasion, 137  
*Overflowing* of vitiated bile occasioned by vexation, 387
- Painting* eyelids, a fashion of eastern ladies, 50  
*Pans* of coals, see *Brasiers*.  
*Parallism*, a mark of versification, 5, 6  
 ..... its use in correcting and interpreting, 42, 49, 64, 95  
*Paranomasia*, 20, 40, 314  
*Passages* cited in the New Testament, 234, 239  
*Pathros*, or 'Thebais, 295  
*Pelusium*, 295  
*Peninsula* of Arabia, 91, 193, 336  
*Period* of seventy years' captivity, ascertained, 188, 189  
*Persians*, commonly called "Medes," 353  
*Petra*, or Selah, strong city of Idumea, 332  
*Philadelphia*, see *Rabbah*.  
*Philistines*, when ravaged by Nebuchadnezzar, 310  
*Phocæans*, their oath not to return to their own country, 364  
*Phut*, 304

- Pillars* of brass, in Solomon's temple, 369  
 ..... or tall poles set up as way-marks in the desert, 236  
*Pit*, or reservoir, at Mizpeh, 288  
*Pomegranates* on the brasen pillars, their numbers, 370  
*Potter's wheel*, 149  
*Princes* of Judah, their court, or sanhedrim, 198  
*Principal scribe* of the host, 371  
*Prisoners* of the land, insolvent debtors delivered over to their creditors, 398  
 ..... of war, their treatment, 30, 118  
 ..... how disposed of by the Mogul Tartars, 160  
*Promise* of perpetuity in the lines of David and Levi, 272  
*Prophecies of Jeremiah*, part in metre and part in prose, 22  
 ..... not compiled into a book till long after the first publication, 311  
 ..... concerning the Philistines and other nations, when delivered, 309-311  
 ..... when fulfilled, 313  
*Prophecies* of the perpetuity of the Jewish nation, a proof of their divine inspiration, 309  
*Prophecy* by vision, 112, 191, 231  
 ..... misapplied to the miraculous conception of the Virgin Mary, 236  
*Prophets*, an order of men bred in seminaries or schools, 197  
 ..... called watchmen, 64  
*Prostitutes*, their punishment, 119  
*Proverb* of fathers eating sour grapes, &c., explained, 238  
  
*Rabbah* of the children of Ammon, 321  
*Rains*, former and latter, 34  
*Ramah*, a city of Benjamin, 234  
*Rechabites*, when they retired into Jerusalem, 202  
 ..... their descent and rules of living, 202, 203  
  
*Reigns* of Jehoiakim and Zedekiah, intended for the punishment of the Jews, 366  
*Release* of Hebrew slaves given and recalled, 253  
*Reservoirs*, see *Cisterns*  
*Restoration* of Jews under Christ, 38, 224, 225, 267, 327, 341  
*Return* of Jews from Babylon, foretold, 189, 340  
*Roll*, read by Bāruch only once, 206-208  
  
*Saba*, 65.  
*Sabæans*, men of tall stature, 160  
*Sabbatical year*, 254  
*Sackcloth*, 66  
*Sacrifices* of the wicked not desired, 73  
*Samaritan text*, 127, 325  
*Scribes*, 79, 198, 262  
*Sealing* deeds, an ancient mode of authentication, 262  
*Selah*, see *Petra*  
*Sepulchres* of persons of condition, distinct from the vulgar, 201  
*Seraiah*, sent with the tribute to Babylon from Zedekiah, 364  
*Shadow* of death, 24, 115  
*Shallecheth*, a gate of the temple, 278  
*Shaving* the head and beard, customary in mourning, 74, 137, 287, 312, 323  
*Sheshach*, 194, 360  
*Shiloh*, 70, 197, 287  
*Shushan*, capital of Susiana, 338  
*Sibmah*, famous for its wines, 321  
*Sihor*, a name of the Nile, 27  
*Silence*, expressive of affliction, 312, 387  
 ..... a mark of mark of depopulation, 362  
*Singular nouns*, with a plural sense, 229  
*Singular verb*, or adjective, used with a plural substantive, 47, 168, 324, 342  
*Sitting*, a posture of humiliation, 116, 317  
*Sitting*, or lying in ashes, customary in affliction, 66

- Smiting* on the thigh, an indication of sorrow, 235
- Sodom*, its punishment less than that of Jerusalem, 403
- Sorek*, vine of, 28
- Spices* burnt at the interment of Jewish princes, 253
- Sun*, constantly feminine in old northern languages, 72
- Tabor*, Mount, 306
- Tahpanhes*, or Daphnæ Pelusiacæ, 27, 293, 295
- Talmud*, Jerusalem, 48, 49, 246  
..... Babylon, 48, 246, 284
- Targum*, Jonathan, see *Chaldee Paraphrase*
- Tear*, called "the daughter of the eye," 390
- Tekoa*, 58
- Temple* at Jerusalem, kept like a military garrison, 159
- Temple* of the sun, at Heliopolis, 295
- Terebinthus*, its healing resin, 83
- Terror*, a line strung with feathers, 328, 400
- Thebais*, see *Pathros*
- Thebes* in Egypt, called Diospolis, see *No*
- Third entrance* into the house of Jehovah, 278
- Threshing* with a drag, 358
- Topheth*, 75, 157
- Tower* of Hananeel, 241
- Transpositions*, Hebrew Text, 35, 52, 68, 93, 115, 148, 154, 218, 335, 351, 361, 392, 397
- Travellers' lodge*, 84
- Treasures* taken out of David's sepulchre, 77
- Tribute* sent to Babylon, 364
- Tseboa*, a variegated ravenous bird, 108
- Type* of the potter, 149  
.... of breaking a potter's vessel, 155  
.... of good and bad figs, 216  
.... of bands and yokes, 243
- Tyre*, siege of, 305, 310
- Tyrian purple*, 95
- Ulai river*, 338
- Uphaz*, gold of, 94
- Uz*, land of, 192
- Valley* of Hinnom, 29, 75, 155, 242  
..... Jehoshaphat, 155  
..... between Gaza and Ashkelon, 312
- Variation* of the same names, 249, 281, 293
- Verbs*, used indefinitely, or impersonally, 36, 78, 88, 204, 214, 324, 356, 381, 383
- Verses* wrongly divided, 29, 81, 89, 233, 320, 330, 331, 340, 351, 397
- Version* of the LXX., its use, 25, 28, 32, 50, 87, 89, 100, 101, 103, 123, 154, 202, 227, 234, 240, 241, 247, 262, 263, 265, 284, 285, 288, 295, 316, 320, 330, 334, 340, 341, 347, 350, 352, 355, 359, 366, 373, 376, 381, 385, 389, 392, 393, 394, 401, 402
- Version* of the LXX., ms. Pachom., 7, 10, 28, 89, 188, 244, 247, 250, 251, 264, 275, 285, 288, 292, 294, 297, 304, 311, 314, 320, 331, 340, 348, 350, 355 ;
- Version*, Syriac, 32, 41, 94, 100, 125, 144, 154, 214, 215, 261, 265, 288, 335, 388, 389, 392, 402
- Vulgate*, 27, 57, 69, 100, 104, 212, 227, 242, 265, 316, 330, 335, 353, 402
- Vineyards*, not free for the planter's use till the fifth year, 232
- Voice*, low, like an enchanter's, 307
- Vows* of women, when not binding, 299
- Wild asses*, extremely sharp sighted, 122
- Wild beasts*, forced out of their thickets by the inundations of Jordan, 108, 332
- Wilderuess*, why called a pit, 24
- Wind*, scorching and malignant in the desert of Arabia, 45, 119, 182, 409
- Wines*, require to be kept on their lees, 316
- Winter-fog*, 216

- Witnesses* anciently did not subscribe their names to deeds, 263
- Women*, celebrated public rejoicings with music and dancing, 231  
 . . . . . sometimes denote weak and effeminate persons, 391
- Words* wrongly joined or divided in Hebrew Text, 28, 48, 60, 67, 78, 82, 84, 103, 129, 151, 166, 182, 185, 212, 303, 307, 318, 330, 333, 351, 359, 361, 369, 379
- Words* improperly connected, 34, 64, 115, 120, 135, 143, 181, 195, 255, 307, 325, 369
- Year* of release, 254
- Zedekiah*, tried and condemned as a traitor, 282
- אדני for יהוה, 381, 384, 385, 386, 391, 392, 397, 399, 401
- איה for איה, 258
- א and אים, 25, 192, 312
- אכן, its force, 44
- א and ה changed, 41, 48, 80, 157, 187, 276, 307, 330, 342, 368, 402
- א and ע mistaken, 102, 293, 386
- ב and כ mistaken, 150, 152
- ב and נ mistaken, 240, 268, 352
- בצע, πλεονεξία, 62
- במות, strong holds, 143
- ד and ר mistaken, 122, 155, 196, 242, 286, 323
- הוא, 54
- הרגיע, 63, 231, 348
- התחורה, 107, 171
- ו and י mistaken, 60, 115, 129, 140, 146, 155, 285, 291, 294, 314, 315, &c. &c.
- ו and ך mistaken, 227
- חטא, punishment for sin, 399
- י lost, 35, 118, 166, 167, 200, 261, 270, 279, 284, 291, 303, &c. &c.
- כפש as כבש, 396
- לוא for לו, 380
- לבן, “after this,” 139, 229, 266, 316, 361
- מדרב, 45, 86, 110
- ם, plural termination, omitted, 171, 270, 402
- על followed by a verb in the preter, 228
- ערב, 192, 193
- עצבים, 398
- עון, punishment, 352, 407, 409
- פשיים or שפים, 45, 75, 110
- קצוצי פאה, 91, 193, 325
- שמט, 144

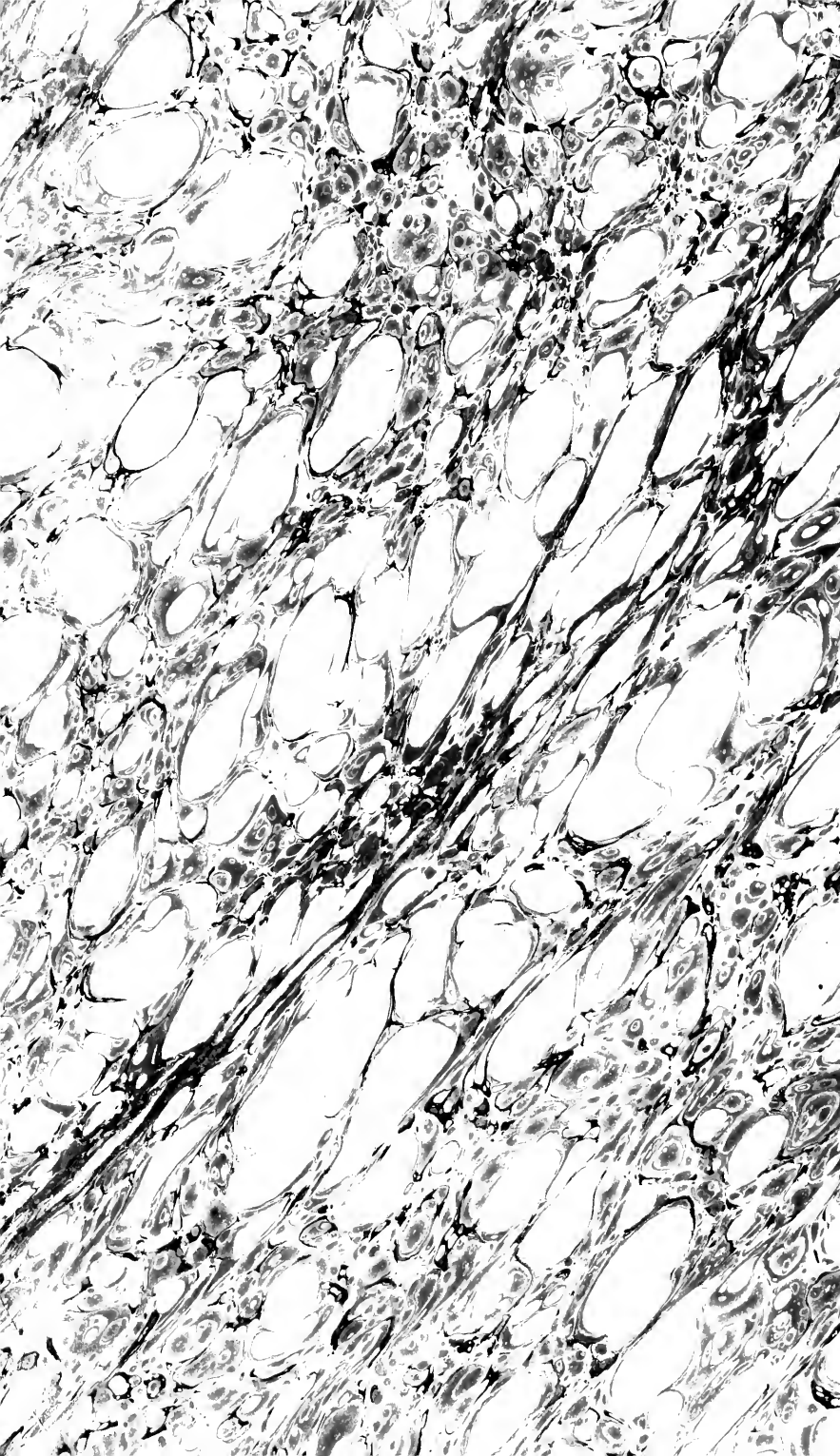
THE END.

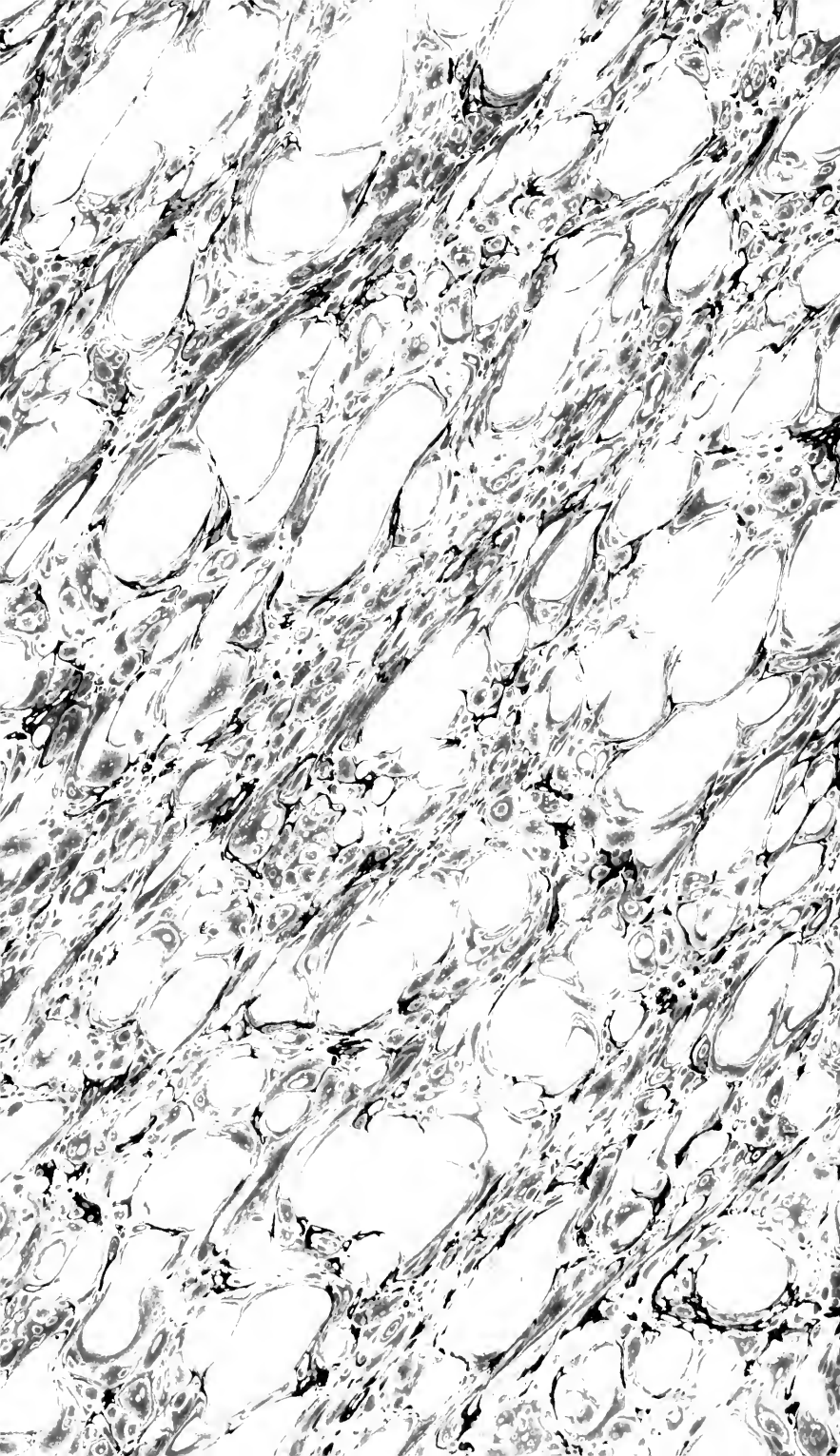


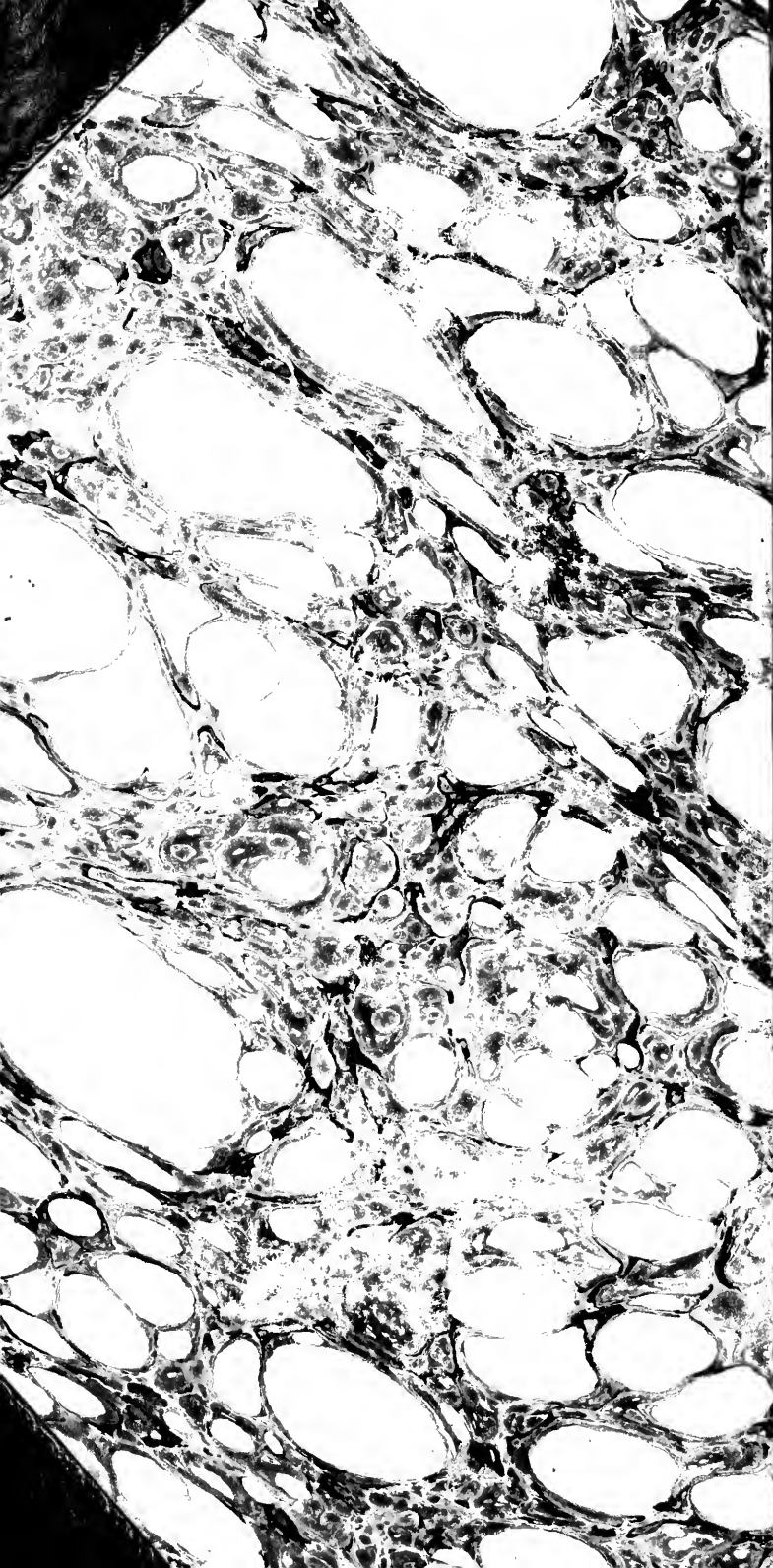












A LITERAL TRANSLATION  
OF  
THE PROPHETS,  
FROM  
ISAIAH TO MALACHI.

WITH NOTES,  
CRITICAL, PHILOLOGICAL, AND EXPLANATORY.

BY LOWTH, BLAYNEY, NEWCOME, WINTLE, HORSLEY, ETC.



IN FIVE VOLUMES.  
VOL. III.—EZEKIEL.

BY WILLIAM NEWCOME, D.D., BISHOP OF WATERFORD.

*A New Edition.*

LONDON:  
PRINTED FOR THOMAS TEGG & SON, CHEAPSIDE;  
R. GRIFFIN & CO., GLASGOW; AND  
TEGG, WISE, & CO., LOWER ABBEY STREET, DUBLIN.

MDCCCXXXVI.



THE  
PROPHET EZEKIEL.

SANCTO AUSUS RECLUDERE FONTES.

VIRG.





AN ATTEMPT

TOWARDS

AN IMPROVED VERSION,

A

METRICAL ARRANGEMENT, AND AN EXPLANATION

OF

THE PROPHET EZEKIEL.

BY WILLIAM NEWCOME, D.D.

BISHOP OF WATERFORD,

AND MEMBER OF THE ROYAL IRISH ACADEMY.



.

LONDON:

PRINTED FOR THOMAS TEGG AND SON,  
73, CHEAPSIDE.

R. GRIFFIN & CO., GLASGOW ; AND TEGG, WISE, & CO., DUBLIN.

MDCCCXXXVI.

LONDON :  
BRADBURY AND EVANS, PRINTERS,  
WHITEFRIARS.

## PREFACE.

---

I MOST gratefully acknowledge the important helps which I have received in my attempt to explain the prophet Ezekiel; as they will stamp on the following work its principal value. His Grace the Archbishop of Canterbury very obligingly allowed me a transcript of Archbishop Secker's valuable notes, from the manuscripts bequeathed to the Lambeth library; and likewise of that judicious writer's dissertation on the vision of the temple, which is inserted in its proper place. Dr. Woide, of the British Museum, deserves to be as well known for his courtesy in furnishing assistance to editors, as for the literary productions with which he has favoured the public. To this eminent scholar I am indebted for copying Archbishop Secker's remarks; for collations of a <sup>1</sup> Coptic version supposed to be of the second century, and of the Pachomian manuscript of the Septuagint version, ascribed to the tenth or eleventh century; for an English translation of the very learned J. D. Michaelis's annotations, subjoined to his German version of the bible; and for a curious extract relating to Ezekiel, translated from Professor Eichhorn's <sup>2</sup> introduction to the Old Testament, written also in the German language, and highly esteemed in that country. Learned notes on Ezekiel were also transmitted to me by the Rev. Mr. Henry Dimock, my worthy contemporary at Pembroke College in the University of Oxford.

IT is uncertain whether Ezekiel calls himself a <sup>3</sup> priest, or the son of a priest. <sup>4</sup> Josephus says that he was carried to Babylon in his

<sup>1</sup> See Bishop Lowth's preface to Isaiah, p. lxvii.

<sup>2</sup> Leipsic. 1783. 8vo.

<sup>3</sup> Ezek. i. 4. The construction in the original is doubtful. *The word of Jehovah came expressly unto Ezekiel the son of Buzi the priest.* Here the word *priest* may be construed with *Ezekiel*, according to the Greek, the Vulgate, and our English version; or with Buzi, according to the points in the Arabic. The former construction is favoured by the close of Isai. xxxvii. 2.

<sup>4</sup> Ant. x. vi. 3. See 2 Chron. xxxvi. 5, 6.

youth, with three thousand other captives of rank, at the time of Nebuchadnezzar's expedition to Jerusalem in the reign of Jehoiakim, king of Judah. The warlike and victorious king of Babylon made another descent on Judah, within so short an interval as three months and ten days after the conquest of Jehoiakim: at which time Jerusalem was so pressed by a vigorous siege, that Jehoiachin, who succeeded his father Jehoiakim in the throne of Judah, was <sup>1</sup> compelled to a surrender; and so great a number of captives was taken to Babylon, that none remained in the conquered country except the poorest of the people. We may justly conclude that Ezekiel became an exile in the course of that calamitous year when Jerusalem was twice subdued; and probably at the latter period, as the captivity of Jehoiachin is the era from which he commonly <sup>2</sup> dates his prophecies; and as the date from the beginning of his own captivity, which <sup>3</sup> occurs in two places, may reasonably be supposed to coincide with his other general mode of computation.

The king of Chaldea <sup>4</sup> planted his Jewish captives at Tel-abib, and other places on the river Chebar; which flows into the east side of the Euphrates at Circesium, or Carchemish, near two hundred miles northward of Babylon. This was the scene of Ezekiel's prophecies, which were continued through a course of <sup>5</sup> twenty two years: here he was present in body, though <sup>6</sup> in visionary representation he was sometimes taken to Jerusalem.

That we may better understand the propriety and force of these divine revelations, the circumstances and disposition of the Jews in their own country, and in their state of banishment, and the chief historical events of that period, should be stated and considered.

<sup>7</sup> Zedekiah, uncle to the captive king Jehoiachin, was advanced by Nebuchadnezzar to the kingdom of Judah: and the tributary King bound himself to subjection by a solemn <sup>8</sup> oath in the name of Jehovah. But, notwithstanding the divine judgments which had overwhelmed Judah during the reigns of his two immediate predecessors, <sup>9</sup> *he did evil in the sight of God*, who alone could <sup>10</sup> *save by few or by many*. Jerusalem was so idolatrous, impure, oppressive, and blood-thirsty,

<sup>1</sup> 2 Kings xxiv. 8—16.

<sup>2</sup> C. i. 2. &c.

<sup>3</sup> C. xxxiii. 21. xl. 1.

<sup>4</sup> C. i. 1, 3. iii. 15, 23. x. 15, 20.

<sup>5</sup> From the 5th to the 27th year of Jehoiachin's captivity. C. i. 2. xxix. 17.

<sup>6</sup> C. viii. 3. xl. 2.

<sup>7</sup> 2 Kings xxiv. 17.

<sup>8</sup> 2 Chron. xxxvi. 13. Ezek. xvii. 18.

<sup>9</sup> 2 Chron. xxxvi. 12.

<sup>10</sup> 1 Sam. xiv. 6.

that God is <sup>1</sup> represented as smiting his hands together through astonishment at such a scene of iniquity. The prophet Jeremiah was rejected, insulted, and persecuted. False prophets abounded; whose language was, <sup>2</sup> *Ye shall not serve the King of Babylon*: <sup>3</sup> *I have broken the yoke of the King of Babylon*. They even limited the restoration of the sacred vessels, and the return of Jehoiachin and his fellow-captives, to so short an interval as <sup>4</sup> two years. Zedekiah, blinded by his vices and by these delusions, flattered by the embassies which he had received from <sup>5</sup> Edom Moab Ammon Tyre and Sidon, and probably submitting with his accustomed <sup>6</sup> timidity to the advice of evil counsellors, rebelled against his powerful conqueror, and sent ambassadors into <sup>7</sup> Egypt for assistance. Hence arose a third invasion of the Chaldeans. Pharaoh Hophrah, King of Egypt, did not advance to the assistance of Zedekiah till Jerusalem was <sup>8</sup> besieged. The Babylonians raised the siege, perhaps with a design of distressing the Egyptians in their march, and of giving battle when advantage offered: but Pharaoh, with great perfidy and pusillanimity, <sup>9</sup> returned to his own country, and left the rebellious and perjured King of Judah to the rage of his enemies. Before the siege was thus interrupted, Zedekiah endeavoured to conciliate the favour of God by complying so far with the Mosaic law as to proclaim the sabbatical year a year of <sup>10</sup> liberty to Hebrew servants. But such was his impiety, and so irresolute and fluctuating were his counsels, that on the departure of the Chaldeans he <sup>11</sup> revoked his edict. Upon which God, by his prophet Jeremiah, proclaimed <sup>12</sup> liberty to the sword, to the pestilence, and to the famine; and commissioned these messengers of his wrath to avenge him on his people. When the siege was resumed, we have a further instance of Zedekiah's extreme infatuation; his rejection of <sup>13</sup> Jeremiah's counsel, given him by the authority of God, to preserve himself, his family, and his city, by a surrender to the Chaldeans. Thus after a siege of <sup>14</sup> eighteen months, Jerusalem was stormed and burnt; <sup>15</sup> Zedekiah was taken in his flight; his sons were slain before his eyes; his eyes were afterwards put out, agreeably to the savage custom of eastern conquerors; and he was carried in chains to Babylon.

<sup>1</sup> Ezek. xxii. 13. See also Jer. v. 1.  
vii. 6.

<sup>2</sup> Jer. xxvii. 9.

<sup>3</sup> Jer. xxviii. 2.

<sup>4</sup> Jer. xxviii. 3, 4.

<sup>5</sup> Jer. xxvii. 3.

<sup>6</sup> Jer. xxxviii. 25.

<sup>7</sup> Ezek. xvii. 15.

<sup>8</sup> Jer. xxxvii. 5.

<sup>9</sup> Jer. xxxvii. 7.

<sup>10</sup> Exod. xxi. 2.

<sup>11</sup> Jer. xxxiv. 11.

<sup>12</sup> Jer. xxxiv. 17.

<sup>13</sup> Jer. xxxviii. 17.

<sup>14</sup> Jer. xxxix. 1, 2.

<sup>15</sup> Jer. xxxix. 5, 6, 7.

The exiles on the river Chebar were far from being awakened to a devout acknowledgment of God's justice, by the punishment inflicted on them. They continued <sup>1</sup> rebellious and idolatrous; they hearkened to <sup>2</sup> false prophets and prophetesses; and they so alienated God that he <sup>3</sup> refused to be enquired of by them. In vain did their great prophet Ezekiel endeavour to attract and win them by the charms of his flowing and insinuating eloquence; in vain did he assume a more vehement tone, to awe and alarm them by heightened scenes of calamity and terror.

We know few particulars concerning the Jews in Babylon. They enjoyed the instruction and example of the prophet Daniel; who was carried away captive to that city <sup>4</sup> in the third year of Jehoiakim, eight years before the captivity of Ezekiel. Jeremiah cautioned them not to be deceived by their false <sup>5</sup> prophets and diviners; against some of whom he denounced fearful judgments. He exhorted them to <sup>6</sup> *seek the peace of the city where they dwelt, to take wives, build houses, and plant gardens*, till their restoration after seventy years. He also comforted them by a prediction of all the evil which God designed to inflict on Babylon: he assured them that *none should remain* in that proud city, but that it should be *desolate for ever*. The messenger, when he had read the book containing these denunciations, was commanded to <sup>7</sup> *bind a stone to it, and cast it into the Euphrates, and say, "Thus shall Babylon sink, and shall not rise from the evil which I will bring on her."* It further appears, by <sup>8</sup> divine hymns now extant, that God vouchsafed to inspire some of these Babylonian captives with his holy spirit.

Nebuchadnezzar appointed <sup>9</sup> Gedaliah Ruler of the people that remained in Judea: and the scattered military <sup>10</sup> commanders and their men, together with other Jews who had taken refuge in the neighbouring countries, submitted to his government on the departure of the Chaldeans. The Jews employed themselves in <sup>11</sup> gathering the fruits of the earth; and a calm succeeded the tempest of war: but it was soon interrupted by the turbulence of this devoted people. Ishmael slew Gedaliah; and compelled the wretched remains of the Jews

<sup>1</sup> Ezek. ii. 3. xx. 39.

<sup>2</sup> Ezek. xiii. 2, 17.

<sup>3</sup> C. xx. 3.

<sup>4</sup> Dan. i. 1.

<sup>5</sup> Jer. xxix. 8, 9, 15, 21.

<sup>6</sup> Jer. xxix. 5, 6, 7, 10.

<sup>7</sup> Jer. li. 59—64.

<sup>8</sup> See ps. lxxix. cii. cvi. cxxxvii.

<sup>9</sup> 2 Kings xxv. 23. Jer. xl. 5.

<sup>10</sup> Jer. xl. 7, 11.

<sup>11</sup> Jer. xl. 12.

in Mizpah, the seat of Gedaliah's government, to retire with him towards the country of the <sup>1</sup> Ammonites, a people <sup>2</sup> hostile to the Chaldeans. <sup>3</sup> Johanan raised a force to revenge this mad and cruel act, pursued Ishmael, overtook him, and recovered from him the people whom he had forced to follow him: but the assassin himself escaped with eight men to his place of refuge.

The succeeding event furnishes another signal instance of human infatuation. Johanan through fear of the Chaldeans, many of whom Ishmael had <sup>4</sup> massacred together with Gedaliah, conceived a design of <sup>5</sup> retreating to Egypt: but, before he executed this resolution, he formally consulted the prophet Jeremiah. The <sup>6</sup> prophet answered him in the name of Jehovah, that, if Johanan and the people abode in Judea, God would *build them and not pull them down, would plant them and not pluck them up*; but, if they went to sojourn in Egypt, they should *die by the sword, by famine, and by pestilence*, and should become *an execration, and an astonishment, and a curse, and a reproach*. Notwithstanding this awful assurance, and the many prophecies of Jeremiah which the most calamitous events had lately verified, Johanan defied the living God and his prophet, and madly adhered to his determination.

Not long after the destruction of Jerusalem, the siege of Tyre was undertaken by Nebuchadnezzar. It continued for the space of thirteen years: and many think that the <sup>7</sup> conquest of the Sidonians, Philistines, Ammonites, Moabites, and Idumeans, coincided with this period; the Chaldean being able to make powerful detachments from his vast forces. After the reduction of that famous city, Nebuchadnezzar made his descent on Egypt, which he subdued and ravaged throughout: and at this time Johanan, and his Jewish colonists, experienced the vengeance of the conqueror together with the Egyptians. So widely did Nebuchadnezzar spread his victories and devastations, that, according to the learned chronologer <sup>8</sup> Marsham, this might justly be called the æra of the subversion of cities.

Omnis eo terrore Ægyptus, et Indi,  
Omnis Arabs, omnes verterunt terga Sabæi.  
Virg.

<sup>1</sup> Jer. xli. 10.

<sup>2</sup> Jer. xxvii. 3.

<sup>3</sup> Jer. xli. 11—15.

<sup>4</sup> Jer. xli. 3.

<sup>5</sup> Jer. xli. 17.

<sup>6</sup> Jer. xlii.

<sup>7</sup> See the prophecies, Jer. xxvii. 2, 3. xlviii. xlix. Ezek. xxv.

<sup>8</sup> London ed. 1672. fol. p. 556. see xviii.

How highly Grotius thought of Ezekiel, appears from the eulogium bestowed on him in the introduction to his commentary on that prophet. "He had great erudition and genius: so that, setting aside his gift of prophecy which is incomparable, he may deservedly be compared with Homer, on account of his beautiful conceptions, his illustrious comparisons, and his extensive knowledge of various matters, particularly of architecture."

Bishop Lowth <sup>1</sup> characterizes Ezekiel as "much inferior to Jeremiah in elegance; but as equal even to Isaiah in sublimity, though their style of composition is very different. For he is bold, vehement, tragical, wholly intent on exaggeration: in his sentiments elevated, warm, bitter, indignant; in his images fertile, magnificent, harsh, and sometimes almost deformed; in his diction grand, weighty, austere, rough, and sometimes uncultivated: abounding in repetitions, not for the sake of ornament or gracefulness, but through indignation and violence. Whatever subject he undertakes to treat of, he pursues it diligently, he remains entirely fixed on it, and rarely deviates from his purpose; so that his reader is scarcely ever unable to discern the series and connection of his matter. Perhaps he is excelled in other respects by most of the prophets; but none in the whole compass of writers has ever equalled him in the manner of writing for which he seems to have been singularly qualified by nature, in force, impetuosity, weight, and grandeur. His diction is sufficiently perspicuous; almost all his obscurity lies in his matter: his visions are particularly obscure; and yet, as in Hosea Amos and Zechariah, they are interpreted by a narration which is plain and altogether historical. The greater part of Ezekiel, and what lies in the middle of his book, is poetical, whether we regard the matter or the diction: but he is for the most part so rude and void of composition in his sentences, that I am often doubtful what to determine in this respect."

In another <sup>2</sup> place he thus expresses his opinion on the last topic: "There are some prophecies, weighty perhaps and elevated, but by no means composed in a poetical style and turn of sentences: of which kind there is much in Ezekiel, who perhaps should be oftener placed among the orators than the poets."

He thinks <sup>3</sup> that, with respect to style, we may justly assign to

<sup>1</sup> Hebr. Præl. xxi. 279. 8<sup>o</sup>. 2d ed.

<sup>2</sup> H. P. 261.

<sup>3</sup> H. P. 279.



Ezekiel the same rank among the Hebrews that Æschylus holds among the Greeks.

He remarks that this prophet is almost always employed in exciting <sup>1</sup> the passion of terror: and, again, that it is customary with him to <sup>2</sup> inspire us with terror rather than to move our pity; especially in his two <sup>3</sup> lamentations on the city and king of Tyre. Thus also his <sup>4</sup> two prophecies which denounce the fall of Pharaoh and Egypt, and his <sup>5</sup> poetical parables on the Princes of Judah and on Jerusalem, <sup>6</sup> convey scarcely any signification of grief, but breathe a remarkable spirit of menace and terror.

He places the first commendation of parable in the use of known and fit images, the signification of which is plain and determinate: and asks, "What can be more accurate in this way than <sup>7</sup> the useless vine delivered over to the fire, under which image the ungrateful people of God are more than once represented? what, than the <sup>8</sup> whelp of the lioness falling into a pit? by which how appositely are the captive princes of Judah marked out! What, than the beautiful, tall, and most flourishing <sup>9</sup> cedar of Libanus, hiding its head in the clouds, but at length cut down and left; which exhibits the glory and fall of the Assyrian king in as lively colours as a picture? I shall subjoin one example more;—I mean that similitude under which the love of God to his people, and their allegiance to him, are expressed by colours taken from the holy covenant of marriage: which image Ezekiel has pursued with much freedom in <sup>10</sup> two parables."

He quotes the following allegory, under which the fall of Pharaoh is threatened, as an instance of the dangerous and daring style in the application of a well known metaphor by which darkness is made to represent calamity; a topic on which the Hebrew poets give the full reins to poetical boldness:

<sup>11</sup> \* I will cover the heavens when I quench thee,  
And I will clothe the stars thereof with black:

\* The reader will observe that some parts of Ezekiel are here metrically disposed, which in the body of the following work are represented as prose. There is great difficulty in determining whether many parts of this prophet should be poetically

<sup>1</sup> H. P. 215.

<sup>2</sup> H. P. 301.

<sup>3</sup> C. xxvii. xxviii. 12—19.

<sup>4</sup> C. xxxii.

<sup>5</sup> C. xix.

<sup>6</sup> H. P. 301.

<sup>7</sup> C. xv. xix. 10—14.

<sup>8</sup> C. xix. 1—9.

<sup>9</sup> C. xxxi.

<sup>10</sup> C. xvi. xxiii. H. P. 123, 4.

<sup>11</sup> C. xxxii. 7, 8. H. P. 68, 70.

I will cover the sun with a cloud,  
 And the moon shall not give her light.  
 All the shining lights of the heavens will I clothe with black over  
     thee,  
 And will set darkness upon thy land,  
 Saith the Lord Jehovah.

He thus compares the <sup>1</sup> description of the Egyptian multitude brought down to the pit, with similar images in Isaiah's triumphal ode over the King of Babylon: <sup>3</sup> "Ezekiel has excellently furnished the same scene [of the Hebrew *Infernum poeticum*] with the same ornaments of adjuncts; and has displayed a remarkable instance of that exaggeration which is deservedly esteemed the characteristic of this poet."

The same eminent writer, in his commentary on Isaiah, observes that the image, *I have set my face as a flint*, <sup>4</sup> "is expressed with great force by Ezekiel, in his bold and vehement manner.

Lo, I have made thy face firm against their faces,  
 And thy forehead firm against their foreheads:  
 As an adamant, firmer than flint, have I made thy forehead:  
 Fear them not, neither be dismayed at their looks,  
 Though they be a rebellious house." C. iii. 8, 9.

He <sup>5</sup> introduces this as "a strong instance of the metaphor called *Anthropopathia*;" by which, from the necessity of expressing the divine attributes by sensible images, the qualities of men are ascribed to God:

Thus shall mine anger be accomplished;  
 And I will cause my fury to rest upon them,  
 And will be comforted. C. v. 13.

He <sup>6</sup> considers "the description of well established peace, by the image of beating swords into ploughshares and spears into pruning-hooks, as very poetical;" and in his judgment "the prophet Ezekiel has presignified the same great event with equal clearness, though in the more abstruse form of an allegory; from an image, suggested by

arranged or not. But as a poetical distribution obtains in the passages quoted from the critics referred to, a like division was observed in all the quotations, for the sake of uniformity in this introductory part.

<sup>1</sup> Ezek. xxxii. 18—32.

<sup>2</sup> Isai. xiv. 9—19.

<sup>3</sup> H. P. 89.

<sup>4</sup> Isai. i. 7.

<sup>5</sup> Notes on Isaiah, p. 14.

<sup>6</sup> p. 22.

the former <sup>1</sup> part of the prophecy, happily introduced, and well pursued.

Thus saith the Lord Jehovah :

I will take from the highest branch of a lofty cedar, and will set it ;

From the top of its young twigs I will crop off a tender one, and will plant it ;

Upon a mountain *which is* high and eminent,

In a lofty mountain of Israel, will I plant it ;

And it shall bring forth boughs, and bear fruit,

And shall become a goodly cedar :

And under it shall dwell every fowl of every wing ;

In the shadow of its branches shall they dwell.

And all the trees of the field shall know

That I Jehovah have brought low the high tree,

Have raised high the low tree,

Have dried up the green tree,

And have made the dry tree to flourish.

I Jehovah have spoken, and will do it.

C. xvii. 22—4.

“The severity of God’s judgments,” says the same <sup>2</sup> writer, “Ezekiel has set forth at large, after his manner, with great boldness of imagery, and force of expression. God threatens to gather them into the midst of Jerusalem, as into a furnace ; to blow the fire upon them, to melt them :

Son of man, the house of Israel

Is become unto me *as* dross :

All of them *are* *as* brass, and tin, and iron,

And lead, in the midst of the furnace :

They are *as* the dross of silver.

Therefore thus saith the Lord Jehovah :

Because ye are all of you become dross,

Therefore, lo, I will gather you

Into the midst of Jerusalem.

*As* men gather silver, and brass, and iron,

And lead, and tin, into the midst of the furnace,

To blow the fire upon it, to melt it ;

So will I gather *you* in mine anger and in my fury,

And I will blow upon you and will melt you :

Yea, I will collect you,

And will blow upon you with the fire of my wrath,

And ye shall be melted in the midst thereof.

As silver is melted in the midst of the furnace,

So shall ye be melted in the midst thereof ;

And ye shall know that I Jehovah,

Have poured out my fury upon you.”

C. xxii. 18—22.



Behold, it cometh to pass and shall be done,  
 Saith the Lord Jehovah :  
 This is the day whereof I have spoken.  
 And they that dwell in the cities of Israel shall go forth,  
 And shall set on fire and burn the armour, the shields and the  
     bucklers,  
 The bows, and the arrows, and the handstaves, and the spears ;  
 And they shall burn them *with* fire seven years :  
 So that they shall take no wood from the field,  
 Neither cut down *any* from the forests ;  
 For they shall burn the armour *with* fire :  
 And they shall spoil those that spoiled them,  
 And shall plunder those that plundered them,  
 Saith the Lord Jehovah." C. xxxix. 3—10.

Lastly he thus enlarges on Isaiah xxxiv. 6 :

The sword of Jehovah is glutted with blood,  
 It is made gross with fat ;  
 With the blood of lambs and of goats,  
 With the fat of the kidneys of rams :  
 For Jehovah hath a sacrifice in Bozrah,  
 And a great slaughter in the land of Edom :

" Ezekiel has manifestly imitated this place of Isaiah : he has set forth  
 the great leaders and princes of the adverse powers under the same  
 emblems of goats, bulls, rams, fatlings, &c. and has added to the bold-  
 ness of the imagery, by introducing God as summoning all the fowls  
 of the air, and the beasts of the field, and bidding them to the feast,  
 which he has prepared for them by the slaughter of the enemies of his  
 people :

And thou, son of man,  
 Thus saith the Lord Jehovah :  
 Say unto the birds of every wing,  
 And unto every beast of the field ;  
 Assemble yourselves and come, gather yourselves from every side,  
 To my sacrifice which I make for you,  
*Even* a great sacrifice upon the mountains of Israel :  
 And ye shall eat flesh, and drink blood ;  
 The flesh of the mighty shall ye eat,  
 And the blood of the princes of the earth shall ye drink ;  
 Of rams, of bulls, of he-goats ;  
 Of bulls, all of them fatlings of Bashan.  
 And ye shall eat fat till ye be full,  
 And ye shall drink blood till ye be drunken,  
 Of my sacrifice which I make for you.  
 Thus shall ye be filled at my table  
*With* horses and *with their* riders,  
 With mighty men and with all warriors,  
 Saith the Lord Jehovah." C. xxxix. 17—20.

“The sublime author of the Revelation, c. xix. 17, 18, has taken this image from Ezekiel, rather than from Isaiah. *And I saw an angel standing in the sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and of the flesh of all men, both free and bond, both small and great.*”

Thus far this able and elegant writer; who, like Newton, Locke, and Clarke, raises the character of commentator on the scriptures to rank and dignity; and shews that the importance of their matter, and the varied beauty of their manner, may so enchant a man of superior learning, taste, and genius, as to engage him in the minute labour and obscure diligence of a verbal critic and annotator.

That eminent orientalist J. D. Michaelis, whose deep and extensive researches have so much elucidated the sacred writings, reprinted the Hebrew prelections at Goettingen, with large notes and additions. The following is his <sup>1</sup> remark on Bishop Lowth's general character of Ezekiel:

“I ought to be almost angry with myself, and to suspect my own judgment, that I cannot agree with Lowth in a matter wholly depending on poetical taste; though I have endeavoured to adapt my sentiments to his opinion. For I am so far from thinking that sublimity should be praised in Ezekiel, much less a sublimity like Isaiah's, that I should rather impute to him more art and luxuriancy in adorning and amplifying his images than can consist with poetical force and sublimity. He is in some respect a perpetual imitator, and yet a new and peculiar one, not great but ingenious: for the images to which the Hebrew poetry had been long before accustomed, which had been invented by others but only seen by them with a glance through a lattice, and on which it is clear that they did not prolixly dwell, are wholly completed by him, and painted so fully and at large, as to make us assert that nothing can be added, that nothing is left in the mind of the reader: and when he does this, he deservedly gains the praise of a rich genius, and causes his readers to understand the ancient poets more perfectly; but he strikes us, and raises our admiration, in an inferior degree.

<sup>1</sup> Notæ in prælect. xxi.

“ I will illustrate this matter by a single example : a perusal of the prophet himself will afford others. Birds of prey are frequently, but concisely, mentioned by the best poets in describing great slaughters. Who is unacquainted with that passage in the beginning of Homer’s *Iliad* ?

Ἄντοὺς δ’ ἐλώρια τέϋχε κύνεσσιν,  
Οἰῶνοισί τε πᾶσι.

It is a part of military boasting in the prose writers of the Hebrews ;  
<sup>1</sup> *I will give thy flesh to the fowls of the air and to the beasts of the field.* Nor are the eastern poets unacquainted with the phrase. I assume what I have endeavoured to prove in my tract on understanding the Hebrew language ; that *עוֹרֹת* is rightly rendered *birds* by the ancients. Asaph then says, He gave up their cattle to the hail, and their flocks to *the birds*. Ps. lxxviii. 48. Moses is more sublime :

I will spend my arrows upon them.  
 They shall be consumed by famine, and devoured *by birds*,  
 And by <sup>2</sup> bitter destruction.  
 I will also send the teeth of beasts upon them,  
 With <sup>3</sup> the poison of serpents of the dust. Deut. xxxii. 23, 4.

But Habakkuk is more excellent than either, when he speaks of Jehovah about to conquer his enemies :

Before him went the pestilence ;  
*Birds* followed his footsteps :

that is, birds certain of their prey. Isaiah is somewhat more copious ;—but so as not to make express mention of birds, and, as it were, of guests.

Jehovah hath a sacrifice in Bozrah,  
 And a great slaughter in the land of Edom.  
 Wild goats shall fall down with them,  
 And bullocks together with bulls.  
 Their land shall be drenched with blood,  
 And their dust shall be made gross by fat.

Ezekiel, embracing in his mind all these particulars and more, as none can doubt, and studious to imitate the whole of them without the omission of any one, did not use the very images which were

<sup>1</sup> 1 Sam. xvii. 44.

<sup>2</sup> Pestisque atrocissimæ. J. D. Michaelis.

<sup>3</sup> Iracundiamque. Id.

supplied, but, as he was luxuriant in a singular richness of genius, amplified them with new fictions, and made them in some degree novel, and his own, by exhausting in his poetry every thing likely to happen in a great slaughter. For, first, when he foretels the slaughter of Magog, c. xxxviii. xxxix. he sees the fields covered with as much warlike preparation and as many arms as are sufficient fuel to the Israelites for seven years: he sees the place destined for the sepulchres of the dead, which from that circumstance was to have an everlasting name; and the name is recorded by him: he relates the manner of marking where unburied carcasses lay; he finishes all the supplemental decorations, all the sportive fancies of the painter, so that he seems scarcely willing to leave any thing to the imagination of the reader, or untouched by his own pencil; and he afterwards subjoins the following passage, which is bold, and in some degree<sup>1</sup> original: c. xxxix. 17—20. ‘Here I seem to read a poet that will not easily dismiss whatever figure or fiction he has conceived in his mind: and who thinks that whatever can with probability be added to the picture is necessary to his poem: and who, for this very reason, approaches nearer to poets of mediocrity than to those of the first rank, because he omits nothing that is beautiful. But see how the author of the Apocalypse, himself a perpetual imitator, born with a more divine genius, and in whose prose-poem (if I may so call it) every thing receives a splendour, has contracted these images of Ezekiel<sup>2</sup>: c. xix. 17, 18: a writer in this respect also a masterly one, that he has placed these words before battle was given, thus increasing the expectation of the reader, and expressing a certainty of victory: almost as historians have related, and have considered it as ominous, that eagles, presaging destruction, have accompanied armies destined to total overthrow.

“‘But Ezekiel does even more; he is so delighted with this image, so intent on the trackless spots of the muses worn by no foot, that he assigns to birds trees, which he uses as emblems of empires, and places the shades of them in the seats of the infernal regions: which is new, and certainly unattempted by the biblical poets.

Upon his ruin dwelt all the fowls of the heavens;  
And upon his branches were all the beasts of the field:  
To the end that none of all the trees by the waters

<sup>1</sup> See the quotation p. xvi. Bishop Lowth followed Michaelis in suggesting this example. The comment on Isaiah was published in 1778; and Michaelis's notes on the Hebrew prelections were reprinted at Oxford in 1763.

<sup>2</sup> Quoted above, p. xvii.



Exalt themselves for their stature,  
 Neither set their top among the thick boughs ;  
<sup>1</sup> Neither the oaks stand up in their height,  
 Nor any *trees* that drink water ;  
 For all of them are delivered to death,  
 Unto the lower parts of the earth  
 In the midst of the sons of mortal man,  
 Unto them that go down to the pit.—  
 At the sound of his ruin I made the nations to shake,  
 When I brought him down to the grave  
 With them that go down to the pit ;  
 And all the trees of Eden,  
 The choice and best of Lebanon,  
*Even* all that drank water,  
 Were comforted in the lower parts of the earth.  
 They also went down with him to the grave,  
 To them that were slain by the sword. C. xxxi. 13—17.

In this passage, though we easily admire the novelty of the fiction, the variety of manifold art, and the fruitfulness of the writer's genius, yet we shall not be struck by sublimity.

"I almost forgot to mention that Ezekiel lived at a time when the glory and majesty of the Hebrew tongue began to fade, and a silver age to succeed a golden one: which in a short interval was to bring on an iron one. If we compare him with the Latin poets of Rome in her decline, we shall find a similar old age of the poetic faculty gradually creeping on in very different nations."

To explain the character of the prophet Ezekiel still more distinctly, I shall add to these testimonies the sentiments of the learned Professor Eichhorn, in his introduction <sup>2</sup> to the Old Testament.

"§. 545 <sup>3</sup>. Ezekiel is distinguished by much originality. He commonly gives his relations in prose, and adds dignity to them by lively fictions of his inexhaustible imagination:—he creates great artificial images, and, by such means, new worlds: he passed his youth in his mother country:—here he gathered materials for his poems, which his rich imagination afterwards created.

"§. 547. The two <sup>4</sup> first visions are so accurately polished, and demanded so much art to give them their last perfection and propor-

<sup>1</sup> The learned critic reads as the text now stands; and paraphrases thus: *illasque adorant reliquæ bibentes aquam.* [Nomen est poeticum arborum.]

<sup>2</sup> 3 vol. 8°. Leipsic. 1783. <sup>3</sup> Of the third volume. <sup>4</sup> C. i—vii. viii.—xi.

tion, that they cannot possibly be an unpremeditated work. And if, according to the commonly received opinion, they were publicly read by Ezekiel—as we read them now, he must have seriously designed them as a picture, and finished them in form. The intention of his visions might make this necessary. He designed, no doubt, to make deep impressions at first upon the people whom he was to guide, and, by highly labouring the divine appearances, to open their ears for his future oracles and representations. The more complete, sublime, and majestic the divine appearances were which he represented, the deeper veneration was impressed on the mind towards the prophet to whom such high visions were communicated. Most of the parts which compose Ezekiel, as they are generally works of art, are full of artificial and elaborate plans.

“§. 548. The peculiarities of language in the first chapter are to be found in the middle and at the end of the book. The same enthusiasm, which in the beginning of his prophecies produced the magnificent divine appearances, must also have built the temple of God at the conclusion. As in the beginning every thing is first proposed in high allegorical images, and afterwards the same ideas are repeated in plain words; thus also, in the middle and at the end, in every piece allegorical representation is succeeded by literal. Throughout the style is rather prose than verse; and rough, hard, and mixed with the Chaldee.

“§. 549. The division of Ezekiel into two parts has been adopted by several writers. They continue the former part to the xxxixth chapter; and consider the last nine chapters from the xlth as a separate book. This division is possible. From the xlth chapter a new elevated scene commences. Before there was nothing but oracles full of misfortunes, of punishments, of death, and ruin; visions concerning the destruction of the government, and concerning the flight and state of the last king; and pictures of the universal corruption, idolatry, and superstition of Israel. From the xlth chapter a new temple rises before the eyes of the holy Seer, he walks round about it in Palestine, he measures the city and country for their new inhabitants, he orders sacrifices, feasts, and customs. In short a Magna Charta is planned for priests, kings, and people, in future and latter times. Lastly, from hence prosaic expression predominates: at least, the prophet elevates himself by poetical colouring much more rarely than before.

“§. 550. A generally acknowledged character of Ezekiel is, that he minutely distinguishes every thing in its smallest parts. What the more ancient prophets brought together in one single picture, and to which they only alluded, and what they explained with the utmost brevity or shewed only from one side, that he explains and unfolds formally, and represents from all possible sides.

“Another character, and a principal one, which distinguishes his oracles is,—that no other prophet has given so free a course to his imagination.—Almost every thing is dressed in symbolical actions, in fables, narrations, allegories, or in the still higher poetry of visions. And as they are very complicate,—there resound from all sides complaints of darkness.—Whoever can look on these things with the eye of an eagle, and is not disturbed from the principal object by what is not essential ;—he alone is able to comprehend the sense of the whole composition, and he scarcely conceives how any one can complain of obscurity. Meanwhile, how different soever the species of composition are which he hazards, they are all worked out in the same general form. What he represents in one image, picture, or vision, in allegory, parable, or narration, is explained in a short speech, which God, who is at his right hand, enables him to pronounce.

“§. 551. It is evident that he has shewn an inexhaustible imagination, and power of invention, throughout all the pages of his book. He uses all sorts of prophetic poetry, to appear always great and magnificent: and it cannot be denied that he has given all kinds of excellent pieces both in design and execution. Particularly, he is so used to ecstasies and visions, that he adopts the language proper to these even where he has no visions to describe.

“If the dress of vision fitted any prophet, it was certainly Ezekiel: he was even naturally led to it by his situation, and by the subjects which he was to represent. He was to describe, and foretell to his fellow captives, several facts which happened in Palestine, in Jerusalem, and in the king's palace. A narration and description in simple prose could not possibly suit a prophet: he must give his objects the requisite prophetic dignity by a particular dress.

“He therefore brought the scene of events nearer: for this purpose he chose high ecstasies, such as the Greek and Roman poets pretended to in their flights of enthusiasm: the hand of Jehovah came upon him,

and carried him to that place where what he intended to propose to his countrymen in their exile might be seen and considered. All ecstasies, in my opinion, are nothing but dresses, nothing but poetical fictions: and a poet of another age, and of another tone, of an inferior imagination and poetical endowments, would have given the same ideas quite another dress.

“Accustomed to this kind of poetry,—he represented the restitution of the Jewish state in a sublime vision: his imagination placed him upon graves, where he stood on decayed bones of the dead. He saw how the graves opened, the bones were clothed with flesh, and the dead came forth by a new creation. Could there be a more lively fiction for this case? Another poet would have represented the restoration of the Jews in simple words, and would have only compared it to a resurrection, or given it some other ornamental delineation. To view this intuitively in an example, compare Ezek. xxxvii. 1—14, and Isaiah xxvi. 19:

Thy dead shall live, their dead bodies shall rise :  
Awake, and sing, ye that dwell in the dust :  
For thy dew *is* as the dew of herbs ;  
And the earth shall cast forth the mighty dead.

“And however numerous the fictions of Ezekiel are, they all appear in a magnificent dress, and each in its peculiar splendid one. Lustre shines in him on every side. And if the poet has here and there overloaded his subject with ornaments, we shall be unable to refuse our admiration to his genius, notwithstanding these defects.

“The first part of his book may be an instance. The barren genius of Moses was gone, when God appeared only in a fiery bush in the wilderness: and, as the world improved in cultivation, a more luxuriant one succeeded in its place, which in process of time demanded wonderful figures and giant forms, that the representation of the divine appearance might please. Isaiah had already appeared in a higher style than Moses. To him God manifested himself in the pomp of an oriental king; and this <sup>1</sup> piece makes a strong impression by its unity, and gains on us by elevated simplicity, majesty, and dignity. But Ezekiel differs widely. Before him stands the chariot-throne of God with wonderful forms. He summons all the pomp that

<sup>1</sup> Isai. vi.

nature and art can furnish, he abundantly employs fiction and composition, to give his divine appearance dignity, elevation, and majesty, and thus to make a suitable impression. The whole creation must lend him its most noble forms. Men, oxen, lions, and eagles support the throne. The Hebrew history must furnish all its wonderful scenes, to surround the chariot-throne with the greatest pomp imaginable. I admire the master hand of the artist, who knew how to compose in such a manner. I am astonished at the richness of his imagination that could give dignity to all the exalted scenes of the Hebrew history, and could combine them in one body. But, notwithstanding this, the scene in Ezekiel is far from making the same deep and heart-striking impression with that of Isaiah. A short view of the whole in Isaiah does wonders: in Ezekiel the prospect is dispersed; and, as it is not rounded, it astonishes rather than impresses. In Isaiah there is a majestic silence, which is only interrupted by the heavenly <sup>1</sup> cry of the seraphs: in Ezekiel the noise of the restless wheels and moving wings confounds us. In Isaiah the eye is delighted with artless majesty: in Ezekiel it is consumed by the brightness of the fire which shines round about the chariot-throne.

“It almost seems that the poet himself felt the hurtful consequences of his ample representations; and that he endeavoured to prevent them by first giving a general sketch, and then every thing more determinate and in detail. But I doubt whether he has thus prevented them. This method is rather productive of another hurtful consequence; that he occasionally seems to correct himself, but really does not; that he occasionally seems to retract something, which, when accurately considered, is not the fact.

“The author of the Revelation, whose poetry is in the same style with that of Ezekiel, and full of imagination, for the most part has avoided the rocks on which his predecessor stranded; and for the most part has happily cut off the wild shoots of a heated imagination. He also has fictions of wonders and giant forms: but he has produced them only so far as to give the reader a full image before his eyes; he does not pursue them minutely,—and he does not distract or pain his reader.

“But as Ezekiel describes, designs, paints, and exhausts all minutiae, he sometimes injures his poems. According to my feeling, he should have broken off after he had given the chariot-throne restless wheels,

<sup>1</sup> Isai. vi. 3.

The reader may observe instances of this, c. v. 5—17. vi. xiv. xviii. xx. 1—44. xxxiii. 1—20. xxxiv. xxxvi.

But his manner of writing is never enervated : it is often strong and masculine. A perusal of the following passages will reward the lover of Hebrew composition : they are mostly instances of the true *δείνωσις*, or exaggeration, which <sup>1</sup> Quintilian defines to be, “*rebus indignis, asperis, invidiosis, addens vim oratio.*” c. xx. 45—48. xxi. 3—7. xxii. 2—16. 24—31. xxiii. 31—34. xxvii. 28—32. xxxv. 5, 6.

It is also evident that this prophet sometimes rises to the sublime. Let the truth of this assertion be tried by a few examples :

When I shall send upon you the evil arrows of famine. C. v. 16.

The king shall lament himself, and the prince shall be clothed with astonishment. C. vii. 27.

Thou therefore, son of man, prophesy,  
And smite thine hands together ;  
And bring the sword twice, yea, bring it thrice :  
It *is* the sword of the slain ;  
The sword of great slaughter ; it entereth into their chambers.  
That *their* heart may melt, and *their* overthrow may be multiplied,  
I have set the terror of the sword against all their gates.  
Ah ! *thou that art* prepared for glittering, *that art* furbished for  
slaughter,  
Get thee different ways, go to the right hand, go to the left hand,  
Whithersoever thine edge is set.  
I also will smite mine hands together,  
And I will cause my fury to rest upon thee :  
I Jehovah have spoken *it*. C. xxi. 14—17.

Lo, I am against thee, O Tyre ;  
And I will cause many nations to come up against thee,  
As the sea causeth his waves to come up. C. xxvi. 3.

Thy rowers have brought thee into great waters :  
The east wind hath broken thee in the heart of the seas.  
C. xxvii. 26.

Lo, I *am* against thee, Pharaoh king of Egypt ;  
The great dragon that lieth in the midst of his rivers,  
That saith, “ My river *is* mine own, and I have made *it for* myself.”  
C. xxix. 3.

<sup>1</sup> Inst. orat. vi. 2.

At Tahapanes the day shall be darkened ;  
 When I break there the yokes of Egypt,  
 And *when* the pride of her strength shall cease in her.  
*As for* her, a cloud shall cover her,  
 And her daughters shall go into captivity. C. xxx. 18.

Thus saith the Lord Jehovah :  
 In the day when he went down to the grave,  
 I caused the deep to mourn, I covered *it*, for him ;  
 And I restrained the floods thereof, and the great waters were stayed ;  
 And I clothed Lebanon with black for him,  
 And all the trees of the field fainted for him. C. xxxi. 15.

Thou shalt go up, as a storm cometh ;  
 Thou shalt be as a cloud to cover the land. C. xxxviii. 9.

If this is the old age of the Hebrew language and composition, it is a firm and vigorous one ; and should induce us to trace its youth and manhood with the most assiduous attention.

THIS LANGUAGE is of very remote antiquity, and of a most curious structure ; it abounds in those nerves of language, verbs and substantives ; it occasionally furnishes the \* onomatopœia ; its roots often express the leading † quality of the derivative : and it is singularly concise, forcible, and majestic.

\* As חתת to be broken, ילל to howl, נהק to bray, פוח to blow, פעה and צעק to cry out, רעע to break, רעם thunder, רעש to shake, שאג to roar, שאך to pant, תפף to beat the tabret, &c.

† From the many instances which present themselves, I shall select the names for *idols* or *images* ; from which the copiousness of the Hebrew language in some respects may also appear.

1. אים an idol, because it is worshipped with *terror*, or occasions *terror* to its worshippers.
2. אלל an idol, because it is a thing of *nought* ; or from אלה or אלל to *lament*, as it is the cause of lamentation.
3. נליל an idol, from its polluting filthy nature : נלל signifying *convolutio stercoreis humani*.
4. חמם an image, supposed to be that of the sun, from חמם to *be hot*.
5. מצבה an image, from יצב, in Hiphil, to *set up*.
6. סמל an image. Arab. *pacem fecit*.
7. עצב an idol, from עצב to *grieve*, because it occasions *grief*.
8. פלץ an idol, from פלץ to *tremble*, because it is worshipped with *trembling*, or occasions *trembling* to its worshippers.
9. פסל an image, from פסל to *engrave*.
10. ציר an idol, from צור to *straiten*, to *distress* ; because it *straitens* and *distresses* its worshippers.
11. צלם an image, from the Syriac verb *imagine expressit*.
12. משכית, שכית, an image, from the Arabic root *similis fuit*.
13. שקץ an idol, from שקץ to *be abominable*.
14. תרף, an image, probably of a man.

The defects commonly imputed to it are its want of copiousness, its want of perspicuity, and its want of culture and elegance.

It undoubtedly was not the language of a people famed for commerce, arts, and learning; of an extensive country, or powerful empire: the usual sources from which languages have derived their copiousness and polish. The Hebrews inhabited a narrow territory; and their religious rites were intended to exclude them from intercourse with the idolatrous nations which surrounded them. - But it must be observed that the remains of this language are comprehended in one volume; ample indeed, and greatly diversified as to its matter and style, but of very inconsiderable bulk when compared with the Greek and Roman writings which have escaped the wreck of time. Hence it follows that we are not acquainted with its full extent. If the book of <sup>1</sup> Jasher and of <sup>2</sup> lamentations, all the odes <sup>3</sup> of Solomon, and all his <sup>3</sup> writings on natural history, were now extant; if the larger <sup>4</sup> annals of the kings of Judah and Israel, and the histories ascribed to several <sup>5</sup> prophets, had also been transmitted to us; the Hebrew tongue would have been enriched with many additional words and phrases, and many dark passages in the books which are preserved would have been placed in the clearest light. It is true, as <sup>6</sup> Le Clerc asserts, that there is a similar thread of narration, and much repetition of the same words and phrases, in the historical books of every age: but it is equally true that we find great variety in the manner and style of the poetical books, among which a large proportion of the prophetic writings is justly included.

On this supposed poverty of the Hebrew tongue let the reader weigh the opinion of an eminent judge; who appears to have studied the language as accurately, and to have understood it as intimately, as any modern critic.

“As <sup>7</sup> to the nature of the language itself, which you say is the most barren of all languages; I take this to be a charge which you cannot prove. What did the Hebrew writers then want words and phrases, to express properly and fully the subjects of which they

<sup>1</sup> Josh. x. 13. <sup>2</sup> Sam. i. 18.

<sup>3</sup> 1 Kings iv. 32, 33.

<sup>2</sup> 2 Chron. xxxv. 25.

<sup>4</sup> 1 Kings xiv. 19, 29.

<sup>5</sup> See 1 Chron. xxix. 29, 2 Chron. ix. 29, xii. 15, xiii. 22, xx. 34, xxxii. 32, xxxiii. 19.

<sup>6</sup> Diss. de lingua Hebraica, p. viii prefixed to his comment on the Pentateuch.

<sup>7</sup> Lowth's Letter to Warburton. 2nd. ed. Lond. 1766.



treated? Far from it. I think, there might be produced from them examples of amplification set off with as great copiousness of expression, as from almost any authors whatever. And, in several instances, there are in <sup>1</sup> Hebrew as many synonymous terms and phrases to express the same ideas, as perhaps can be produced, in a like number of instances taken at pleasure, even in the Greek language itself.

“ Your Lordship enters further into this subject in another place ; which I shall therefore consider.

“ *Amant Hebræi*, says Grotius, as you <sup>2</sup> quote him, *verborum, copiam ; itaque rem eandem multis verbis exprimunt*. He does not tell us the reason ; but your Lordship is so good as to supply it. *It arises from the narrowness of the Hebrew language, which is the scantiest of all the learned languages of the east : for when the speaker's phrase comes not up to his ideas, as in a scanty language it often will not, he naturally endeavours to explain himself by a repetition of the thought in other words ; as he whose body is straitened in room is never relieved but by a continual change of posture*. A reason so very refined, that I must suspect it has no good foundation. *The Hebrews are fond of a copiousness of words ; and therefore express the same thing in many words : or, as you very rightly explain it, by a repetition of the same thought in many words*. Now I think they would never have been able to satisfy this their fondness for a copiousness of words, by repeating the same thought in other words ; unless they had at command different words, to express the same thought in : that is, unless their language had been copious, and had abounded in synonymous or parallel expressions. For example : the general subject of the cixth psalm is the blessedness of keeping the law ; which is pursued through twenty-two alphabetical stanzas, of eight distichs each, with much sameness of thought, but great variety of expression. Instead of twelve or fourteen synonymous terms to express the Law, and at least four times as many parallel phrases to express the keeping of it ; if you reduce the psalmist to a single term or two, you strike him dumb : be he ever so fond of pleonasm, and ever so eager to express himself copiously. he will neither be able to attain, nor so much as to testify, his desire, unless you give him his free range in the natural copiousness of his language. Can it then possibly be ascribed to the narrowness of his language, that the psalmist repeats his thought so often in other words? to his inability, and at the same time his

<sup>1</sup> See Carpzovii Critica sacra. P. i. C. v. S. 4.

<sup>2</sup> Divine Legation, B. iv, Sect. iv.

eagerness, to express himself to his satisfaction, that he so often changes his posture? On the contrary; do we not evidently see, that he sets out with a formed design of amplifying his subject to a surprising extent, upon a plan, that necessarily required a hundred and seventy-six distichs, upon almost the same thought, and in confidence of an ample stock of words and phrases to carry him through it? This manner of repeating the same thing in synonymous or parallel terms prevails throughout the Hebrew poetry; and is a principal characteristic of the poetical style. The character of the poetical style in general must arise from the nature of the language; and the pleonastic character in particular must arise from the abundance of parallel terms and phrases in the language."

The next charge brought against the Hebrew tongue is its obscurity.

Le <sup>1</sup> Clerc argues that, in the Hebrew scriptures, penury of words begets ambiguity; because, "when proper expressions are wanting, figurative ones must be used, or generic terms must be applied to many particulars of a different nature. Thus it becomes difficult to distinguish the literal sense from the metaphorical; and to ascertain the various significations comprehended under the same general word."

So great is the number and so nice are the differences of sensible objects, and so active is the human mind in reflecting on its own operations and in combining a variety of abstract notions, that language must necessarily labour to furnish distinct appellations for every archetype in the vast storehouses of nature and intellect. Tully <sup>2</sup> therefore observes very justly that metaphor was the offspring of necessity; though it was afterwards recommended by the pleasure and delight which the mind takes in contemplating such analogies. But the nature of things, and the genius of a particular language and people, will usually determine, with sufficient accuracy, whether words are figuratively applied or not: and, where the figure is allowed, it is an acknowledged rule of criticism not to urge the similitude too far. Those who are conversant in the scriptures will observe a great daringness in metaphorical language. Due allowances must be made for these flights: they must be attributed to the glowing imagination

<sup>1</sup> Diss. de ling. Hebr. p. ix.

<sup>2</sup> De oratore. iii. 38.

of eastern writers : and attention must be given to the comparisons which the learned have drawn between the ardent expressions of the Hebrews and Arabs, whose manners and climate bear a great resemblance.

With respect to general terms, it is a remark applicable to all languages that <sup>1</sup> words put on different significations as they are joined with others : and that the series of the discourse commonly serves to limit such words with due precision.

Le Clerc proceeds thus ; “ If we consider the various senses of the undeclinable particles, and the confusion of almost all the tenses in the verbs, and add to these the perpetual changes of genders, numbers, and persons ; the perspicuity of the Hebrew tongue will not be matter of boast. Read Noldius on the Hebrew particles, and Glassius’s sacred grammar, books well known to all and deservedly commended ; and, when these have been examined, it will appear even to the pertinacious that perhaps no tongue is more full of ambiguity and obscurity than the Hebrew.”

The significations of the Hebrew particles are often needlessly multiplied. They constitute a great nicety in the sacred language ; which is true of the particles in <sup>2</sup> Greek, and even in English : but it is a nicety which yields to penetration and industry. A disquisition into the force of what grammarians call the preter and future tenses of the Hebrew verbs is also curious and subtle. But the exigentia loci, the ancient translators, and the most judicious and learned commentators and philologists, afford ample assistance on this subject. The difficulties respecting these and other modifications of the Hebrew verb are allowed to be considerable ; but no deep enquirer will assert that they are invincible. The potential mood, for instance, is not distinguished from the indicative by inflexions peculiar to itself. But still the competent judge of the language is able to determine when the verb is used in this form, by attention to the context and to the use of certain particles. On the other hand, precision is given to the language by the feminine terminations of verbs in the preter and

<sup>1</sup> Vid. Clerici art. crit. L. ii. sect. 1. c. v.

<sup>2</sup> See Devarius Vigerus, and Hoogeveen on the Greek particles. The last work is contained in two large quarto volumes. In Johnson’s Dictionary, *but* has 18 senses, *to* 31, and *for* 42.

future tenses and in the imperative mood, as well as in the participial forms. It is true that the enallages of genders, numbers, and persons are bold and frequent: but they are rather unusual than inexplicable; and naturally arise from the warmth and enthusiasm which still prevail among the eastern nations.

In another <sup>1</sup> work, Le Clerc gives additional reasons why many things cannot be understood in the Hebrew tongue and in the books of the Old Testament. 1. Because only one volume remains, and that of no great bulk; in which the genius and phraseology of the whole language cannot be comprehended. 2. Because in these books mistakes of transcribers exist, which disturb the sense, and which, through negligence or difficulty in transcribing, corrupted the text before any versions were made. 3. Because there are very many words which occur once, or very rarely; and that in places where neither the nature of the thing nor the context shews in what sense we should understand them. 4. Because, except the Mosaic rites and other customs appointed by divine authority, we either know not very many opinions of the Hebrews, or collect them from a few places by doubtful conjecture. 5. Because we have a very short compendium of their history; so that we are every where at a loss. 6. Because our surer assistances in overcoming these difficulties were furnished in those ages when the Hebrew tongue had been long disused, and was no otherwise known than by tradition among a few of the learned.

On each of these reasons it is necessary to make a short remark.

1. The Providence of God has preserved to us so large a volume of the Hebrew scriptures, written by so many authors, on such different subjects, and at such distant periods of time, that our materials for acquiring the language may justly be called ample ones, that obscurities affect only minuter parts, and that the curious enquirer is generally gratified in his researches though not always.

2. “The casual errors of transcribers,” says <sup>2</sup> Bishop Lowth, “may blemish parts; but do not destroy, or much alter, the whole. Important and fundamental doctrines do not wholly depend on single passages; an universal harmony runs through the holy scriptures; the

<sup>1</sup> *Ars critica*, P. i. c. iv. sect. iii. §. 3.

<sup>2</sup> Pref. to *Isaiah*, p. lix.

parts mutually support each other, and supply one another's deficiencies and obscurities. Superficial damages and partial defects may greatly diminish the beauty of the edifice, without injuring its strength, and bringing on utter ruin and destruction."

3. There are very few words or phrases in the Hebrew scriptures of which a probable explanation cannot be given, either from the nature of the thing, or the context, or a comparison of the doubtful place with parallel ones, or the aid of the sister-languages, or the interpretations of the ancient translators: and our inability to solve such verbal difficulties in a manner altogether satisfactory will not affect our religious knowledge, or the regulation of our moral conduct.

4. The books of Moses contain an authentic system of the religious and political laws under which the Hebrews lived. The miscellaneous contents of their sacred writings largely explain their customs and opinions. Their own writers, since the volume of their sacred writings was completed, supply no small assistance on these subjects: and the accounts which historians and travellers give of the east, where manners continue unaltered through a course of ages, are a further source of most useful information.

5. The history of the Hebrews, though concise, is more authentic than that of any other ancient nation. Larger histories, both of that people and of the neighbouring kingdoms with which they had intercourse, would have been highly valuable and useful; particularly, in shewing the completion of some prophecies by recording facts which we now assume without injuring the grand argument from this topic: but enough is written for the purpose of instruction and example in all ages of the church.

6. The Greek version, though no part of it is supposed to be earlier than two hundred and fifty years after the Babylonish captivity, at which time the Hebrew tongue ceased to be vernacular, may still represent very old manuscripts, or very correct copies of them. This observation may be extended to the Chaldee paraphrase of Jonathan, made about the time of Christ; to the Syriac version, which is generally attributed to the first century; to the imperfect Greek versions of Aquila, Symmachus, and Theodotion, who lived in the second century; and even to the Latin version of which Jerom was the author

in the fourth century. The Æthiopic and Arabic versions are generally allowed to be translations from the Greek. The period which some learned men have assigned to the Æthiopic is the apostolical age. Saadias rendered the Pentateuch into Arabic about the year 900 of the Christian era. The other Arabic versions of the Old Testament are of an uncertain date. We also derive important assistance from the Masoretic punctuation; from the grammars, lexicons, concordances, and commentaries of the later Jews, and from the more complete, learned, and judicious ones of modern times; from that invaluable discovery, the text of the Samaritan Pentateuch; and from that grand and highly useful undertaking, the collation of Hebrew and Samaritan manuscripts.

The difficulties in the Hebrew scriptures will be diminished in proportion as our external helps are multiplied; and as these inestimable books are carefully studied by men who add to sagacity and judgment a large share of human learning, and that insight into the nature of language which arises from logical and critical enquiries, and from an acquaintance with the structure of the learned tongues and of the kindred oriental dialects. “The Hebrew language, like others,” says <sup>1</sup> a competent judge, “has its ambiguities and anomalies; (for where is there one that has not?) yet it is in the main a regular and a beautiful language: like the works of God, at least in its original contrivance, wonderfully simple, and yet artificial; and very intelligible to those who will be at the pains to study it.”

The last disparaging remark on the Hebrew language is, that it never received polish and elegance from a studious cultivation.

Whether we consider the historical style of Moses, or the <sup>2</sup> orations and poems interspersed in his books; he is the first of the Hebrew writers in point of excellence as well as antiquity. In him the Hebrew language attained its perfection at once; as the Greek did, long afterwards, in the poetry of Homer, and in the prose of Herodotus. We cannot doubt but that succeeding writers formed themselves by this great model; and particularly the prophets who were trained in the <sup>3</sup> schools instituted by Samuel. Among these we

<sup>1</sup> Peters on Job. Dissert. p. xxviii. 2d ed.

<sup>2</sup> See Gen. xliv. 18—34: and the book of Deut. particularly c. iv. 1—40. vi. viii. x. 12—22. xxviii. xxix. xxx.

<sup>3</sup> 1 Sam. xix. 20.

find that the art <sup>1</sup> of music was cultivated; probably because it was suited to the remarkable alternation which prevails in the Hebrew poetry: so that they were sister-arts, and might well flourish together. How far they pursued the other arts and disciplines which tend to polish and enrich a language, it is impossible to determine; but it is hardy to assert, with Le Clerc, that they were neglected and despised. On the rhythm and harmony of the Hebrew language we are wholly unqualified to pass a judgment: and the pleasure which would naturally have arisen from these sources is irrecoverably lost. Strength appears to be its characteristic: but a strength by no means void of manly beauty. Nor can its graceful dignity be always perceived in a verbal translation; which not uncommonly disguises the original, as much as a prosaic rendering would cast a veil over the beauties of Homer or Sophocles. However, various kinds of beauty will ever shine by their native splendour throughout the Hebrew scriptures.

We are often struck by the force and novelty of the eastern metaphor and periphrasis. The sword <sup>2</sup> *devours* flesh, and is made <sup>3</sup> *drunk* with blood; the floods <sup>4</sup> clap their hands; the valleys, covered with corn, <sup>5</sup> shout for joy and sing; a fountain is an <sup>6</sup> *eye* of water, the Arabian Gulf is the <sup>7</sup> *tongue* of the Egyptian sea; a bird is <sup>8</sup> *the master of the wing*, the pupil is <sup>9</sup> *the daughter of the eye*, \* an arrow is *the* <sup>10</sup> *son of the quiver*, a spark is *the* <sup>11</sup> *son of the burning coal*, \* the most terrible destruction is the <sup>12</sup> *first-born* of death.

The peculiar conformation, or parallelism, of the sentences, is the grand artifice and principal characteristic of the Hebrew poetry; and a copious source of exquisite embellishment. This subject is largely and ably discussed in Bishop Lowth's excellent treatise on the Hebrew poetry; and in the very instructive preliminary dissertation prefixed to his comment on Isaiah. From the various examples of ornament and elegance which might be produced, I shall select a very few; and

<sup>1</sup> 1 Sam. x. 5.

<sup>2</sup> Deut. xxxii. 42.

<sup>3</sup> Jer. xlv. 10.

<sup>4</sup> Ps. xcvi. 8.

<sup>5</sup> Ps. lxxv. 13.

<sup>6</sup> Gen. xlix. 22.

<sup>7</sup> Isai. xi. 15.

<sup>8</sup> Prov. i. 17.

<sup>9</sup> Lam. ii. 13.

<sup>10</sup> Lam. iii. 13.

<sup>11</sup> Job. v. 7.

<sup>12</sup> Job. xviii. 13.

\* The passages marked with an asterisk occur in the prelections on the Hebrew poetry; which may be considered as a storehouse of the beauties contained in the Old Testament.

those of that particular class, where the following clauses so diversify the preceding ones as to rise above them.

To bring him that is bound out of the dungeon ;  
And them that sit in darkness out of the prison house. Isai. xlii. 7.

Who maketh a way in the sea ;  
And a path in the mighty waters. Isai. xliii. 16.

O Jehovah my God, thou art very great :  
Thou art clothed with glory and majesty. Ps. civ. 1.

Jehovah is a great God ;  
And a great King above all Gods. Ps. xcv. 2.

Let the day perish wherein I was born ;  
And the night in which it was said, A man child is brought forth.  
Job iii. 3.

He forsook God that made him ;  
And lightly esteemed the Rock of his salvation. Dent. xxxii. 15.

He found him in a desert land,  
And in the waste howling wilderness :  
He led him about, he instructed him ;  
He kept him as the apple of his eye. Dent. xxxii. 10.

My substance was not hidden from thee,  
When I was made in secret,  
And <sup>1</sup> curiously wrought in the lower <sup>2</sup> parts of the earth.  
Ps. cxxxix. 15.

Thy wrath lieth hard upon me ;  
And thou hast afflicted *me* with all thy waves. Ps. lxxxviii. 7.

If Jehovah had not been on our side,  
When men rose up against us ;  
Then had they swallowed us up alive,  
When their anger was kindled against us :  
Then had the waters overwhelmed us,  
The stream had gone over our soul :

<sup>1</sup> Wrought as embroidery, or needlework. Acupictus. Acupingendi artificium apud Hebræos dicatum sanctuario. Præl. Hebr. viii.

Tua pinxit acus mirabile textum. Ib. xxix.

<sup>2</sup> *The lower parts of the earth* is a phrase equivalent to *here below*. Isai. xliv. 23.



Then the proud waters  
Had † gone over our soul. Ps cxxiv. 2—5.

The comparisons in the Hebrew scriptures are apt, elegant, and magnificent.

\* The heavens shall be rolled up as a scroll :  
And all their host shall fade,  
As the leaf falleth from the vine,  
And as the falling *fig* from the figtree. Isai. xxxiv. 4.

\* The land staggereth greatly, as a drunkard ;  
And moveth herself, as a lodge for a night. Isai. xxiv. 20.

Nebuchadnezzar shall array himself with the land of Egypt, as a shepherd arrayeth himself with his garment. Jer. xliii. 12.

Lament, as a bride, girded with sackcloth,  
For the husband of her youth. Joel i. 8.

\* I will be as the dew to Israel :  
He shall blossom as the lily :  
And he shall strike his roots as Lebanon :  
His suckers shall spread,  
And his glory shall be as the olive tree,  
And his smell as ‡ frankincense. Hos. xiv. 5, 6

\* As an eagle stirreth up her nest,  
Fluttereth over her young ones,  
Spreadeth abroad her wings, taketh them,  
Beareth them on his pinions ;  
So Jehovah alone did lead him,  
And *there was* no strange god with him. Deut. xxxii. 11, 12.

\* As the rain cometh down,  
And the snow from the heavens,  
And returneth not thither ;  
But watereth the earth,  
And maketh it bring forth, and spring up,  
That it may give seed to the sower, and bread to the eater :  
So shall my word be which goeth forth from my mouth ;  
It shall not return unto me void,  
But it shall accomplish that which I have desired,  
And prosper that for which I have sent it. Isai. lv. 10, 11.

As when the lion roareth,  
Even the young lion, over his prey ;

† עברו. Hare.

‡ See Chald.

Though the whole company of shepherds be called forth against him,  
 He will not be afraid because of their voice,  
 Nor abase himself because of their multitude :  
 So shall Jehovah *God* of hosts come down to fight  
 For mount Sion, and for the hill thereof.      Isai. xxxi. 4.

When the metaphorical style is continued, that species of writing arises which rhetoricians call allegory. I have already quoted one of Ezekiel's <sup>1</sup> allegories, as an example of his poetical beauties. There is a well known <sup>2</sup> allegory in the psalms, which is deservedly admired for its happy adjuncts, and for the natural manner in which it gradually passes from the figurative to the literal style.

\* Thou didst bring a vine out of Egypt ;  
 Thou didst cast out the heathen, and plant it.  
 Thou didst prepare a *place* before it,  
 And didst cause it to take deep root ; and it filled the land.  
 The hills were covered with its shadow,  
 And its boughs *were like* the goodly cedars.  
 She sent forth her branches to the † sea,  
 And her young shoots to the † river.  
 Why hast thou *then* broken down her hedges,  
 So that all who pass by the way pluck her ?  
 The boar out of the wood wasteth it,  
 And the wild beast of the field devoureth it.  
 Return, we pray thee, O God of hosts,  
 Look down from heaven, and behold,  
 And visit this vine ;  
 And the stock which thy right hand hath planted,  
 And the † son of man whom thou madest strong for thyself.  
*It is burnt with fire, it is cut down :*  
 They perish at the rebuke of thy countenance.      Ps. lxxx. 8—16.

The prophet Nahum thus exults over the fall of Nineveh ; whose king had lately taken Samaria, and carried the ten tribes of Israel into captivity.

“ Where *now is* the habitation of the lions,  
 And that *which was* the feeding-place of the young lions ?  
 Whither the lion and the lioness went,

† See versions and MSS.

<sup>1</sup> Page viii.

<sup>2</sup> See Præl. Hebr. x. 125.

† The Mediterranean sea, and the river Euphrates, were the promised boundaries of Palestine, if the Israelites had faithfully served God. Deut. xi. 24. Josh. i. 4.

And the whelp of the lion ; and none made them afraid.  
 The lion tare for his whelps,  
 And strangled for his lionesses ;  
 And filled his dens *with* prey,  
 And his habitations with rapine.” Nah. ii. 11, 12.

Fable and parable are akin to allegory. The most ancient fable is that which Jotham addressed to the Shechemites, when his brother Abimelech, the son of Gideon by a bondmaid, was appointed king of Shechem, after he had *hired rain and light persons* to slay his brethren.

“ The trees went forth to anoint a king over them : and they said to the olive-tree, Reign thou over us. But the olive-tree said to them, Should I leave my fatness, wherewith by me gods and men are honoured, and go to be <sup>1</sup> promoted over the trees ? And the trees said to the fig-tree, Come thou, *and* reign over us. But the fig-tree said to them, Should I leave my sweetness and my good fruit, and go to be promoted over the trees ? Then said the trees to the vine, Come thou, *and* reign over us. And the vine said to them, Should I leave my wine, which echeereth gods and men, and go to be promoted over the trees ? Then said all the trees to the bramble, Come thou, *and* reign over us. And the bramble said to the trees, If in truth ye anoint me king over you, *then* come *and* put your trust in my shadow : and if not, let fire come forth from the bramble, and devour the cedars of Lebanon.” Judg. ix. 8—15.

Another elegant fable occurs in the historical books of the Old Testament. When Amaziah, king of Judah, provoked Jehoash, king of Israel, to war, the monarch of the more powerful state returned him this proud answer : “ The thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter unto my son to wife : and there passed by a wild beast that *was* in Lebanon, and trod down the thistle.” 2 Kings xiv. 9.

Every reader must have been affected by the parable which Nathan uttered to David, when that great king had taken Bathsheba, the wife of Uriah, and had caused the death of his virtuous and magnanimous servant at the siege of Rabbah. “ There were two men in one city ; the one rich, and the other poor. The rich *man* had exceeding many flocks and herds : but the poor *man* had nothing save one little ewe

<sup>1</sup> Hebr. *to be waved*, or, *to wave myself*.

lamb, which he had bought and nourished up : and it grew up together with him and with his sons : it ate of his own morsel, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock, and of his own herd, to dress for the wayfaring man that came unto him ; but took the poor man's lamb, and dressed it for the man that came unto him." 2 Sam. xii. 1—4.

Very beautiful parables occur in the ' prophetical writings. I shall produce an example of one from Isaiah.

- 1     § I will sing now [a song] concerning my beloved,  
A song on my beloved concerning his vineyard.  
My beloved had a vineyard  
On a high and fruitful hill.
- 2     And he † fenced it round, and gathered out the stones thereof,  
And planted it with the choicest vine,  
And built a tower in the midst of it,  
And also hewed out a lake therein :  
And he looked that it should bring forth grapes,  
But it brought forth loathsome *berries*.
- 3     And now, O inhabitants of Jerusalem and men of Judah,  
Judge, I pray you, between me and my vineyard.
- 4     What could have been done more to my vineyard,  
That I have not done unto it ?  
Wherefore, when I looked that it should bring forth grapes,  
Brought it forth loathsome *berries* ?
- 5     But come now, I will declare unto you  
What I will do to my vineyard.  
I will take away the hedge thereof, and it shall be wasted ;  
I will destroy the wall thereof, and it shall be trodden down.
- 6     And I will make it a desolation ;  
It shall not be pruned nor digged ;  
But there shall come up briars and thorns :  
I will also command the clouds,  
That they rain no rain upon it.

Isai. v. 1—6.

† Or, dug it.

<sup>1</sup> Ezek. xix. 2—9, 10—14. xxix. 3—5. xxxi. 3—14. xxxii. 2—6.

§ In the two first lines the prophet Isaiah addresses himself to his beloved countrymen. Then follows a parabolical song, in which the case is supposed among men. Men, in such circumstances, would express disappointment and displeasure. Judge then, says God, v. 3, what I should do, in similar circumstances, with respect to my people.

It is observable, that according to *δ.* Ar. and Chald. God is introduced speaking at the third line. For the verbs are read in the first person, *I fenced* &c. *I looked*.

Or the six verbs may have this force : *And one fenced it round* : that is, *And it was fenced round* &c. *And it was expected that it should bring forth grapes*, &c.

Many passages in the Hebrew scriptures are animated by the apostrophe.

\* Judah *is* a lion's whelp.  
From the prey, my son, thou art gone up.  
He stoopeth down, he coucheth, as a lion,  
And as a lioness : who shall rouse him up ?      Gen. xlix. 9.

\* They have corrupted themselves, † *they are* not his, *they are* blemished sons ;  
*They are* a perverse and crooked generation.  
Do ye thus requite Jehovah,  
O foolish nation, and not wise ?  
Is not he thy father that bought thee ?  
Did not he make thee and fashion thee ?      Deut. xxxii. 5, 6.

The prosopopœia is very frequent in the sacred poetry : of which figure there are <sup>1</sup> two kinds ; one, when inanimate things are personified ; another, when a probable speech is attributed to a real person.

\* Canst thou send forth the lightnings, that they may go,  
And say unto thee, Here we *are* ?      Job xxxviii. 35.

\* Ho ! sword of Jehovah !  
How long wilt thou not be quiet ?  
Put up thyself into thy scabbard, rest, and be still.  
How can it be quiet, since Jehovah hath given it a charge ?  
Against Ashkelon, and against the havens of the sea, there hath  
he appointed it.      Jer. xlvi. 6, 7.

\* The mother of Sisera looked out through a window,  
And cried through the lattice :  
Why doth his chariot delay coming ?  
Why tarry the wheels of his carriages ?  
Her wise princesses answered,  
Yea, she returned answer to herself :  
Have they not found *and* divided the spoil ?  
To every man a damsel or two ;  
To Sisera a spoil of divers colours,  
A spoil of divers colours *of* needlework,  
*Of* diverse colours *of* needlework on both sides : a spoil meet ‡  
for his neck ?      Judg. v. 28—30.

† See Samar.

‡ See the lxx.

<sup>1</sup> Præl. Hebr. xiii. p. 153.

Grotius was so struck with this animated dramatic form that he remarks, *Ostendit vel hic unus locus illis gentibus ἐννοίας valde poeticas fuisse.*

Lively description is among the excellencies of the Hebrew poets. Joel thus prophetically describes the march of locusts, and the terror and destruction spread by them.

Blow ye the trumpet in Zion,  
 And sound an alarm in mine holy mountain :  
 Let all the inhabitants of the land tremble :  
 For the day of Jehovah cometh, for *it is* near :  
 A day of darkness and of gloominess ;  
 A day of clouds and of thick darkness.  
 As the dusk spread upon the mountains  
*Cometh* a people numerous and strong.  
 Like them there hath not been of old time ;  
 And after them there shall not be,  
*Even* to the years of many generations.  
 Before them a fire devoureth,  
 And behind them a flame burneth :  
 The land *is* as the garden of Eden before them,  
 And behind them a desolate wilderness :  
 Yea, and nothing shall escape them.  
 Their appearance *shall be* like the appearance of horses,  
 And like horsemen shall they run :  
 Like the sound of chariots, on the tops of mountains shall they leap :  
 Like the sound of a flame of fire *which* devoureth stubble.  
*They shall be* like a strong people set in battle array.  
 Before them shall the people be much pained :  
 All faces shall gather blackness.  
 They shall run like mighty men ;  
 Like warriors shall they climb the wall :  
 And they shall march every one in his way :  
 Neither shall they turn aside from their paths :  
 Neither shall one thrust another :  
 They shall march each in his road :  
 And *if* they fall upon the sword, they shall not be wounded.  
 They shall run to and fro in the city, they shall run upon the wall,  
     they shall climb up into the houses :  
 They shall enter in at the windows, like a thief.      Joel. ii. 1—9.

The military array of the Medes and Babylonians, and the besieging and sacking of Nineveh, are described by the prophet Nahum with great force and animation.

The shield of his mighty *men* is made red :  
 The valiant men are clothed in scarlet :

The chariots *are* as the fire of lamps, in the day when he prepareth *them*:

And the horsemen spread terror.

The chariots madden in the streets:

They run to and fro in the broad places:

Their appearance *is* as lamps, they run as lightning.

He recounteth his mighty men: they cast down in their march.

They hasten to the wall, and the covering is prepared.

The gates of the rivers are opened:

And the palace melteth *with fear*, and the fortress.

She is taken into captivity, she is brought up:

And her handmaids are carried away as *with* the moaning of doves,

Smiting upon their breasts.

And the waters of Nineveh *are become* as a pool of water:

And they flee; *and men cry*, "Stand, stand;" but none looketh back.

They make spoil of silver, they make spoil of gold:

And *there is* none end of the glorious store,

From all *kinds of* desirable furniture.

She is void, empty, and desolate:

And the heart melteth, and the knees smite together:

And there is great pain in all loins;

And the faces of them all gather blackness. Nah. ii. 3—10.

Bishop <sup>1</sup> Lowth refers to the description of the horse in Job as universally admired; and as abundantly evincing how much this kind of beauty prevails in that ancient poem.

\* Hast thou given the horse strength?

Hast thou clothed his neck *with* thunder?

Canst thou make him afraid as the grasshopper?

The glory of his nostrils *is* † terrible.

He ‡ paweth in the valley, and rejoiceth in *his* strength:

He goeth forth to meet the || armed men.

He mocketh at fear, and is not affrighted;

Neither turneth he back from the sword.

The quiver rattleth against him,

The § glittering spear and the lance.

He swalloweth the ground with †† fierceness and ‡‡ rage:

Neither believeth he that *it is* the sound of the trumpet.

||| He saith among the trumpets, Ha, ha:

† *H.* terror.

‡ See versions.

|| *H.* armour.

§ *H.* flame of the.

†† *Or*, rushing.

‡‡ *Or*, violence.

||| *Or*, When the trumpet soundeth  
again, he saith, Ha, ha. [See Chald.]

<sup>1</sup> Prael. Hebr. xxxiv.

And he smelleth the battle afar off,  
The thunder of the † captains, and the shouting.

Job xxxix. 19—25.

I shall in the next place select a few examples from among the many affecting elegies which occur in the Hebrew scriptures. David's most beautiful lamentation over Saul and Jonathan claims the first place.

\* O glory of Israel, slain upon thine high places !  
How are the mighty fallen !  
Tell *it* not in Gath,  
Publish *it* not in the streets of Askelon ;  
Lest the daughters of the Philistines rejoice,  
Lest the daughters of the uncircumcised triumph.  
Ye mountains of Gilboa, *let there be* no dew,  
Neither *let there be* rain, upon you ;  
Nor fields ‡ *that bear* heave-offerings.  
For there the shield of the mighty was cast away ;  
The shield of Saul, the || weapons of *him who was* anointed with oil.  
From the blood of the slain, from the fat of the mighty,  
The bow of Jonathan turned not back,  
Neither did the sword of Saul return, § empty.  
Saul and Jonathan  
Were *mutually* beloved, and dear, in their lives ;  
And in their death they were not divided.  
They were swifter than eagles, they were stronger than lions.  
Ye daughters of Israel, weep over Saul,  
Who clothed you in scarlet †† and delightful apparel,  
Who put ornaments of gold on your garments.  
How are the mighty fallen,  
In the midst of the battle !  
O Jonathan, slain, upon thine high places !  
I am distressed for thee, my brother Jonathan :  
Thou wast very dear unto me :  
Thy love to me was wonderful,  
Surpassing the love of wives.  
How are the mighty fallen,  
And the weapons of war perished !      2 Sam. i. 19—27.

The prophet Jeremiah is peculiarly excellent in this species of writing.

\* †† Is it nothing to you, all ye that pass by the way ? Behold, and see,

† Or, leaders.

|| 𐤓𐤕 1 MS. 2 edd.

‡ H. of heave-offerings.

§ Or, in vain : or, without effect.

†† H. with delights.

‡‡ Or, Ho ! unto you. See the lxx. Vulg. Green. Blayney.



If there be any sorrow like unto my sorrow, which Jehovah hath  
brought upon me,  
Wherewith he hath afflicted me, in the day of his hot anger.  
For these things I weep, mine eye runneth down *with* water :  
Because the comforter, the reliver of my soul, is far from me :  
My sons are become desolate, because the enemy hath prevailed.  
Lam. i. 12. 16.

Sometimes the grief of this poet expresses itself in a more lofty tone.

*Interdum tamen et vocem querimonia tollit.*

How hath the Lord covered the daughter of Sion with a cloud  
in his anger !  
*And* cast down from heaven to earth the beauty of Israel,  
And remembered not his footstool in the day of his anger !  
He hath bent his bow like an enemy ; he hath stood *with* his right  
hand like an adversary ;  
And hath slain [every † youth,] all that were desirable to the eye ;  
In the tabernacle of the daughter of Sion he hath poured out his  
fury like fire.  
The elders of the daughter of Sion sit upon the ground, they keep  
silence ;  
They cast dust upon their heads, they gird *themselves with* sackcloth :  
The virgins of Jerusalem hang down their heads to the ground.  
Lam. ii. 1, 4, 10.

The Hebrew poets often celebrate the actions and praises of the  
Deity in poems which bear a resemblance to the <sup>1</sup> hymns of Homer  
and Callimachus. Bishop Lowth instances in the civth, the cviiith,  
and the cxxxixth psalms, which are admirable in their kind. The  
ciiiid psalm is a sacred hymn which has always forcibly affected me.

Bless Jehovah, O my soul ;  
And all *that is* within me bless his holy name :  
Bless Jehovah, O my soul ;  
And forget not all his benefits :  
Who forgiveth all thine iniquities ;  
Who healeth all thine infirmities :  
Who redeemeth thy life from destruction ;  
Who crowneth thee with loving-kindness and tender mercies :  
Who satisfieth thy ‡ mouth with good *things*,  
*So that* thou || renewest thy youth like an eagle.

† Chald. Bp. Lowth.

‡ Or, vigour. Cocc. lex. 8vo.

|| וּמַחֲדֵשׁ And who reneweth. Syr. תַּחֲדֵשׁ I MS.

<sup>1</sup> See Præl. Hebr. xxix.

Jehovah executeth righteousness,  
 And judgment, for all *them that are* oppressed.  
 He shewed his ways unto Moses,  
 And his works unto the sons of Israel.  
 Jehovah *is* merciful and gracious,  
 Slow to anger, and plenteous *in* loving-kindness.  
 He will not always rebuke,  
 Neither will he keep *his anger* for ever.  
 He hath not dealt with us according to our sins,  
 Nor requited us according to our iniquities.  
 For as the height of the heavens over the earth,  
 So † high is his loving-kindness over them that fear him.  
 As far as the east is from the west,  
 So far doth he remove our transgressions from us.  
 As a father hath tender mercy on his children,  
 So hath Jehovah tender mercy on them that fear him.  
 For he knoweth our frame ;  
 He remembereth that we are dust.

The days of man *are* as grass :  
 As a flower of the field, so he flourisheth.  
 For the wind passeth over it, and it is gone ;  
 And the place thereof knoweth it no more.  
 But the loving-kindness of Jehovah *is* from everlasting  
 To everlasting upon them that fear him,  
 And his righteousness unto children's children ;  
 Among those that keep his covenant,  
 And remember his precepts to do them.

Jehovah hath established his throne in the heavens,  
 And his kingdom ruleth over all.  
 Bless Jehovah [ ‡ all ] ye his angels,  
 That excel in strength, that execute his word,  
 That hearken to the voice of his word.  
 Bless Jehovah, all ye his hosts,  
 Ye ministers of his, that do his pleasure.  
 Bless Jehovah, all ye his works,  
 In all places of his dominion.  
 Bless Jehovah, O my soul.

Of the odes which occur in the Hebrew scriptures some are remarkable for grace and elegance, others for grandeur and sublimity. Of the beautiful odes the most distinguished seem to be the \* xixth psalm, the \* xxivth, the lxxi<sup>d</sup>, and the cxivth ; which last I shall subjoin.

When Israel went forth from Egypt,  
 And the house of Jacob from a people of a strange language ;

† Seeker. Lowth.

‡ The lxx. Ar. Æth. Vulg. 4 MSS. The following similar letters, ַבּ, seem to have excluded ַבּ. See v. 21, 22.

Judah was <sup>1</sup> his holy portion,  
 Israel his kingdom.  
 The sea <sup>2</sup> saw *him* and fled,  
 Jordan turned back.  
 The <sup>3</sup> mountains skipped like rams;  
 The hills like † young ones of the flock.

What *befel* thee, thou sea, that thou fleddest?  
 Thou Jordan, *that* thou turnedst back?  
 Ye mountains, *that* ye skipped like rams?  
 And ye hills, like young ones of the flock?

<sup>4</sup> Tremble, thou earth, at the presence of the Lord;  
 At the presence of the God of Jacob:  
 Who turned the rock *into* a pool of water  
 And the flint-stone into <sup>5</sup> springs of water.

The loftiness of Isaiah's triumphal ode over the fall of Babylon is justly insisted on by Bishop <sup>6</sup> Lowth with an enthusiastic warmth of admiration.

How hath the oppressor ceased! the <sup>7</sup> exactress of gold ceased!

† *H.* sons.

<sup>1</sup> —*his.*—Jehovah's, by way of eminence. There is no doubt, says Hare, but that the suffix must be referred to God. He suspects that this is a fragment. Otherwise, he observes that it is a remarkable example of the relative without the antecedent. Perhaps לקדש ירהו was once written "לקדש ירהו, i. e. לקדש יהוה: was the holy portion of Jehovah. But there is no trace of this reading in versions or MSS. We have an instance v. 7, how easily the י and ה are confounded.

Judah is used in the feminine gender; as Jer. xxiii. 6. Hare. It is equivalent to Israel; and put, by synecdoche, for the whole people of God. See ps. lxxvi. 1, 2. "Judah was his holy, or peculiar inheritance; Israel was the people over whom he vouchsafed to bear sway."

Δὴ τότε μόνον ἔην ὅσιον γέλος διέειπε Ἰουδᾶ.  
 Ἐν δὲ Θεὸς λαοῖσι μέγα κρείων βασιλεύεν.

Milton.

<sup>2</sup> —*saw him.*—ראו: vidit eum. Syr. Secker.

<sup>3</sup> *The mountains skipped.*—Lightnings and earthquake caused Sinai, Horeb, and their range of hills, to tremble. Exod. xix. 18. Ps. xxix. 6. lxxviii. 7, 3. Hab. iii. 6.

<sup>4</sup> *Tremble.*—"The lxx and Syr. have the preterperfect." Secker. Kennicott adopts this reading; but with some doubt. Remarks on select passages &c. 1787. But Mudge justly observes, that "the answer is elegantly understood, and turned into a command." Ye had just cause to tremble: the earth hath just cause, when God appeareth.

<sup>5</sup> —*springs.*—מעיין, lxx. Syr. Vulg. Honbigan, Secker, Kennicott. I Kings xviii. 5.

<sup>6</sup> See the close of his viiith, xiiith, and xxviiiith prelections: and his notes on Isaiah p. 86. The beautiful conduct and bold imagery of this ode are illustrated with great spirit and taste in his remarks; and strongly represented in his version of it into *Alcaics*. Two of our best poets, Mason and Potter, have also given excellent poetical translations of it in our own language. See other sublime odes Exod. xv. Deut. xxxii. Judg. v. Hab. iii.

—*the exactress of gold.*—"A Chaldee word for the Hebrew מזהבה. *Aurea*,

*How hath Jehovah broken the staff of wicked men, the sceptre of the rulers!*

He that smote the people in wrath is<sup>1</sup> smitten, without any to avert *the stroke*;

He that ruled the nations in anger, is persecuted without any to hinder.

The<sup>2</sup> whole earth is at rest, and *is* quiet :

Even the fir-trees break forth into singing,

*And* the cedars of Lebanon rejoice over thee :

“Since thou hast lain down, no feller cometh up against us.”

The grave from beneath is troubled because of thee, to meet *thee* at thy coming :

He stirreth up for thee the mighty dead, all the<sup>3</sup> chiefs of the earth :

He raiseth up from their thrones all the kings of the nations.

All of them speak and say unto thee :

“Art thou also made weak as we? art thou become like unto us?

Is thy pride brought down to the grave, *and* the sound of thy viols?

Is the worm<sup>4</sup> spread under thee, and doth the earth-worm<sup>5</sup> cover thee?”

How art thou fallen from heaven, O bright star † of the morning!

*How* art thou cut down to the earth, that didst weaken<sup>6</sup> the nations!

Yet thou didst say in thine heart, “I will ascend into the heavens;

Above the stars of God I will exalt my throne;

<sup>7</sup> And I will sit upon the appointed mount, *and* upon the sides<sup>8</sup> of the north :

I will ascend above the<sup>9</sup> heights of the clouds; I will be like The Most High.”

But thou art brought down to the grave,<sup>10</sup> to the sides of the pit.

† *H.* son of the morning.

anro ornata. Apoc. xvii. 4. in the Syriac version; where the very word in the text occurs.” See J. D. Michaelis suppl. ad Lex. Hebr. But both this critic and Doederlein prefer מַרְהֵבָה; which the latter commentator renders *turbatrix*, from מַרְהֵבָה Syr. A gate of the temple of Mecca was called מַדְרֵבָּה, inaurata. Rob. clav. pent. diss. p. 28.

<sup>1</sup> —smitten.—מָכָה, 7 MSS. 3 originally. This is the learned Mr. Green’s division. Poetical parts, p. vii.

<sup>2</sup> See also poetical parts &c. p. vii.

<sup>3</sup> Hebr. rams. See Jer. l. 8. Zech. x. 3, in both which places the Chaldee explains rams by *princes*. Ulysses is compared to a ram by Homer:

Αὐτὸς δὲ, κτίλος ὥς, ἐπιπωλεῖται στίχας ἀνδρῶν. Il. iii. 196.

<sup>4</sup> —spread.—יָצַע 4 MSS. But the lxx. יָצַע סָרְוָסוּסִי.

<sup>5</sup> —cover thee.—וּמָכַסְךָ, et operiens te: above 60 MSS. and 12 edd. Defectiva sane lectio et singularis longe præferenda. De Rossi.

<sup>6</sup> —the nations.—וְהַגּוֹיִם the lxx and Ar. add כָּל: all the nations.

<sup>7</sup> And I will sit.—The lxx, Ar. Vulg. omit and.

<sup>8</sup> —of the north.—The temple might be situated in the northern division of the city. But it is not necessary to suppose the latter clause in apposition with the former.

<sup>9</sup> —the heights.—בְּמִוְתָּי, 5 MSS.

<sup>10</sup> —to the sides of the pit.—in opposition to the sides of the north.

They that see thee narrowly look at thee, *and* consider thee :  
 “Is this the man that made the earth to tremble, that shook  
 kingdoms?

*That* made the world like a desert, and destroyed its cities?

*That* <sup>1</sup> dismissed not his prisoners to their own home?”

All the kings of the nations, all of them,

Lie down in glory, each in his own tomb :

But thou art cast out <sup>2</sup> of thy sepulchre, as an abominable <sup>3</sup> branch ;

As the <sup>4</sup> raiment of them that are slain, that are thrust through  
 with the sword,

That go down to the <sup>5</sup> stones of the pit :

As a carcase <sup>6</sup> trodden under foot, thou art not joined <sup>7</sup> to them in  
 burial ;

<sup>1</sup> *That dismissed not* ὅς.—Literally, *That* loosed not his prisoners homeward. There is no trace of בִּיתָם in versions or MSS. Were this reading admitted, the literal rendering would be ;

*As for* his prisoners, he opened not their *prison*-house :

and a more elegant one, that of our English version :

*That* opened not the house of his prisoners.

<sup>2</sup> —*of thy sepulchre*.—It is said, v. 15, that the king of Babylon was “brought down to the grave, to the sides of the pit.” Death had brought him down to the lower parts of the earth, to the caverns which were the receptacles of the dead. But he had not his honourable place allotted him in this mansion : he had no cell, or niche, where he was laid with his weapons of war, and his ensigns of royalty.

<sup>3</sup> —*branch*.—Where נָצַר occurs elsewhere, Isai. xi. 1. lx. 21. Dan. xi. 7, it signifies a young branch ; which, according to the sense of the verb נָצַר, requires to be *preserved* with care. See Tayl. conc. Christ says, “If a man abide not in me, he is cast forth as a branch, and is withered. Cocceius, in his lexicon, voc. תַּעֲב, has this illustration : *ut surculus abominabilis*, venenate, noxie arboris ; qui non conditur in terra, ut crescat, sed projicitur, ut exarescat. Vulg. Syr. Chald. Theod. represent the present reading in the text.

But ὁ. Ar. have νεκρὸς, מֵית, “as an abominable dead body :” Aq. has ἰχῶρ, *tabes* :” and Symm. ἑκτρωμα, “an untimely birth,” נָפֵל, which last would suit the place perfectly well. נָצַר seems a corrupt reading.

<sup>4</sup> *As the raiment*.—Thus ὁ. Syr. Ar. But Vulg. has *obvolutus* ; Chald. *teetus*, *obductus* ; Bp. Lowth, *cloathed* ; and Doederlein, *obtectus*. לְבוּשׁ, the reading of many MSS. is either the substantive, or the participle passive. On the latter supposition I would render,

“*Thou art* covered with them that are slain, that are thrust through with the sword,

“That go down to the stones of the pit ; *thou art* as a carcase trodden under foot.”

I prefer the former sense. Where the prosopopœia is not used, I conclude from v. 4 that a Jew speaks : and, according to Jewish ideas, the bloody raiment of the slain was an object of abhorrence.

But the reader will observe that in ὁ. there are two translations ; and that, in the former of them, the words לְבוּשׁ הַרְגִּים are rendered, μετὰ πολλῶν τεθνηκότων. This circumstance may lead him to suspect the genuineness of the text.

<sup>5</sup> —*to the stones of the pit*.—An emphasis will be given to this phrase, if we suppose a reference to the promiscuous burial of the common slain in pits covered with stones.

<sup>6</sup> —*trodden under foot*.—A great indignity. 2 Kings ix. 33. The punctuation is Green’s, *ubi supra*.

<sup>7</sup> —*to them*.—Unto the kings, who partake of an honourable burial.

Because thou hast destroyed <sup>1</sup> thy country, *and* slain thy people.  
The seed of evil doers shall never be <sup>2</sup> renowned.

Prepare ye slaughter for his children, because of the iniquity of  
<sup>3</sup> their fathers:

Lest they rise, and possess the earth; and fill the face of the world  
*with* cities.

For I will rise up against them, saith Jehovah *God* of hosts;

And will cut off from Babylon the name, and the remnant;

<sup>4</sup> And the son, and the son's son, saith Jehovah.

And I will make it an inheritance for the porcupine, and pools of  
water;

And will <sup>5</sup> sink it in deep mire <sup>6</sup> *and* destroy it, saith Jehovah *God* of  
hosts.

Jehovah *God* of hosts hath sworn, saying:

“Surely, as I have thought, so shall it be;

And as I have decreed, that *thing* shall stand:

That I will crush the Assyrian in my land, and on my mountains  
tread him under foot:

And *that* his yoke shall depart from off them,

And his burthen depart from off <sup>7</sup> their shoulder.”

This *is* the decree which is † determined on the whole earth;

And this *is* the hand which is stretched out over all the nations.

For Jehovah God of hosts hath decreed; and who shall disannul *it*?

And his hand is stretched out; and who shall turn it back?

Isai. xiv. 4—27.

I cannot close this very confined and imperfect enumeration of the excellencies contained in the Hebrew poets, without adding a few instances of grand and sublime passages, <sup>8</sup> where the conception is elevated or the passion vehement. I need not remind the reader that detached beauties of composition create a glare, which is softened down by the gradation of colouring, and proper degree of shade, allotted them in their natural situation.

## § II. decreed.

<sup>1</sup> —thy country.—“My country, my people.” *ó*. Ar. Aq. Symm. Theod. But Bp. Lowth.

<sup>2</sup> —be renowned.—קְרוֹאִים occurs for *renowned*, Ezek. xxiii. 23. Chald. renders יִתְקַים, and Syr. נִקְוִים; as if the reading in the Hebrew had been יָקוּם, *be established*.

<sup>3</sup> —their fathers.—אֲבֹתָם, their father. *ó*. Syr. This resembles אֲבוֹתָם.

<sup>4</sup> And the son.—בֶּן, the son, 6 MSS. 3 originally, 1 ed.

<sup>5</sup> —in deep mire.—See Bp. Lowth, and Michaelis: præl. Hebr. xxviii.

<sup>6</sup> —and destroy it.—Literally, *perdendo*.

<sup>7</sup> —their shoulder.—All the ancients in the London polyglot render as if they read שֶׁכֶּמֶס, except the lxx: and in that translation ἀὐτῶν occurs Polygl. Antw. and is added in edd. Grabe, Breit. as found by Origen in some other Greek versions.

These remarks are intended as supplemental to Bishop Lowth's.

<sup>8</sup> See Hebrew prelections: xvi. xvii.

In many places sublimity arises from the greatness of the thought.

\* Let them praise the name of Jehovah ;  
For he commanded, and they were created. Ps. cxlviii. 5.

\* He spake, and it was done ;  
He commanded, and it stood fast. Ps. xxxiii. 9.

\* Who hath measured the waters in the hollow of his hand ;  
And meted out the heavens with *his* span ;  
And comprehended the dust of the earth in a † measure ;  
And weighed the mountains in scales,  
And the hills in a balance ? Isai. xl. 12.

\* Thy mercy, O Jehovah, reacheth to the heavens,  
And thy faithfulness up to the clouds ;  
Thy righteousness *is* like the great mountains,  
Thy judgments *like* the vast deep. Ps. xxxvi. 5, 6.

Canst thou by searching find out God ?  
Canst thou find out the Almighty to perfection ?  
*It is as* the heights of heaven : what canst thou do ?  
*It is* deeper than hell : what canst thou know ?  
The measure thereof *is* longer than the earth,  
And broader than the sea. Job. xi. 7—9.

Another source of the sublime is perturbation of mind, and impetuosity of passion.

Admiration expresses itself grandly and concisely :

\* Who *is* like thee, O Jehovah, among the gods ?  
Who *is* like thee, glorious in holiness,  
Fearful in praises, doing wonders ?  
Thou didst stretch out thy right hand, the earth swallowed them.  
Exod. xv. 11, 12.

Nothing can be more magnificent than the following representation of the divine anger in the song of Moses :

\* I ‡ lift up mine hand to the heavens,  
And say ; *As* I live for ever,  
Surely I whet my glittering sword,

† *H.* tierce.

‡ *Or*, I swear.

And mine hand taketh hold on judgment.  
 I will render vengeance to mine enemies,  
 And will recompense them that hate me :  
 I will make mine arrows drunk with blood,  
 And my sword shall devour flesh ;  
*Even with the blood of the slain and of the captives,*  
 With the hairy head of the enemy. Deut. xxxii. 40—42.

In Isaiah these terrors are set in array against the enemies of the Jews :

Howl ye, for the day of Jehovah is near :  
 As a destruction from the Almighty shall it come.  
 Therefore shall all hands be slackened ;  
 And every heart of man shall melt, and they shall be terrified.  
 Distresses and pangs shall seize them ;  
 They shall be pained as she that travaileth :  
 They shall look on one another with amazement ;  
 Their faces *shall be* as flames.  
 Lo, the day of Jehovah cometh,  
*Even fierceness, wrath, and hot anger ;*  
 That he may make the land a desolation,  
 And destroy her sinners out of her.  
 For the stars of heaven, and the constellations thereof,  
 Shall not send forth their light :  
 The sun is darkened at his going forth,  
 And the moon causeth not her light to shine.  
 And I will visit the world for its evil,  
 And the wicked for their iniquity.  
 And I will cause the arrogance of the proud to cease,  
 And will bring low the haughtiness of the terrible.  
 I will make a mortal more precious than fine gold ;  
 Yea, a man than the pure gold of Ophir.  
 Therefore will I make the heavens to tremble,  
 And the earth shall be shaken out of her place ;  
 In the wrath of Jehovah *God* of hosts,  
 And in the day of his hot anger. Isai. xiii. 6—13.

Struck by such passages as these, and by numberless others, for it is more difficult to choose examples than to find them, Mr. Addison<sup>1</sup> says ; “ As the Jewish nation produced men of great genius, without considering them as inspired writers, they have transmitted to us many hymns, and divine odes, which excel those that are delivered down to us by the ancient Greeks and Romans, in the poetry, as much as in

<sup>1</sup> Spectator, N. 453.



the subject to which it was consecrated. This, I think, might easily be shewn, if there were occasion for it." And a learned French writer gives this character of the Hebrew language: "It is the true language of poetry, of prophecy, and of revelation: a celestial fire animates and transports it: what ardour in its odes! what sublime images in the visions of Isaiah! how pathetic and affecting are the tears of Jeremiah! One there finds beauties and models of every kind. Nothing is more capable than this language of elevating a poetic spirit; and we do not fear to assert that the Bible, superior to Homer and Virgil in a great number of places, can inspire still more than they that rare and singular genius which is the portion of those who dedicate themselves to poetry." *Encyclop. Yverdon. 4°. HEBRAIQUE lan ue.*

From particular beauties in the Hebrew writers, I might naturally pass on to their general character; to the lively dramatic spirit and enchanting simplicity of their historians, and to the discriminating marks and peculiar excellencies of their poets. But this field has been almost entirely occupied by the eminent author of the Hebrew Prelections. I shall therefore only add, as a supplement to that immortal work, the opinion which he elsewhere gives on "the characters of some of the principal Hebrew writers, and on the difference of style and manner which may, upon just grounds, be observed in them; yet only so far as may be necessary to throw some light on the question concerning the age of the book of Job.

"Moses stands at the head of the Hebrew writers; not only in point of time, but in regard also of literary merit, as an historian, as an orator, and as a poet. Whatever defects may be noted in his history upon the whole, when compared with the more regular and more laboured productions of the polished historians of Greece and Rome; yet in many parts of it he has given evident marks of superior abilities in the character of an historian. The history of Joseph, for instance, is an example of simple, noble, elegant, interesting, pathetic narration; of justness, neatness, and perspicuity of historic composition; to which nothing equal, or in any degree comparable, can be produced from Herodotus or Xenophon, Sallust or Livy. As an orator, his exhortations in the Book of Deuteronomy have a force, a spirit, and an elegance equal at least to any thing of the same kind in the prophets of a later age. As a poet, his prophetic ode is superior to every thing of its kind, except perhaps that of Isaiah, c. xiv: and

we have in this ode of Moses an excellent example of the poetical construction, or sententious style characteristic of the Hebrew poetry. It appears here in its just form, and full beauty; though properly tempered and chastised, nor carried to its utmost precision, and most laboured accuracy; which would not have been so suitable to the great sublimity of the subject. And a like instance of judgment may be observed in Isaiah's ode above-mentioned; for though that prophet is perhaps of all the Hebrew poets the most elegant composer in that style, yet in this ode he has not aimed at a studied exactness of the short sententious construction, but has chosen a more free and flowing manner of composition. It may perhaps be said, that this perfect accuracy of the sententious style was not yet acquired, but was the late effect of progressive refinement: and that for this reason the author of Job, who is acknowledged to be very accurate in this manner of writing, was of a later age. That this is not so, will evidently appear from other examples of the earliest times, which are most perfect in the sententious manner. In short, Moses's writings, in various forms and characters of composition, are in no respect inferior to the productions of later ages of the Jewish republic: and the language of Moses is the very purity of the Hebrew tongue. However succeeding writers may differ from him in style and manner; this difference is to be ascribed to the peculiar turn and genius of those writers, not to any improvements of science, or refinements of language, in a more civilized and polished age.

“ But further: in the poetical style Moses has not only given some excellent examples of his own faculty, but has likewise preserved several specimens of poetry from other hands, and of a higher age. He has given us the prophecies of Jacob, which were in all probability delivered down to posterity in their genuine form, as taken from the mouth of the patriarch: these are in the same short sententious style; which, as it is the most distinguishing character of the Hebrew poetry, so it appears by this, and the other examples, to have been the most ancient, the genuine and original mark of it. He has given us the prophecies of Balaam; which are in this style the most perfect, the most polished, the most exquisite examples, that can be produced. There are certain odes of Horace, which, for their exquisite taste, the delicacy of composition, purity of diction, and elegance of form, one might safely pronounce to be peculiar to the Augustan age, and that no succeeding age could possibly have produced them. The prophecies of Balaam seem to me to have something of this kind of peculiar cast;

a neatness, a purity, and precision in the sententious manner, which later ages seldom attained. I hardly know any thing in this kind, which can be set in competition with them : except the cxivth psalm, of a later age (not higher, I guess, than the time of David), and some parts of Job, of an age, as I suppose, somewhat earlier than that of Balaam. From these considerations I presume to mark the age of Moses as an age in which Hebrew composition, both prose and verse, was arrived at its full form of maturity and perfection ; and to conclude that the excellence of the composition of the poem of Job is no bar to its being ascribed to that age.—And upon the most strict examination of the style, manner, language, and poetical composition of that poem, I believe it will appear to all proper judges to be more suitable to that age, the age equal or somewhat prior to the time of Moses, than to any other whatever.”

But the grand topic in recommending the cultivation of the Hebrew language is the importance of the treasures which it unfolds. The venerable books written in Hebrew are indeed highly curious and instructive, apart from religious considerations. The historian, the geographer, the chronologer, the antiquarian, the naturalist, the poet, the orator, the legislator ; the observer of human nature in its original simplicity, of the sources whence nations sprang, of society in its earliest stage, and of ancient eastern manners in their only genuine representation ; will here find their researches amply rewarded, no less than the divine who raises his eye to the adorable ways of Providence in the religious and civil history of mankind. Such a vein of Hebraism runs through the writings of the New Testament, that even these divine oracles cannot be accurately understood, nor the anomalies of their style explained, without some knowledge of Hebrew literature : and, as <sup>1</sup> Luther observes, “ those who read only versions of the Hebrew Scriptures see with the eyes of others ; they stand with the people in the courts, and view the sacred rites at a distance : but whoever is acquainted with the original text itself, is admitted with the priests into the sanctuary, and is himself a witness and judge of all that is transacted in the recesses of the temple. Hence,” says this learned Reformer, “ though my knowledge of the Hebrew tongue is small, I would not barter it for all the treasures of the whole world.”

The learned author of *Critical Observations on Books Ancient and Modern* [London, 1776. White] advances this ingenious position, that the prophets “ never depart from the chronologic order of deli-

<sup>1</sup> Quoted in the *London Polyglot*. Proleg. p. 20.

very, unless when they substitute a better order of arrangement; namely, either the order of historic accomplishment, or the still better order of oratorical and persuasive arrangement." He quotes Jerom's words, *Non curæ erat prophetis tempora servare, quæ historiæ leges desiderant; sed scribere utcunque audientibus atque lectoris utile noverant.* Vol. II. 139. He quotes Le Clerc as saying, that "the prophets, before they put their last hand to their works, interspersed some historic additions for the benefit of their readers:" and Carpzovius, as "not only allowing, with Le Clerc, that the present body of prophecies are the genuine ones of the prophets, without being corrupted by any additions of later collectors; but also that they are not fragments, and that even the present disposition of them proceeded from the prophets themselves, and that this disposition was not made at random, but rather contrived with an express view to some particular useful end, and this even in regard to Jeremiah the most intricate of them all in arrangement." Ib. 159.

The reader will find in the notes a few extracts from this useful work, relating to the method of arranging some prophecies in Ezekiel; which will be sufficient to shew how well the author's idea deserves to be studied and pursued.—However, in the first place the genuine dates should be critically ascertained.

It must be observed that Kennicott's and De Rossi's MSS. added together often constitute the number of MSS. referred to in the following notes.

The probable ORDER OF TIME in which EZEKIEL'S PROPHECIES were communicated to him: with the various Dates in the Ancients and in Manuscripts.

Chapters.	Year of Jehoiachin's Captivity.	Month.	Day.	Observations.
I. II. III. IV. V. VI. VII.	5.	4.	5.	
VIII. IX. X. XI. XII. XIII. XIV. XV. XVI. XVII. XVIII. XIX.	6.	6. 5. ó. Ar.	5.	
XX. XXI. XXII. XXIII.	7.	5.	10. 15 ó. MS. Vat.	
XXIV.	9.	10.	10.	The time at which the siege of Jerusalem began. See on Ezek. xxiv. 2. This siege lasted one year, five months, and twenty-nine days: reckoning thirty days in a month. See Jer. xxxix. 2. lii. 5, 6.
XXX. 1—16.	10. 12. ó. MS. Al. ἅλλος. Montfaucon.	10.	12. 1. ó. MS. Al.	
XXX. 20—26. XXXI. XXXII. 1—16.	11. 11. 11. ó. MS. Al. polyg. Lond. marg. ed. Breit. Syr. 9 MSS. and 4 originally. 12. Hebr. 10 ó. ed. S. Quint. Ald. and οἱ λοιποὶ. Montfaucon.	1. 3. 10. ó. MS. Vat.	7. 1. 1.	
		12. Hebr. ó. ed. Breit. and Ald.		

Chapters.	Year of Jehoiachin's Captivity.	Month.	Day.	Observations.
XXXII. 17—32.	11. Syr. 2 MSS. 12. Hebr.	F. 10. 1. 6. Ar.	15.	It is conjectured that the month is the same as at v. 1 in 6. MS. Vat.
XXXIII. 1—20.	At or near the same time.			
XXXIII. 21—33.	11. Syr. 6 MSS. 12. Hebr. 10. 6. ed. Ald. ed. S. Quinti.	12. 6. MS. Vat. ed. S. Quint. Ar. 10. Hebr.	5.	The prophet hears that Jerusalem was taken.
XXV. XXVI. XXVII. XXVIII. XXXIV.	} 12. 6. MS. Al. 11. Hebr. 10. MS. Copt. —	1. 6. MS. Al.	1.	After the destruction of Jerusalem was known by Ezekiel.
		—	—	After the destruction of Jerusalem was known by Ezekiel.
XXXV.		—	—	After the destruction of Jerusalem was known by Ezekiel, and before the conquest of Edom.
XXXVI. XXXVII. XXXVIII. XXXIX.	} —	—	—	After the destruction of Jerusalem was known by Ezekiel.
XL—XLVIII.		25.	Beginning of the Year. 1. 6. Ar.	
XXIX. 17—21. XXX. 1—19.		27.	1.	
			1.	

*Dublin, 1788.*

THE  
BOOK OF EZEKIEL.

---

CHAPTER I.

1 Now it came to pass in the thirtieth year, in the fourth month, on the fifth day of the month, as I *was* \* among the captives by the river Chebar, *that* the heavens were

\* *Hebr.* in the midst of the captivity.

---

1. —*thirtieth year.*—From whatever date expositors calculate, whether from the birth of the prophet, or from the beginning of Nabopolassar's reign, or from the renewal of the covenant with God in the eighteenth year of Josiah's reign, 2 Kings xxii. 3, &c. it is natural to expect that the period of time would have been specified. Elsewhere, throughout his book, Ezekiel dates from the captivity of King Jehoiachin. 2 Kings xxiv. 12. We seem therefore to have reason for questioning the integrity of the passage before us. Houbigant conjectures רס"ה. "When I was in my thirtieth year." Possibly, בחמישית שנה, "in the fifth year."

—*fourth month.*—Thammuz, which nearly corresponds to our July. See Chald. So ברס"ח is used for "in the first month:" e. xxix. 17. xxx. 20. בשש"י for, "in the sixth month:" e. viii. 1.

—*captives.*—Carried away by Nebuchadnezzar with King Jehoiachin. See 2 Kings xxiv. 14.

—*Chebar.*—Strabo mentions the Aborras, a river of Anthemusia, which is a part of Mesopotamia. P. 748, marg. fol. Amst. 1707. That

- 2 opened, and I saw visions of God. In the fifth *day* of the month, (this *was* the fifth year of king Jehoiachin's captivity,) the word of Jehovah \* came expressly unto Ezekiel, the son of Buzi, the priest, in the land of the Chaldeans by the river Chebar; and the hand of Jehovah was there upon him.
- 4 And I looked, and lo, a† stormy wind came from the north, a great cloud, and a fire ‡ infolding itself; and a brightness *was* || round about it, and out of the midst thereof appeared as the § colour of amber, *even* out of the midst of

\* *H.* being was unto.

† *H.* a wind of storm.

‡ *H.* catching itself, *or*, taking hold of itself.

|| *H.* to it round about.

§ *H.* eye.

Ammianus calls this river Aboras, and Ptolemy, Chaboras, may be seen in the notes on Strabo. See c. iii. 15. "It falls into the Euphrates near Karkemish." Michaelis.

—were opened.—וּנִפְתָּחוּ *ó.* Ar. Syr. "that I was among, &c. and the heavens were opened."

2. —*fifth year*.—This was of course the fifth year of Zedekiah, who succeeded Jehoiachin: compare c. xxiv. 1, 2. xl. 1. Jer. xxxix. 1. lii. 4. 2 Kings xxiv. 8. xxv. 1: and as the city and temple were destroyed in the eleventh year of Zedekiah, 2 Kings xxv. 2, it follows that this vision appeared to Ezekiel six years before that event.

3. —*came expressly*.—Houbigant omits one חִיָּה: so does MS. 384. Both are represented in Chald. See also 1 Kings xiii. 32.

—upon him.—עָלַי, upon me, 8 MSS. and 4 originally. *ó.* Ar. Syr. See De Rossi.

4. —*from the north*.—This is supposed to denote the calamities which were to burst on Jerusalem from her northern enemies, the Chaldeans.

—*a great cloud*.—וְעָנָן, "and a great cloud," V. *ó.* Ar. 8 MSS. But Syr. Chald. omit וְ and.

—*infolding itself*.—Se amplectens et continens, sed non diffundens. Globi ignis. Cocceius. Quam [nubem] ambiebant ignis vortices. Houbigant. The original word occurs again Exod. ix. 24, and should be rendered uniformly in both places: as Syr. does by a word which signifies *inflamman*s, or, *sese rapiens*.

—*round about it*.—That is, the cloud.

—*amber*.—There was a bright pellucid appearance. Purior electro



5 the fire. Also out of the midst thereof *was seen* the likeness of four living creatures. And this *was* their appearance: \* they had the likeness of a man: and † every one  
 6 had four faces; and every one had four wings: and their legs *were* ‡ straight legs, and the sole of their feet *was* as the sole of a calf's foot; and they sparkled as the || colour  
 7 of burnished brass: and *they had the* hands of a man under their wings on their four sides: even they § four had their  
 8 faces and their wings. Their wings were joined one  
 9

\* *H.* there was to them.

‡ *H.* a straight foot.

† *H.* four faces were to every one, &c.

|| *H.* eye.

§ *H.* to them four *were*.

campum petit amnis. Virg. G. iii. 522. But Bochart shews that ἡλεκτρον, (the word in *ó*.) signifies amber, crystal, and a metal compounded of gold and silver or of gold and brass: and thinks that the last, called χαλκολίβανος Rev. i. 15, best suits this place. Accordingly, he derives the original word from נחש brass, and מללס, which, in Chaldee, is *gold as from the mine*. Vol. iii. 871. Lugd. Batav. 1712.

5. —*their appearance*.—We find מראיהן, and מראיך, used singularly, Gen. xli. 21, Cantic. ii. 14: but there is good authority in both places for omitting י: and it may well be omitted here.

—*likeness of a man*.—They had the human stature. Houbigant.

6. —*four wings*.—Rev. iv. 8, each of the living creatures has six wings: like the Seraphim, Isai. vi. 2. For לזהם, at the end of this verse, 2 MSS. read מהם.

7. —*straight legs*.—The word רגל may be rendered *leg*; as 1 Sam. xvii. 6. They were without any power of bending, but at the knee: in this circumstance resembling the legs of men, and not those of quadrupeds.

—*as the sole of a calf's foot*.—This seems to denote strength and firmness.

—*and they sparkled*.—Houbigant so translates as to refer this to the living creatures. See v. 13. It may refer to their feet. See Dan. x. 6. Rev. i. 15. x. i. חיות may be masculine *as to the thing signified*.

8. —*hands*.—Chald. many MSS. and some edd. read וידי: but *ó*. Ar. Syr. read ויד. Wings and hands are instruments, and natural signs, of swiftness and power.

9. —*joined one to another*.—Of the two in front, and of the two behind, the right wing of one reached to the left wing of the other; the

to \* another. They turned not about when they went :  
 10 they went every one † straight forward. And *as for* the  
 likeness of their faces, ‡ they four had the face of a man,

\* *H.* her sister.

† *H.* towards the side of its face.

‡ *H.* to them four *was*.

extremities of the expanded inner wings forming an arch. See the plate in Pradus's continuation of Villalpandus : v. 1. p. 12 : which in this respect is just.

*They turned not about.*—This circumstance is repeated v. 12, 17. c. x. 11 : and is explained by its opposite, “they went every one straight forward :” versus *plagam faciebus oppositam*. Nold. not. 384. *Statum suum, inter eundem, servabant, quo modo quatuor rotæ quadrigarum, quæ recto itinere feruntur.* Houbigant. The wheels and horses of chariots bend, and make a circuit, in turning ; but this divine machine, actuated by one spirit, moved uniformly together ; the same line being always preserved between the corresponding cherubs and wheels, the sides of the rectangle limiting the whole being always parallel, and the same faces of each cherub always looking onward in the same direction with the face of the charioteer.

This proceeding directly on, in the same undeviating inflexible position, seems to shew their steadiness in performing the divine will, which advances to its destined goal right onwards. MSS. read בלכתם.

10. —and they four—also they four.—MSS. twice read לארבעתם.

These living creatures are called Cherubim, c. ix. 3 ; and c. x, throughout. Some derive this word from the Syr. and Chald. כרוב *to plough* : and Secker says that the word probably denotes unwearied diligence in serving God. Sermons vol. vi. 210. The root may be כרב Syr. *potens, magnus, fortis* : or, *formare imagines*.

Cherubim cannot represent Jehovah ; because, Rev. iv. 8, and v. 8, 9, they pay worship in heaven.

They cannot always represent angels alone ; because, Rev. v. 9, they were redeemed to God by the blood of the Lamb, and v. 11, are distinguished from angels.

I am of Taylor's opinion, Hebr. conc. in vocem, that, in the Apocalypse, they represent the people or body of the church of God ; as the twenty-four Elders represent the ministers of the church.

But I do not think with him that, in the book of Revelation, they represent the church of God on earth. They seem to foreshadow the glorified state of Christ's redeemed in heaven ; who will serve God with

and the face of a lion, on the right side: and \* they four had the face of an ox on the left side; also they † four 11 had the face of an eagle. [Thus ‡ were their faces.] And || the wings § of every one were parted above: two wings of every one were joined, and two covered their 12 bodies. And they went every one \*\* straight forward:

\* *H.* to them four was.

† *H.* to them four was.

‡ *H.* And their faces.

|| *H.* their.

§ *H.* to.

\*\* Towards the side of its face.

reason, with strength of affection, with perseverance, and with swift obedience: qualities which seem to be signified by the emblem here described.

Angels may have occasionally assumed this form; Gen. iii. 24; and they may have been represented under this form in the Holy of Holies: as it expresses their own nature, and that of those who will be like angels, *ισάγγελοι*, in heaven. Luke xx. 36. “*Quatuor excellunt in mundo: leo inter feras, bos inter jumenta, aquila inter volucres, homo vero super omnia: et Deus eminet super universa.*” Ita Talmudici.

Ex horum animalium formis constabant cherubim, forte quod hæ formæ cum imaginum earum nominibus et antitypis, angelis nimirum, optime convenirent. Nam vox cherubim potentes & sapientes denotat, & angeli creaturas alias potentia & sapientia longe antecedunt: bos enim et leo inter animalia summo corporis robore enitent, homo & aquila ingenii & visus acumine præstant: ideoque eorum tantum animalium φάσεις dignæ videntur quæ angelorum, potentia & sapientia præcellentium, typi essent & emblemata, & augusto illo cherubim nomine insignirentur.”

Spencer. iii. iv. ii. p. 353.

—on the right side.—Perhaps with respect to Him who sat on the throne: v. 26.

Milton had a right notion of this hieroglyphic, when he says of the cherubic shapes, “Four faces each had wondrous;” and afterwards calls them “the fourfold visag’d Four.” Par. Lost. vi. 753, 845.

11. —[Thus were their faces.]—Houbigant omits ופניהם, with ó. “Rectius, ni fallor, omiserunt ó.” Seeker.

—parted above.—In the act of flying.

—of every one were joined.—As explained on v. 9. ויש, that is, וישא.

—their bodies.—Lege vel גויתיהם, vel גויתיהן. Houb.

12. —spirit.—Will. Chald. here and v. 20.

- whithersoever the spirit was to go, they went: *and they*  
 13 turned not about when they went. And *as for* the like-  
 ness of the living creatures, their appearance *was* as  
 burning coals of fire, as the appearance of lamps: it \*  
 went up and down among the living creatures; and † the  
 fire was bright, and out of the fire came forth lightning.  
 14 And the living creatures ran and returned as the appear-  
 ance of a flash of lightning.  
 15 And I beheld the living creatures, and lo, *there was* one  
 wheel upon the earth by the living creatures, with its  
 16 four ‡ sides. The appearance of the wheels, and their

\* Or, moved itself.

† H. and brightness *was* to the fire.

‡ H. faces.

—*when they went.*—MSS. vary, some reading בלכתם.

13. —*burning coals of fire.*—Nine MSS. and two edd. read בערת  
 or בוערת; coals of burning fire.

—*it went up and down.*—That is, the fire moved itself up and down.  
 See Chald. Milton's expression is, "And careering fires between."  
 That is, fires which ran swiftly, and as it were tilted, at each other. See  
 Par. Lost vi. 756. and Newton's note.

14. —*ran.*—Perhaps we should read רָוַץ, the two infinitives being used  
 as *currere* & *reverti* in Latin. See my note on Malachi ii. 13. Houbi-  
 gant proposes רָצוּ וּשְׁבוּ. The reading in Syr. Ar. may be רָצוּ שְׁבוּ  
 רָצוּ, "ran and turned not." The present reading is consistent with v. 9.  
 They ran, and returned; but always in a fixed relative position, as  
 explained on v. 9, and straight forward.

—*a flash of lightning.*—Βεζεκ occurs in Theod. But one MS. and  
 Chald. Ar. have בָּרַק, as v. 13. Syr. translates by a word which signifies  
 a falling star.

15. —*And I beheld the living creatures.*—"הַחַיִּים prius non agnos-  
 cunt ó." Secker.

—*upon the earth.*—Not lifted up. See v. 19.

—*with its four faces.*—One wheel intersected another at right  
 angles, like the two colures: and the four spherical portions thus formed  
 seem to be called the four faces, or sides. See v. 16, 17. The Jews, as  
 Grotius observes on v. 4, call this vision מַרְבֵּב, or, The Chariot.

16. *The appearance.*—וּמֵרָאָה, *And the appearance*, MSS. and the  
 ancients, except Chald.

work, *was* as the \* colour of a beryl: and † they four had one likeness: and their appearance, and their work, *was*  
 17 as if a wheel had been in the midst of a wheel. When they went, they went upon their four sides: *and* they  
 18 turned not about when they went. And *as for* their fellows, and ‡ their strake, I beheld them; and their  
 19 strakes *were* full of eyes round about || them four. And when the living creatures went, the wheels went by them: and, when the living creatures were lifted up from the  
 20 earth, the wheels were lifted up. Whithersoever the spirit was to go, they went: [*thither was their spirit to*

\* *H.* eye.

† *there was* unto them four.

‡ *H.* and strake to them.

|| *H.* to them four.

—*beryl*.—A gem of a bluish green; and probably called in the text *tarshish*, from the place whence it came.

—*they four*.—לָאֶרְבַּעַתָּם 10 MSS. 2 MSS. originally, and 2 edd.

17. —*sides*.—רַבְעֵיהֶם, many MSS. בְּלִכְתָּם, at the end of the verse, 11 MSS.

—*they turned not about*.—From one straight course, and unbent line of direction. The axis of the former wheels was always parallel to that of the latter. See c. x. 11.

The wheels are supposed to express the revolutions of God's Providence; which are regular, though they appear intricate.

18. —*fellows*.—*Summæ curvatura rotæ*. Ovid. Nine or ten MSS. read וּגְבִיָּהֶם. Many MSS. and edd. read וּגְבוּתָם מְלֵאוֹת: and 9 MSS. now read לָאֶרְבַּעַתָּם, and 4 originally read so.

—*strake—strakes*.—גְבוּת signifies *brows*, Lev. xiv. 9. Here I suppose גְבוּת to denote *canthus*, seu *ferrum quo rotæ vinciuntur*: and גָּב, its root, signifies *any part of a thing which rises above the rest*. See Tayl. conc. and the margin of the English version. For וּגְבוּת one MS. reads גְבוּת: *altitudo eis*.

—*I beheld them*.—For וִירָאָה 6. Ar. Houb. read וַאֲרָאָה. See רָאָה used with ל, ps. lxiv. 5, 6.

—*full of eyes*.—The eyes denote God's all-seeing providence. That the cherubim also were full of eyes, see c. x. 12.

20. —[*thither was their spirit to go*.]—On reading this clause it seemed to me that it was a various lection of שֵׁם הַרוּחַ לְלִכְתָּ, which had crept

- go:] and the wheels were lifted up beside them: for the  
 21 spirit of the living creature *was* in the wheels. When  
 those went, *these* went: and when those stood, *these* stood:  
 and, when those were lifted up from the earth, the wheels  
 were lifted up beside them: for the spirit of the living  
 22 creature *was* in the wheels. And the likeness of a firmament  
 over the heads of the living creature *was* as the  
 colour of fearful ice, stretched forth over their heads  
 23 above. And under the firmament their wings *were* \*  
 straight, one toward † another: *also* every one had two  
 which covered on this side, and every one had two which  
 24 covered on that side, their bodies. And I heard the sound  
 of their wings as the sound of many waters, as the voice  
 of the Almighty, when they went: the sound of *their*  
 speech *was* as the sound of an host: *and* when they stood,  
 25 they let down their wings. And there was a voice from  
 the firmament, which *was* over their heads, [when they  
 stood *and* let down their wings.]

\* Or, upright.

† H. her sister.

into the text: and I was confirmed in this conjecture by observing the omissions in MSS. and that 9 or 10 MSS. for שם read שמה. Houbigant omits the clause, with *ó*. Syr.

—*of the living creature*.—See v. 22: and c. x. 15, 20.

22. *And the likeness*.—"And the likeness over the heads of the living creatures *was* as a firmament." See *ó*. "was the firmament." Secker.

—*of fearful ice*.—Not in its common state, but when it astonishes from its magnitude and splendor.

23. —*straight*.—Exporrectæ. Houbigant.

—*on this side—on that side*.—See דנה Dan. xii. 5. On the right hand, and on the left.

24. —*they let down their wings*.—כנפיהם: many MSS. and again, v. 25.

25. The three last words in the original are omitted by *ó*. Ar. Syr. See Cappellus and Houbigant. One of De Rossi's MSS. omitted the three words at first. Some MSS. omit the whole verse. I have translated as V. If we read ותרפינה, the passage will be clear.

- 26 And above the firmament, which *was* over their head, *was* the likeness of a throne, as the appearance of a sapphire-stone : and upon the likeness of the throne *was* the like-  
 27 ness as the appearance of a man above upon it. And I saw as the \* colour of amber, as the appearance of fire round about within it : from the appearance of his loins and upward, and from the appearance of his loins and downward, I *even* saw as the appearance of fire ; and a  
 28 brightness *was* † round about ‡ him. As the appearance of the bow which is in the cloud in the day of rain, so *was* the appearance of the brightness round about.

This was the appearance of the glory of Jehovah. And, || when I saw *it*, I fell upon my face.

\* *H.* eye.

† *H.* to him round about.

‡ *Or*, to it.

|| *H.* And I saw *it* and fell.

26. —*of a man.*—The Representative of the Invisible God, his ever-blessed and only-begotten Son, who at length assumed human nature.

27. —*within it.*—Se. יָצַב the colour. See Nold. not. 391. and *ó.* MS. Al. where, and in MS. Copt. we have *ἔσωθεν αὐτοῦ*. Mr. Dimock ingeniously conjectures לֶהֱבֹרֶת שֵׁשׁ, *a fire of flames* ; as ps. cv. 32.

“Confer viii. 2. unde videntur omittenda quæ omittit cod. Vat.” Secker.

—*round about him.*—That is, the man. One MS. reads לֶהֱבֹרֶת se. שֵׁשׁ the fire. The nature of this brightness is explained in the next verse.

28. —*is.*—The Hebrew future is here frequentative : “is wont to be in the cloud.”

—*glory of Jehovah.*—This glory assumed a different appearance, Isai. vi. 1, 2. Thus was God pleased to reveal himself to the prophets *πολυτρόπως*, in divers manners.

We need not allegorize the circumstances of this august vision too minutely. Many of them may serve only to fill up the splendour of the scene ; though many, no doubt, have much significance ; which should be pointed out rather by a correct judgment than a luxuriant imagination.

## CHAPTER II.

- 1 AND I heard a voice of one that spake : and he said unto me ; Son of man, stand upon thy feet, and I will speak  
 2 unto thee. And the spirit entered into me when he spake unto me, and set me upon my feet ; and I heard  
 3 him that spake unto me. And he said unto me, Son of man, I send thee to the sons of Israel, to \* a rebellious nation which † hath rebelled against me : they and their fathers have transgressed against me, *even* unto this very  
 4 day. Although the sons *be* of an ‡ hardened countenance and of a firm heart, I do send thee unto them : and thou shalt say unto them, Thus saith the Lord Jehovah.

\* *H.* rebellious nations.

† *H.* have rebelled.

‡ *H.* hard of countenance, and firm of heart.

1. — *son of man*.—An imitation of the Syriac ברנשא, which is repeated continually. Eichhorn.

—*stand upon thy feet*.—He had fallen prostrate, in the eastern manner. C. i. 28.

2. —*the spirit*.—The power of the Highest. Luke i. 35. See c. iii. 12, 14, 24. 1 Kings xviii. 12. 2 Kings ii. 16.

3. —*sons of Israel*.—*ó.* Ar. have בית *house*, for בני *sons*. See, on the contrary, בני for בית, c. iii. 1, 14 MSS. 1 ed. V. *ó.* Ar. Syr. and ib. v. 4, Syr. Chald. See also c. iv. 3. Perhaps the same contraction, "ב, may have been anciently used for both words.

—*a rebellious nation*.—הנזים 4 MSS. and 1 originally : "the rebellious nation." Houbigant reads נזי : "a nation of rebels:" and observes that Syr. translates in the singular number. Some suppose that *nations* may refer to both Israel and Judah. "נזים non agnoscunt *ó.*" Secker.

4. *Although*.—See ו, *quavis*, Nold. §. 46. But 2 MSS. read אני אשך. Thus the rendering would be : "For the sons are, &c. heart, unto whom I send thee : and thou &c." We may very well render—"day : and the sons are, &c., yet I do send, &c."

—*of an hardened countenance and of a firm heart*.—*ó.* MS. Al. and Theod. translate the original happily, by σκληροπρόσωποι καὶ στερεοκάρδιοι.

—*the Lord Jehovah*.—יהוה אלהים *Jehovah our God* : 3 MSS. Chald. One MS. and *ó.* MS. Vat. omit אדני, *Lord*.



- 5 And they \*, whether they will hear or whether they will forbear, for they *are* a † rebellious house, yet shall they  
 6 know that there hath been a prophet among them. And thou, son of man, be not afraid of them, and of their words be not thou afraid; though briers and thorns *be* with thee, and thou dwell among scorpions: of their words be not thou afraid, and at their looks be not thou  
 7 dismayed, though they *be* a rebellious house. But thou ‡ shalt speak my words unto them, whether they will hear or whether they will forbear: for they *are* || most rebellious.  
 8 But thou, Son of man, hear what I say unto thee: Be not thou rebellious, like that rebellious house: open thy mouth, and eat that which I give thee.

\* *Or*, as for them.

† *H.* a house of rebellion.

‡ *Or*, But speak thou.

|| *H.* rebellion.

6. — *though briers &c.*—סלון is a *thorn* c. xxviii. 24: and see under סלָא Ar. Cast. lex. *purgavit spinis palman*; and, *aculei adnascentes palmarum ramis*: and again under סלָה, סלֹוא Chald. *spina*. This leads to the sense of סרב, which does not occur elsewhere in Hebrew. “Though thou art likely to be torn by briers and thorns, and to be stung by scorpions: that is, though thou exposest thyself to injurious and malignant treatment.” In Syr. and Chald. סלָא is to *despise*; and סרב to *rebel*, to *oppose*. The sense therefore may be, “Though stubborn and proud men be with thee.” Houbigant prefers the former sense; because *briers and thorns* seem parallel to *scorpions*.

—*with thee.*—אֶתְךָ, 15 MSS. 3 edd.

7. — *most rebellious.*—בֵּית מְרִי, “a rebellious house,” 19 MSS. 3 edd. 3 MSS. in the margin: 6. Ar. Syr. v. 5, 6, 8. c. iii. 9, 26, 27. So that there is full authority for admitting this various lection into the text.

8.— *thou rebellious.*—מְרִי is an adjective. c. xlv. 6.

—*eat.*—See c. iii. 1, 3, 10. God’s words were to sink into him, that he might faithfully deliver them to others. Thus Christians eat bread and drink wine, partly to shew that they should receive and imbibe the doctrines of Christ, so as to practise them. John vi. “Take in, retain, digest.” Secker.

- 9 And when I looked, lo, an hand was \* put forth unto  
 10 me; and lo, a roll of a book *was* therein: and he spread  
 it before me; and it was written within and without; and  
*there was* written therein, “ Lamentations, and mourning,  
 and woe.”

---

## CHAPTER III.

- 1 AND he said unto me: Son of man, eat that which thou  
 findest; eat this roll; and go, speak unto the house of  
 2 Israel. So I opened my mouth, and he caused me to eat  
 3 that roll. And he said unto me: Son of man, cause thy  
 belly to eat and fill thy bowels with this roll which I give  
 thee. Then did I eat it; and it was in my mouth as  
 honey for sweetness.  
 4 And he said unto me: Son of man, go, get thee unto  
 the house of Israel, and speak my words unto them.  
 5 For thou art not sent unto a people † of a strange speech,  
 and of an hard language; *but* unto the house of Israel:

\* *H.* sent.

† *H.* deep of lip and heavy of tongue.

---

10. —*written*.—כתוב sc. הורה, this.

—*within and without*.—Scriptus et in tergo, necdum finitus, Orestes.  
 Juv.

Quoted by Grotius.

The ancient books were rolled on cylinders of wood, or ivory; and,  
 usually, the writing was only on the inside.

—*and woe*.—Perhaps, ודוי.

1. —*findest*.—Quod tibi porrigitur. Quod obviam habes ab alio  
 adductum. Recte Chald. quod tibi datur. Houbigant.

3. —*eat it*.—ואוכלה 3 MSS. ה is the affix, according to the ancient  
 versions and Chald. See Rev. x. 9. The substance, which had the  
 appearance of a roll, was capable of being eaten. “ Perhaps it was sweet,  
 from the pleasure of being so honourably employed.” Seeker.

- 6 not unto many \* people of a strange speech and of an hard language: surely, I have not sent thee unto them;  
 7 they would have hearkened unto thee. But the house of Israel will not hearken unto thee; for they will not hearken unto me: for *as to* all the house of Israel, they  
 8 *are* † of a firm forehead and of an hardened heart. Lo, I have made thy face firm against their ‡ faces; and thy  
 9 forehead firm against their || foreheads. As an adamant, firmer than § flint, have I made thy forehead: fear them not, neither be dismayed at their looks, though they *be* a rebellious house.
- 10 Moreover he said unto me: Son of man, all my words which I shall speak unto thee receive in thine heart, and  
 11 hear with thine ears. And go, get thee unto them of the captivity, unto the sons of thy people, and speak unto them; and say unto them, “Thus saith the Lord Jehovah:” whether they will hear, or whether they will forbear.
- 12 Then the spirit lifted me up; and I heard behind me a voice *as of* a great \*\* shaking, *which said*, “Blessed be the

\* *H.* peoples deep of lip and heavy of tongue.

† *H.* firm of forehead, and hard of heart.

‡ *Or*, face.

|| *H.* forehead.

§ *Or*, than a rock.

\*\* *Or*, rustling.

6. —*surely I have not sent thee.*—Houbigant observes that all the ancients omit לֹא; and proposes either to expunge it, or to read לוֹא וְלֹא, *certe autem si*. Jud. viii. 19. See לֹא, *surely*, Nold. §. 5.

8. —*I have made firm.*—Here, and in the following verse, may be an allusion to the prophet's name; which signifies, *God confirmeth*.

12. —*a great shaking.*—רָעַע in Cast. lex. is, concussus est eum strepitu. Quidam susurrus, qui tamen, præ frequentia eorum qui illum edunt, imitatur murmur vehemens. Gussetius. Ut quando cedri Libani moventur. Cocceius. The two latter refer to Ps. lxxii. 16.

—*the glory of Jehovah.*—Or, the glorious Jehovah.

—*from his place.*—By us his ministering spirits, who are now in the place where his glory dwelleth.

- 13 "glory of Jehovah from his place." *I heard* also the sound of the wings of the living creatures which \* touched one † another, and the sound of the wheels beside them, and
- 14 the sound of a great ‡ shaking. So the spirit lifted me up, and took me away; and I went || in bitterness, in the heat of my spirit; and the hand of Jehovah *was* strong upon me.
- 15 Then I came to them of the captivity at Tel-abib, that dwelt by the river Chebar; and I dwelt where they dwelt, I *even* dwelt there astonished among them seven days.
- 16 And it came to pass at the end of seven days, that the word of Jehovah came unto me, saying;
- 17 Son of man, I have set thee a watchman unto the house of Israel: therefore hear the word from my mouth, and

\* *H.* kissed.

† *H.* her sister.

‡ *Or*, rustling.

|| *H.* bitter.

13. —*touched*.—See c. i. 9, 11.

14. —*in bitterness*.—Or grief, because of the calamities which I was to foretel. C. ii. 10. But *ó.* MS. Al. Pachom. and ed. Ald, *ο* μετέωρος.

—*in the heat of my spirit*.—In hot indignation against my rebellious countrymen.

—*strong upon me*.—Urging and empowering me to execute my commission. Mr. Lowth refers to Jer. xx. 9.

15. —*Tel-abib*.—The prophet was before at some distance from this place, though on the same river. C. i. 3. iii. 12, 14. If the Chebar runs into the Euphrates from mount Masius, those of Jehoiachin's captivity to whom Ezekiel prophesied were planted high up in the country, north of Babylon.

—*and I dwelt* &c.—וַאֲשַׁב, Keri, many MSS. and edd. וְהָמָה 5 MSS. Agreeably to this reading we may translate: "And I dwelt (forasmuch as they dwelt there) I *even* dwelt &c." The English version follows the Vulgate. "Forte legendum, וַאֲשַׁב אֲשֶׁר." Secker. But Houbigant prefers אֲשֶׁר הָמָה "for they dwelt there: and I dwelt there" &c.

—*astonished*.—מִשְׁתַּמֵּם 2 MSS. As Ezra ix. 3. Astonished at the commission with which I was entrusted; and affected by the overpowering splendour of the vision.

- 18 warn them from me. When I say unto the wicked, Thou shalt surely die; and thou warnest him not, nor speakest to warn the wicked from his wicked way \* to save his life; that wicked *man* shall die for his iniquity,
- 19 but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his evil way; he shall die for his iniquity, but
- 20 thou hast delivered thy soul. Again, when the righteous turneth from his righteousness and committeth iniquity, and I lay a stumbling-block before him, and he dieth because thou hast not given him warning; he shall die for his sin, and his righteousness which he hath done shall not be remembered, but his blood will I require at
- 21 thine hand. Nevertheless if thou warn him, [*even the righteous,*] that the righteous sin not, and he do not sin;

\* Or, to cause him to live.

18. *When I say.*—באמרי, c. xxxiii. 8. Compare v. 17, 18, 19, and c. xxxiii. 7, 8, 9.

—*die.*—An immature death, if not a violent one. The learned Michaelis understands the phrase of all the punishments of sin.

—*to save his life.*—לחיותו MSS. and edd. And 3 MSS. read in Hiphil להחיותו; which Houbigant proposes as the best reading.

19. —*thy soul.*—That is, thyself. See c. iv. 14. The opposite to this clause is, “His blood will I require at thine hand.” v. 20.

20. —*a stumbling-block.*—Such a temptation to sin, and particularly to idolatry, as he might have resisted.

—*and he dieth.*—והוא 3 MSS. (See De Rossi) and Syr. Ar. express the connexive particle. It must also be observed that *vau* precedes. After writing this, I found that Houbigant proposes the same reading, as corresponding to what follows in the next verse: “and he do not sin.”

—*his righteousness—shall not be remembered.*—MSS. and edd. read תזכרנה צדקותיו.

21. [*even the righteous.*].—It is obvious to conjecture that the former צדיק is a gloss. But the ancients and Houb. read הוזהרת “Nevertheless if thou warn the righteous.” Houbigant thinks that the second צדיק should be placed with *ó*. after the second חטא: “that he sin not,

he shall surely live, because he is warned : also thou hast delivered thy soul.

- 22 And the hand of Jehovah was there upon me ; and he said unto me ; Arise, go forth into the plain, and there  
 23 will I speak unto thee. Then I arose and went forth into the plain : and lo, the glory of Jehovah stood there, as the glory which I saw by the river Chebar : and I fell  
 24 upon my face. Then the spirit entered into me, and set me upon my feet. And he spake unto me, and said unto  
 25 me ; Go, shut thyself within thine house. And thou, Son of man, lo, bands shall be put upon thee, and thou shalt be bound therewith ; and thou shalt not go out among  
 26 them. And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be unto  
 27 them \* a reprovcr : for they are a rebellious house. But, when I speak unto thee, I will open thy mouth ; and thou shalt say unto them, “ Thus saith the Lord Jehovah.” He that heareth, let him hear ; and he that forbearcth, let him forbear : for they *are* a rebellious house.

\* *II.* for a man of reproving.

and he do not sin ; the righteous shall surely live—” מִיָּהוָה יֵהִי מִסָּד MSS. and edd.

24. —*spake unto me.*—See c. xx. 3.

25. —*bands shall be put upon thee.*—They put, men put, or, they shall put &c. For the verb may be converted by the distant *vau*. This impersonal form is equivalent to the passive voice : and indeed the word, differently pointed, becomes passive : “ are put : ” that is, “ shall be put.” See Mr. Lowth on Isai. xlv. 18. At thy command, thy domestics shall bind thee. See c. iv. 8.

26. —*dumb.*—For some space of time, I will withhold revelations from thee.

—*a reprovcr : for.*—For, being a rebellious house, they are well deserving of reproof. Or, though they be a rebellious house.

27. —*unto thee.*—אַתָּה. MSS. and edd. See c. xiv. 4.

*Thus saith the Lord.*—The prophet was to declare his divine commission in these words. See c. ii. 4. c. iii. 11. It is more agreeable to

## CHAPTER IV.

- 1 THOU also, son of man, take thee a \* tile, and lay it before thee, and † pourtray upon it a city, *even* Jerusalem.  
 2 And lay siege against it, and build a tower against it, and ‡ cast up a mount against it: set a || camp also against it, and place *battering*-rams against it round  
 3 about. Moreover, take thou unto thee a plate of iron, and set it *for* a wall of iron between thee and the city: and set thy face against it, and it shall be § besieged, and thou shalt \*\* straiten it. This *shall be* a sign to the house  
 4 of Israel. Lie thou also upon thy left side, and lay the

\* Or, brick.

† Or, engrave.

‡ H. pour out.

|| Or, tents.

§ H. in siege.

\*\* Or, beset, or, distress.

---

these passages to suppose that the following words, “He that heareth—*forbear*,” are the words of God to Ezekiel; not part of the message which the prophet was to deliver.

1. — *and lay it*.—וַנִּתֵּן MSS. and edd. here; and twice in v. 2; and again v. 3.

2. — *a tower*.—From דִּוּק Chald. דִּק Syr. introsperit, prospexit.

3. — *a plate of iron*.—Probably such as cakes were baked on. See Tayl. cone. This may denote the strong trenches of the besiegers, or their firmness and perseverance in the siege; or, according to others, that there was an iron wall between the besieged, and God whom the prophet represented.

— *and set*.—וַיִּסָּב וְנִתְּנָה. Seven MSS. omit the final ה.

— *against it*.—The city. Agreeably to what follows: “and it shall be besieged.”

— *to the house*.—לְבָנֵי “to the sons.” ὦ. Ar. 1 MS. originally. See on c. ii. 3.

4. *Lie thou*.—In his own house. C. iii. 24. This was to be his posture, not without intermission, but in the exercise of his prophetic office during that part of each day when the people were likely to observe his conduct.

punishment of the iniquity of the house of Israel upon it: *according to* the number of the days that thou shalt lie upon it, \* thou shalt bear the punishment of their iniquity. For I have appointed thee the years of the punishment of their iniquity, according to the number of days, three hundred and ninety days: and † thou shalt bear the punishment of the iniquity of the house of Israel. And, ‡ when thou hast accomplished them, lie again on thy right side; and || thou shalt bear the punishment of the iniquity of the house of Judah forty days:

\* Or, bear thou.

† Or, bear thou.

‡ H. And thou shalt accomplish them, and shalt lie.

|| Or, bear thou.

—*lay the punishment &c.*—That is, Declare that you thus represent the punishment &c.

—*thou shalt bear &c.*—Thou shalt presignify the punishment which they shall bear.

5. —*three hundred and ninety days.*—This number of years, see *v. 6*, will take us back, with sufficient exactness, from the year in which Jerusalem was sacked by Nebuchadnezzar to the first year of Jeroboam's reign, when national idolatry began in Israel. The period of days seems to predict the duration of the siege by the Babylonians: see *v. 9*: deducting from the year five months and twenty-nine days, mentioned 2 Kings xxv. 1—4, the time during which the Chaldeans were on their expedition against the Egyptians. Jer. xxxvii. 5. Jackson, Chron. i. 383, follows the reading of *ó*. according to Origen, which is 190 years: and computes them from the 7th of Hoshea, when the siege of Samaria began, to the 2nd of Cyrus, when liberty of returning to their own country was granted to the Israelites. But he confesses that he cannot explain the term of 40 years, as the duration of the punishment undergone by the house of Judah; and thinks that no tolerable explanation has yet been given of it.

6. —*forty days.*—Reckon near fifteen years and six months in the reign of Manasseh, two years in that of Amon, three months in that of Jehoahaz, eleven years in that of Jehoiakim, three months and ten days in that of Jehoiachin, and eleven years in that of Zedekiah; and there arises a period of forty years, during which gross idolatry was practised in the kingdom of Judah. Manasseh's reformation, 2 Chron. xxxiii. 13, is sup-



- 7 \* each day for a year † have I appointed thee. And thou shalt ‡ set thy face toward the siege of Jerusalem, and thine || arm *shall be* uncovered; and † thou shalt prophesy  
8 against it. And lo, I will put bands upon thee, and thou shalt not turn thee \*\* from one side to another, until thou  
9 have ended the days of thy siege. Also take thou unto thee wheat, and barley, and beans, and lentiles, and panic, and spelt, and put them in one vessel, and make them food for thee *during* the number of the days that thou liest on thy side: three hundred and ninety days  
10 shalt thou eat thereof. And thy provision which thou shalt eat *shall be* by weight twenty shekels a day: from  
11 time to time shalt thou eat it. Thou shalt also drink water by measure, the sixth part of an hin: from time to

\* H. a day for a year, a day for a year.

|| Or, and let thine arm be uncovered.

† H. have I appointed it unto thee.

§ Or, and prophesy thou.

‡ Or, and set thou.

\*\* H. from thy side to thy side.

posed to have lasted during the remainder of his reign; and Josiah was uniformly a good king. ib. xxxiv. 2. Forty days may have been employed in spoiling and desolating the city and temple.

—have I appointed.—V. 6. Ar. Syr. read ונתתי; as v. 5.

7. —uncovered.—Disengaged from the upper garment worn in the east; and thus ready for action. See Tayl. conc. and Isai. lii. 10.

—prophesy.—By these signs, and by occasional explanations of them.

8. —I will put bands.—God is said to do what was done in consequence of his command. See on c. iii. 25. This seems to shew the firmness of the Chaldeans in carrying on the siege till they took the city.

9. —lentiles, and panic, and spelt.—In Celsius the first of these is lens, Gr. φακήs; the second panicum; and the third zea, to which spelta is equivalent. They all serve to make a kind of bread, according to this author: and they were mixed together in one vessel, to denote the coarse food which should be used in the siege. See v. 16. In this v. 6 MSS. read ונתתי, and many MSS. read ונתת.

10. —twenty shekels.—Not ten ounces, troy weight.

11. —the sixth part of an hin.—An hin was about ten pints. The prophet was to take this pittance from day to day, and in small portions from time to time of the same day, while he subjected himself to public notice. At other seasons he might be left to his natural liberty. The act denoted scarcity during the siege.

- 12 time shalt thou drink. \* Thou shalt also eat a barley cake, † and with ‡ dung that cometh out of man shalt  
 13 thou bake it in their sight. Also Jehovah said; Even thus shall the sons of Israel eat their polluted food among  
 14 the nations whither I will drive them. Then said I: Ah, Lord Jehovah! lo, my soul hath not been polluted: for from my youth up even until now I have not eaten of that which died of itself, or was torn in pieces; neither  
 15 hath abominable food come into my mouth. Then he said unto me, Behold, I have given thee cow's dung for man's dung; and thou shalt prepare thy food || therewith.  
 16 Moreover he said unto me: Son of man, lo, I will break the staff of bread in Jerusalem; and they shall eat bread by weight and with care, and they shall drink water  
 17 by measure and with astonishment: that they may want bread and water, and be astonished § one with another, and pine away in their iniquity.

\* H. And a barley cake, thou shalt eat it.

† H. and as for it.

‡ H. dung of the filth of man.

|| Or, thereon.

§ H. a man and his brother.

The humane Mr. Howard allows a prisoner "a pound and a half of good household bread a day, and a quart of good beer: besides twice a day a quart of warm soup made from pease, rice, milk, or barley." 4°. ed. 3. p. 40.

12. —*dung*.—Dathius observes that the dung of oxen and of camels was often used by the easterns as fuel for preparing their food. The command to use human dung expressed extreme necessity. Harmer i. 260.

15. —*unto me*.—After אֶלִי *é*. Ar. read י, i. e. יהוה; which word occurs in one MS

16. —*the staff of bread*.—On which man leaneth for support. See Le Clerc. Lev. xxvi. 26.

Et quoniam non est quasi quod *suffulciat* artus,  
 Debile fit corpus, languescunt omnia membra,  
 Brachia palpebræque cadunt, poplitesque procumbunt.

Lucret. L. iv. 948.

17. —*that they may want*.—"Because they shall." Seeker.

—*with another*.—בְּאֶחָד 3 MSS. 1 ed. See De Rossi. ad fratrem suum. V. at one another.

## CHAPTER V.

- 1 AND thou, son of man, take thee a sharp \* tool, *even* a barber's razor shalt thou take thee, and shalt cause *it* to pass upon thine head and upon thy beard; and thou shalt take thee balances † to weigh, and shalt divide ‡ *the hair*.
- 2 A third part shalt thou burn || with fire in the midst of the city, when the days of the siege are fulfilled; and thou shalt take a third part *and* smite about it with *the* § tool; and a third part shalt thou scatter in the wind, and I will
- 3 draw out a sword after them. Thou shalt also take thereof
- 4 a few in number, and shalt bind them in thy skirts. Then shalt thou take of them again, and cast them into the midst of the fire, and burn them in the fire: *for* thereof shall come forth a fire into all the house of Israel.

\* Or, instrument.

† H. of weight.

§ Or, instrument.

‡ H. them.

|| Or, in the fire.

1. —*a sharp tool*.—*ó*. Ar. read מתער, *præ novaculâ*, and thus furnish a beautiful sense. “Take thee a sharp sword, sharper than a barber's razor shalt thou take it unto thee.” Syr. seems to read בתער, “as sharp as a barber's razor &c.” Thus חרב may be rendered *a sword* throughout.

—*cause it to pass*.—והעברתה, 1 MS. 2 edd. *ó*. Ar. Syr. and cause it to pass.

—*balances to weigh*.—“Weighing scales.” Seeker.

2. —*with fire*.—באש, 1 MS.

—*of the city*.—Which the prophet had portrayed, or engraven.

—*the siege*.—The typical siege.

—*and smite*.—ותכה “and smite” V. Syr. Houbigant. For the meaning of this typical representation, see *v.* 12. How those who seceded into Egypt after the murder of Gedaliah were destroyed, see Jer. xlii. 16. xliii. 11. xliv. 12, 27.

3. —*skirts*.—The extremities of thy garment. This denotes the few that were left in the land by Nebuzaradan. Jer. xl. 6. 2 Kings xxv. 22.

- 5 Thus saith the Lord Jehovah: 'This *is* Jerusalem: \* in  
the midst of the nations have I set her, and countries *are*  
6 round about her: and she hath changed my judgments  
into wickedness more than the nations; and my statutes  
more than the countries which *are* round about her: for  
they have refused my judgments; and *as for* my statutes,  
7 they have not walked in them. Therefore thus saith the  
Lord Jehovah: Because ye are changed more than the  
nations which *are* round about you, *and* have not walked  
in my statutes nor kept my judgments, but have done  
according to the judgments of the nations which are  
8 round about you; therefore thus saith the Lord Jehovah:  
lo, I, *even* I, *am* against thee, and will execute judgments  
9 in the midst of thee, in the sight of the nations. And I  
will do in thee that which I have not done, and where-  
unto I will not do any more the like; because of all thine

\* Or, among.

4. —*thereof shall come forth a fire.*—In consequence of Ishmael's conspiracy against Gedaliah, destruction shall spread itself among the small residue of the Jews. See Jer. xlii, xliii, xliv. Houb. reads ממה se. שם.

5. —*Thus saith.*—In ó. Ar. the translation is "And thou shalt say unto all the house of Israel: 'Thus saith, &c.'" The four last words of v. 4. seem to have been originally repeated, with ושמרת prefixed to them, at the beginning of v. 5.

6. —*more than the nations.*—More than the nations have changed their judgments. See Jer. ii. 11.

—*they have refused.*—The nations have adhered to the religious rites transmitted down to them by their ancestors.

7. —*Because ye are changed.*—The connection with the foregoing verse leads to the reading of המורכב from מור to *change*: inf. Niphal. Houbigant conjectures חמסכם, "ye do violence."

—*but have done.*—לֹא is omitted by 22 MSS. 4 edd. and Syr. See also c. xi. 12. However, a good sense arises from retaining it. "Neither have done according to the judgments [or manners] of the nations that are round about you:" sc. by persevering in the religion of your forefathers.

9. —*the like.*—The national punishment of the Jews, comprehending

- 10 abominations. Therefore *the* fathers shall eat *the* sons in the midst of thee, and *the* sons shall eat their fathers: and I will execute judgments in thee; and I will scatter the
- 11 whole remnant of thee towards \* all the winds. Therefore, *as* I live, saith the Lord Jehovah, surely because thou hast polluted my sanctuary with all thy detestable things, and with all thine abominations; even I also will diminish, and mine eye shall not spare, even I also will
- 12 not have pity. A third part of thee shall die with the pestilence, or shall be consumed with famine in the midst of thee; and a third part shall fall by the sword round about thee; and a third part will I scatter towards all the
- 13 winds, and I will draw out a sword after them. Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and will be comforted: and they shall know that I Jehovah have spoken *it* in my † zeal,
- 14 when I have accomplished my fury upon them. Moreover I will make thee ‡ a desolation and || a reproach among the nations which are round about thee, in the
- 15 sight of all that pass by. And thou shalt be a reproach and a reviling, an instruction and an astonishment, unto the nations which *are* round about thee, when I shall execute upon thee my judgments in anger and in fury
- 16 and in furious rebukes: I Jehovah have spoken *it*: When I shall send upon you the evil arrows of famine which are

\* Or, every wind.

† Or, jealousy.

‡ H. for a desolation.

|| H. for a reproach.

---

what they suffered from Nebuchadnezzar, Titus and Adrian, has been remarkably signal.

11. —*diminish*.—Two or three MSS. Kenn. read אֶגְדַּע, “will cut off:” and 4 of De Rossi’s MSS. and 5 originally.

12. *A third part of thee*.—Many MSS. read שְׁלִישִׁתְךָ.

15. *And thou shalt be*.—וְהָיִיתָ The ancients; and Houbigant in his translation.

—*unto the nations*.—בְּגוֹיִם, “among the nations.” MSS. V. 6. Ar

16. —*upon you*.—בְּכֶם Syr.

for destruction, which I will send to destroy you; and shall encrease *the* famine upon you, and shall break your  
 17 staff of bread; and *when* I shall send upon you famine, and evil beasts which shall bereave thee, and pestilence and blood shall pass through thee, and I shall bring the sword upon thee. I Jehovah have spoken *it*.

## CHAPTER VI.

- 1 ALSO the word of Jehovah came unto me, saying;
- 2 Son of man, set thy face towards the mountains of Israel,
- 3 and prophesy against them, and say; Ye mountains of Israel, hear the word of the Lord Jehovah. Thus saith the Lord Jehovah to the mountains and to the hills, to the streams and to the vallies: Lo, I, *even* I, will bring a

—*evil arrows of famine*.—This is poetical and sublime. Famine might be inflicted various ways; by locusts, hail, showers, blasts, drought, &c. See Grot.

—*for destruction*.—למשחת *ו*. Syr.

17. —*which shall bereave thee*.—ושכלוך many MSS. 1 ed.

2. —*of Israel*.—"Israel being carried captive, Judah is called Israel: and perhaps possessed a great part of the country." Secker.

3. —*to the mountains and to the hills*.—See Deut. xii. 2. Jer. ii. 20. iii. 6. c. xviii. 6. Philip II. king of Macedon, in his expedition against Sparta, sacrificed to the Gods on each of the hills, one of which was called Olympus and the other Eva. Polyb. l. v. p. 372. ed. Casaub. Cyrus, just before his death, offered sacrifices to Jupiter, the sun, and the other Gods, ἐπὶ τῶν ἄκρων. Cyrop. l. viii. p. 647. ed. Hutchinson 4°. where see Diss. ii. p. xliii. Jupiter speaks of Hector as sacrificing to him

Ἰδὼς ἐν κορυφαῖσι πολυπύχου. Il. xxii. 17'

—*Lo I*.—הנה. See MSS. and the ancients.

—*high places*.—Set apart for idolatrous worship.

- 4 sword upon you, and I will destroy your high places: and your altars shall be desolate, and your \* images shall be broken; and I will cast down your slain before your idols:
- 5 and I will lay the carcasses of the sons of Israel before your idols, and I will scatter your bones round about your altars.
- 6 In all your habitations the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and destroyed, and your idols may be broken and cease, and your † images may be cut down, and your
- 7 works may be abolished: and that the slain may fall in the midst of you, and ye may know that I *am* Jehovah.
- 8 Yet will I leave a remnant, that ye ‡ may have *some* who shall escape the sword among the nations, when ye
- 9 shall be scattered through the countries. And || they that escape of you shall remember me among the nations whither they shall be carried captives, when I have broken their whorish heart which departed from me, and their

\* Or, sun-images.

† Or, sun-images.

‡ H. in that there shall be unto you escapers from the sword.

|| H. the escapers.

4. —*images*.—Statuæ solis, imagines subdiales. Cast. lex. חַמָּם *to be warm*.

5. —*your idols*.—V. 6. 10 MSS. read with the affix בָּם. But Syr. Ar. Chald. Theod. with הֵם: “the idols worshipped by them.” Four of De Rossi’s MSS. and 3 originally, read בָּם.

6. *In all*.—6. MS. Al. prefix ו *and*, or rather *for*. This verse seems addressed to the people of the land.

—*shall be desolate*.—תִּשְׁמָנָה: many MSS. 3 edd.

8. —*that ye may have*.—Houbigant says that the true reading is לַחֲיוֹת, One of De Rossi’s MSS. reads thus originally. “Putaret quis legendum potius לַחֲיוֹת בָּכֶם לַחֲיוֹת.” Seeker.

—*when ye shall be scattered*.—בְּהִזְרוֹתְכֶם 2 MSS.

9. —*when I shall have broken*.—That is, subdued. שְׁבַרְתִּי is the reading of V. Syr. Chald. Houbigant. See אֲשֶׁר when Nold. §. 18. It is equivalent to בָּאֲשֶׁר.

eyes which went a whoring after their idols: and they shall loathe \* themselves for the evils which they have  
 10 committed, in all their abominations: and they shall know that I Jehovah have not said in vain that I would do this evil unto them.

11 Thus saith the Lord Jehovah: Smite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! for by the sword, by  
 12 famine, and by pestilence, shall they fall. He that is far off shall die by the pestilence, and he that is near shall fall by the sword, and he that remaineth, and is preserved, shall die by the famine: and I will accomplish my fury  
 13 upon them. Then shall ye know that I *am* Jehovah, when their slain *men* shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they offered † sweet  
 14 savour to all their idols: and *when* I shall stretch out mine hand upon them, and make the land a desolation and an astonishment more than the desert towards Diblath, in all their habitations: they shall even know that I *am* Jehovah.

\* *H.* their faces.

† *H.* a savour of rest.

9. —*they shall loathe themselves.*—See the same construction with ב Job x. 1. Hebr. “they shall loathe their faces.” So “the face of Jehovah” is Jehovah.

10. —*that I Jehovah have not.*—וְלֹא Syr. “that I *am* Jehovah, and have not &c.”

—*this evil.*—*All this evil:* 6. MS. Al. Pachom. Arab.

12. —*and is preserved.*—So Syr. from נִצָּר. But V. 6. Chald. Houb. “and is besieged” from צֹר.

13. *Then shall ye know.*—Syr. וְיָדְעוּ: “then shall they know.” The sense of the present more authorised reading may be: “Then shall ye who survive know &c.” Observe that the three first affixes, הֵם *their*, are read כֶּם *your* in V. 6. and in some MSS.

14. —*Diblath.*—See Numb. xxxiii. 47. and Grot.



## CHAPTER VII.

- 1 MOREOVER the word of Jehovah came unto me, saying :  
 2 Also, thou son of man, thus saith the Lord Jehovah unto the country of Israel :

An end cometh, the end *cometh*,  
 Upon the four corners of the land.

- 3 Now *cometh* the end upon thee :  
 And I will send mine anger upon thee ;  
 And will judge thee according to thy ways,  
 And will recompense upon thee all thine abominations.  
 4 And mine eye shall not spare thee, neither will I have pity :  
 But thy ways will I recompense upon thee,  
 And thine abominations shall be in the midst of thee ;  
 And ye shall know that I *am* Jehovah.

—*their habitations*.—Your habitations : 3 or 4 MSS. and 1 ed.

—*they shall even know*.—6. “ye shall know.” Ar. “ye shall even know” : representing ידעתם, or ידעתם. See the beginning of v. 13.

This chapter shews that, though Ezekiel's eloquence is generally diffuse, he can occasionally give it strength. It bears strong marks of a poetical cast.

2. *Also, thou son of man*.—After these words 6. Ar. Syr. Houb. Dath. add אמר *say*, as c. xi. 5, 17.

*An end cometh*.—קץ בא הקץ בא : one MS. Kenn. V. 6. Ar. Syr. Chald. Houb. or rather, קץ בא בא הקץ. 1 MS. De Rossi, and another originally : v. 6.

—*the four*.—ארבע 14 MSS. Masora. Houb.

4. —*spare thee*.—הוּם is used with עַל, Jer. xxi. 7. c. vii. 4. xvi. 5.

*But thy ways*.—בדרך־ךָ, “according to thy ways,” 6 MSS. Kenn. 4 De Rossi, v. 9.

—*thine abominations shall be*.—תהייננה 11 MSS. See also MSS. v. 9. The punishment of your abominable idolatries shall be manifest among you.

- 5 Thus saith the Lord Jehovah :  
Lo, evil cometh after evil :
- 6 An end cometh, the end cometh ;  
It \* awaketh against thee ; lo, it cometh ;
- 7 The morning cometh upon thee ;  
O thou that dwellest in the land, the time cometh :  
The day of tumult is near, and not of *joyful* shoutings.
- 8 Now will I shortly pour out my fury upon thee,  
And accomplish mine anger against thee :  
And I will judge thee according to thy ways,  
And recompense upon thee all thine abominations.
- 9 And mine eye shall not spare, neither will I have pity :  
According to thy ways will I recompense † thee,  
And thine abominations shall be in the midst of thee ;  
And ye shall know that I Jehovah smite *you*.
- 10 Lo, the day, lo, it cometh ;  
The morning goeth forth.

\* Or, watcheth.

† H. upon thee.

5. —*after evil*.—אחר *after*, is the reading of more than 20 MSS. Kenn. 3 edd. 7 MSS. De Rossi. Chald. Houb. But Syr. reads תחת, *in the place of*.

6. —*It awaketh against thee*.—Houbigant omits הקיץ with Chald. and says that “the end awaketh” has no sense in Hebrew or Latin : and, on examining יקץ and קיץ in the concordances, I find no example of their use as here. However, the paronomasia is common in the Hebrew prophets. Two MSS. read הקץ : and if we read בא for באה, with Houbigant, we may render this hemistich, “Lo, the end cometh against thee.” עליך is read here in 5 or 6 MSS. and in one MS. v. 7.

7. —*of joyful shoutings*.—I read with Houbigant הודים or הודים, “celeusmatum, of acclamations.” See Isa. xvi. 9, 10. Michaelis retains the common version ; and proposes as one probable sense, “the joyful cries of the victorious. Isai. xl. 9.”

8. —*shortly*.—Job xx. 5. favours this rendering : and MS. Copt. has a word equivalent to it. But Jer. xxiii. 23, the versions, and Houb. favour “de proximo, cominus, from near, from at hand :” making the sense, “Now will I draw near and pour out, &c.” To pour out fury is a natural image. So Livy xxxix. 34. In Maronitas iram effundit.

10. —*it cometh*.—Perhaps we should read בא, as I do not find that

The rod hath blossomed; pride hath flourished;

11 Violence hath risen up into a rod of wickedness.

None of them *shall remain*, nor of their multitude,

Nor of their concourse; neither *shall there be* wailing for them.

12 The time cometh, the day draweth near.

Let not the buyer rejoice;

Neither let the seller lament himself:

For hot anger *is* upon all the multitude thereof.

13 For the \* sellers shall not return to that which is sold,

Although † they *were* yet alive.

For the vision *is* against all the multitude thereof, ‡ it shall not return:

\* *H.* seller.

† *H.* their life *were* yet among the living.

‡ *Or*, they.

יום is feminine. It is not so elegant to render, “Lo, the day; lo, the morning cometh, it goeth forth.”

*The rod.*—The rod of oppression, and of wickedness, v. 11, prevails among the Jews, and their pride increases.

11. *None of them.*—יְהִי, *shall be*, is understood. *Therefore* may be prefixed to this hemistich by way of connection.

*Nor of their concourse.*—I propose reading מִהֶמְתֵּם, that is, מִהֶמְתֵּם. Two or three MSS. insert the י: “of their tumultuous ones;” which agrees with the marginal rendering in the English bible. Moerlins renders thus: Violentus (*hostis*) surrexit contra tribum improbitatis; non (*erunt*) ex illis tribus improbitatis sociis et non (*erunt*) ex multitudine eorum neque ex turba (*ab* הֶמְתֵּם *turbare*) eorum, in quibus non (*videbitur*) luctus. “Ex sonitu eorum.” V. See Prov. i. 21. Isai. xiv. 11.

—*wailing.*—But נָח (neither *shall there be* rest among them) is the reading of many MSS. 2 ed. V.

12. —*lament himself.*—As the enemy would soon have torn his property from him.

—*thereof.*—Of the land. v. 2, 9.

13. —*return.*—At the year of Jubilee.

*Although.*—Syr. Ar. and one Greek MS. in Montf. Hex. read וְלֹא. “Neither shall their life be among the living.”

—*the vision.*—So all the ancients. But 2 MSS. read הָרָוֶן, and a rasure seems to shew that this was the original reading of a third. Thus

Neither shall any strengthen himself by the iniquity of his life.

14 Blow ye the trumpet, and let all be ready :

Yet none goeth to the battle :

For [mine] hot anger *is* upon all the multitude thereof.

15 The sword *is* without, and the pestilence and the famine within.

He that *is* in the field shall die by the sword ;

And he that *is* in the city, famine and pestilence shall devour him.

16 But they \* that *are to* escape of them, shall escape,

And shall be on the mountains as moaning doves.

Death consumeth them, each for his iniquity :

\* *H.* the escapers of them.

the close of *v.* 12 is repeated, after the poetical manner. “For hot anger *is* upon all the multitude thereof.” See also *v.* 14.

—*it shall not return.*—One MS. and 2 edd. supply נאם יהוה *saith Jehovah* : “quod et alios libros exhibere notant ad marg. biblia Bomberg. 1518.” De Rossi. Thus a second hemistich is formed : “It shall not return, saith Jehovah.” This variation must be pleasing to the espousers of the metrical system ; as, from *v.* 2, the measure halts in this place only. Of a vision it may be said, It shall not return back unfulfilled : *Isai.* xlv. 23. lv. 11 : Of anger, It shall not turn again, without fully avenging me. *Isai.* v. 25. ix. 12, &c.

—*by the iniquity.*—*V.* seems to read בעון : and Chald. בעונו “by the iniquities.” *Syr.* may read יהזקו : “Neither shall any strengthen his-life by his iniquity.”

14. —*and let all be ready.*—והבנו *V.* והבן, 2 MSS. 2 edd. והבינו, *and prepare*, *Syr.* והדינו, *and judge*, *ó. Ar.*

*Yet none goeth* &c.—Such is the judicial cowardice which prevails.

—*mine hot anger.*—הרון, *hot anger*, 1 MS. as *v.* 12.

16. —*as moaning doves.*—Houb. reads חגיות *moaning*. But then we must read חגיות. I conjecture חגיות *of the clefts* ; a word elsewhere used with the masculine termination.

*Death consumeth them.*—So Houbigant. But *ó. Ar.* אמות. “I will slay all of them.” And *Syr.* reads ימות. “All of them shall die.” From MSS. הומת, “All of them shall be put to death,” seems a probable reading.

- 17 All hands shall be feeble, and all knees shall \* flow *with* water :
- 18 They shall also gird themselves with sackcloth, and horror shall cover them ;  
And upon all *their* faces *shall be* shame ;  
And upon all their heads baldness.
- 19 Their silver shall they cast into the streets,  
And their gold shall be † as an unclean thing :  
Their silver and their gold shall not be able to deliver them,  
In the day of the wrath of Jehovah :  
They shall not satisfy their ‡ souls,  
Neither shall they fill their bowels :  
Because it was the stumbling-block of their iniquity.
- 20 For *as to* the beauty of their ornaments, they turned it to pride ;  
And the images of their abominations, || *and* of their detestable things, they made therewith :

\* Or, run down.

† H. for.

‡ H. soul ; or, appetite, or, desire.

|| Or, even *their*.

17. — *shall flow with water.*—So the Hebrew phrase is used, Joel iii. 18. “ The hills shall flow *with* milk.” In sudorem solventur. Houbigant. But *ó. Kai pántes mhoi molunthísontai úypasía.* See also the other versions, and Chald.

18. — *their faces.*—Syr. Chald. read פניהם, their faces.

— *their heads.*—שׂושים, heads, *ó.*

19. — *as an unclean thing.*—They shall remove it from them, as if it had contracted legal pollution.

*They shall not satisfy.*—Their silver and their gold shall not remove the distresses of famine during the siege ; because they have employed them to adorn their idols, the iniquitous causes of their fall. See v. 20, and c. xvi. 17. xiv. 3. xlv. 12.

20. — *of their ornaments.*—ערים, as Exod. xxxiii. 6 ; V. Syr. Houb. and perhaps one MS.

— *they turned it.*—See Joel i. 7. Isai. xxi. 4. Read שמוהו, as V. *ó.* Syr. Houb. Mr. Dimock also proposes this reading.

*And the images.*—Syr. reads לַצִּלְמֵי.

Therefore have I appointed it unto them \* as an unclean thing.

21 And I will give it into the hands of strangers for a prey ;  
And to the wicked of the earth for a spoil, and they shall defile it.

22 For I will turn my face from them ;  
† And men shall defile my secret place ;  
And ‡ robbers shall enter into it, and shall defile it.

23 Make a chain :  
For the land is full of || bloody judgment,  
And the city is full of violence.

\* *H.* for.

† *Or*, And my secret place shall be defiled.

‡ *H.* breakers through.

|| *H.* judgment of bloods.

—and of their detestable things.—V. Syr. 11 MSS. and 1 ed. Kenn.  
10 MSS. De Rossi. prefix ו, and.

According to the two last readings we may render :

“ To the images of their abominations :

“ And their detestable things they made therewith :” &c.

Or, by a different punctuation, the whole may stand thus :

For the beauty of their ornaments, which *was* for *their* pride,

They turned it into the images of their abominations :

And their detestable things they made therewith :

Therefore &c.

22. —into it.—The secret place or sanctuary. Read בור, and ויהללוהו. The latter is the reading of 7 MSS. 1 ed. Keri. But some understand עיר, the city.

23. *Make a chain.*—To denote that the people will be led away captive in chains. But *ó.* translate Καὶ ποιήσουσι φεγγμόν: et facient perturbationem. ערב would answer to *ó.* but does not resemble the word in the text.

“ And robbers shall enter into it,

“ And shall defile it, and make it a waste place.”

Possibly, עשה הנתוק, faciendo evulsum, “making it a place plucked up ;” in opposition to the passive participle, צפון, *v.* 22. Both the sense and the metre need a more satisfactory conjectural emendation than I can propose.

- 24 Therefore I will bring \* cruel nations,  
And they shall possess their houses:  
I will also make the pride of the strong to cease,  
And their holy places shall be defiled.
- 25 Destruction cometh, and they shall seek peace, and *there*  
*shall be none.*
- 26 Calamity shall come upon calamity,  
And rumour shall be upon rumour:  
And they shall seek a vision from the prophet:  
And the law shall perish from the priest, and counsel  
from the elders.
- 27 The king shall lament himself, and the prince shall be  
clothed with astonishment;  
And the hands of the people of the land shall be troubled.  
I will do unto them according to their way,  
And according to their judgments will I judge them:  
And they shall know that I *am* Jehovah.

\* II. evil of the nations.

24. —*cruel nations.*—The Babylonians. See c. xxx. 24.

—*the pride of the strong.*—Τῆς ἰσχύος αὐτῶν. ὁ. recte: עֹז, conf. xxiv. 21. xxx. 6. xxxiii. 28. Lev. xxvi. 19. the excellency of their strength: i. e. the temple." Seeker. עֹז occurred originally in one of De Rossi's MSS.

25. —*cometh.*—בָּאֵה one MS. "he maketh haste, who is to come. קָבַד הָבֵא."—Michaelis.

26. *Calamity.*—ὁ. Ar. read דוּי, *woe*, 'twice. "Woe shall come upon woe."

27. —*and the prince.*—וְהַנְּשִׂיא 2 or 3 MSS.

—*with astonishment.*—Μᾶρор. V. Stupor. Houb. Perhaps we should read שְׁמָה, or מִשְׁמָה. "To be clothed with desolation" seems harsh.

—*according to their way.*—Mr. Dimock proposes כְּדִרְכָּם with V. ὁ. Syr. Ar. and observes that 6 MSS. and V. read וְכַמִּשְׁפָּטֵיהֶם. This reading is also found in 11 of De Rossi's MSS. אֲתָם MSS. add.

## CHAPTER VIII.

- 1 Now it came to pass in the sixth year, in the sixth *month*,  
on the fifth *day* of the month, *as* I sat in mine house, and  
the elders of Judah sat before me, that the hand of the  
2 Lord Jehovah fell there upon me. And I looked, and lo,  
a likeness as the appearance of fire: from the appearance  
of his loins and downward, fire: and from his loins and  
upward, as the appearance of brightness, as \* the colour  
3 of amber. And he put forth the form of a hand, and  
took me up by a lock of mine head; and the spirit lifted  
me up between the earth and † the heavens, and brought

\* *H.* the eye.

† *H.* between the heavens.

1. —*in the sixth month.*—Fifth month. *ó.* Ar. Aq. Observe that, c. iv. 4, 5, 6, the prophet is commanded to lie on his left side three hundred and ninety days, and on his right side forty days: to which must be added the seven days mentioned c. iii. 15. But the interval between this vision, and c. i. 1, is only one year and two months, or four hundred and twenty days, reckoning thirty days in a month. Therefore this revelation was made to the prophet during his typical siege. “But Vignoles, v. ii. 447, thinks that the year was a lunar one with an intercalation of 30 days.” Secker. And, according to Michaelis, the Jews, and in general the people of Asia were used to lunar years of 354 days. Add to them two months, or 59 days, and you have 413 days. A whole month was intercalated from time to time into the lunar year to make it agree with the harvest year. Add 29 days, and you have 442 days.

—*of the Lord Jehovah.*—אדני Lord is wanting in 3 MSS. and in *ó.* MS. Vat.

2. —*as the appearance of fire.*—Houbigant reads במראה אדם, *as the appearance of man*; and confirms this reading from c. i. 26, from *ó.* and from the phrase *his loins*. Probably איש *a man*, is the true reading; as it resembles אש, *fire*. “*ó.* ἀνδρὸς, איש, recte. Conf. i. 26.” Secker.



me in the visions of God to Jerusalem, to the door of the inner gate which looketh toward the north, where *was* the seat of the idol of jealousy, [which provoketh to jealousy.]

4 And lo, the glory of the God of Israel *was* there, according to the vision which I saw in the plain.

5 Then said he unto me: Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north; and lo, northward, at the gate  
6 of the altar, this idol of jealousy in the entry. He said furthermore unto me: Son of man, seest thou what they do? *even* the great abominations which the house of Israel commit here, \* so as to go far from my sanctuary. But † turn *thee* yet again, *and* thou shalt see great abominations.

7 And he brought me to the door of the court; and I looked,  
8 and lo, a hole in the wall. Then said he unto me; Son

\* Or, that I should go far.

† Or, thou shalt still again see.

3.—*in the visions of God.*—By mental representation: for it seems most probable that every thing to c. xi. 24 passed while the prophet was in a trance. C. xi. 25, Ezekiel relates his vision to the elders who sat before him.

—*which provoketh to jealousy.*—The original word הַיָּדֹנָן (as 3 MSS. 6 edd. read, see Kenn. & De Rossi) may be a gloss on the foregoing word, or a different reading of it. *ó.* Ar. Syr. Sym. omit it. See also v. 5. What this image was, which rivalled God and raised his jealousy, cannot be determined. See 2 Chron. xxxvi. 14. Deut. xxxii. 21.

4. —*of the God of Israel.*—“Of Jehovah God of Israel. 1 MS. and *ó.*” Mr. Dimock.

—*in the plain.*—See c. iii. 22, 23.

5. —*at the gate of the altar.*—Probably so called from the time of Ahaz; who placed the brazen altar to the north of the altar built according to the model of that which he had seen at Damascus. 2 Kings xvi. 14.

—*in the entry.*—בִּיָּאֵה See MSS. and edd. It is a substantive, used only here. V. has, in ipso introitu.

6. —*what they do.*—Read מַה הֵם עוֹשִׂים, with some MSS.

—*so as to go far from my sanctuary.*—So *ó.* Ar. Syr. Houb. But V. Ch. as Engl. vers. “that I should go far” &c. and Michaelis supposes a reference to c. ix. 3. x. 13.

- 9 of man, dig now in the wall. And when I had digged in the wall, lo, a door. And he said unto me, Go in, and  
 10 see the wicked abominations which they do here. So I went in and saw; and lo, every form of creeping \* things, and of † abominable beasts, and all the idols of the house of Israel, ‡ pourtrayed upon the wall || round about: and  
 11 seventy men of the elders of the house of Israel; and Jaazaniah *the* son of Shaphan standing in the midst of those who stood before them: and every man *had* his censer in his hand, and a § thick cloud of incense went  
 12 up. Then said he unto me; Hast thou seen, O son of man, what the elders of the house of Israel do in the dark, every man in the chambers of his imagery? For they say, “Jehovah seeth us not: Jehovah hath forsaken  
 13 the earth.” He said also unto me; \*\* Turn thee yet again, *and* thou shalt see great abominations which these  
 14 do. Then he brought me to the door of the gate of

\* *H.* thing.

|| *H.* about about.

† *H.* beast *which is* abomination.

§ *H.* a thickness of a cloud of the incense.

‡ *Or*, engraven.

\*\* *Or*, Thou shalt still again see.

10. —*and of abominable beasts.*—Syr. and 3 MSS. read וְשִׁקָּץ, “and of beasts and of abominable things.” “Round the room in Thebes where the body of King Osymanduas seemed to be buried, a multitude of chambers was built, which had elegant paintings of all the beasts sacred in Egypt.” Diod. Sic. i. p. 59. ed. Wess. Referred to by Secker.

11. —*Jaazaniah.*—Probably a prince of the people. See the close of c. xi. 1.

—*before them.*—The idols.

12. —*in the dark.*—Hence Milton says of Ezekiel with great propriety,

By the vision led  
 His eye surveyed the dark idolatries  
 Of alienated Judah.

Par. Lost. i. 455.

—*of his imagery.*—מִשְׁכַּבְתּוֹ, *of his bed.* The ancients. Hallet. iii. 14.

- Jehovah's house, which *was* toward the north; and lo,  
 15 women sat there weeping for Thammuz. Then said he  
 unto me; Hast thou seen *this*, O son of man? \* Turn  
 thee yet again, *and* thou shalt see greater abominations  
 16 than these. And he brought me into the inner court of  
 Jehovah's house; and lo, *at* the door of the temple of  
 Jehovah, between the porch † and the altar, *were* about  
 five and twenty men, *with* their backs toward the temple  
 of Jehovah and their faces eastward; and these bowed  
 themselves eastward to the sun.  
 17 Then said he unto me; Hast thou seen this, O son of  
 man? Is it a light thing to the house of Judah, that they  
 commit the abominations which they commit here? For  
 they have filled the land *with* violence, and have returned

\* Or, Thou shalt still again see.

† H. and between.

14. — *Thammuz*.—With what impure rites the annual time of lamenting Adonis was observed, see Univ. hist. i. 401, 3 Fol.

The love-tale

Infected Sion's daughters with like heat;

Whose wanton passions in the sacred porch

Ezekiel saw.

Par. Lost. i. 453.

16. — *between the porch and the altar*.—See on Joel ii. 17.

— *their backs toward the temple*.—An expression of contempt to Jehovah. See Mr. Lowth. "Hence it appears that the vestibule of the temple was to the east." Spencer 442.

— *bowed themselves*.—משתחוים, 7 or 8 MSS. Kenn. 3 of De Rossi's MSS. and 7 originally.

— *eastward*.—

Illi, ad surgentem conversi lumina solem,

Dant fruges manibus salsas.

Æn. xii. 173.

17. — *a light thing—that they commit*.—See נקל thus used with מ. Isai. xlix. 6.

— *the abominations*.—Three MSS. 2 originally, and the three most ancient editions, prefix כל: *all* the abominations. See De Rossi.

— *have returned to provoke*.—Have repeatedly provoked.

to provoke me to anger; and lo, they send forth a  
 18 \* scornful noise through their nostrils. Therefore will I  
 act in fury: mine eye shall not spare, neither will I have  
 pity: and though they cry in mine ears *with* a loud voice,  
*yet* I will not hear them.

\* *H.* a singing.

---

—*they send forth a scornful noise &c.*—See שָׁלַח ps. l. 19. Prov. vi.  
 14, 19. שָׁלַח is found in 8 MSS. and 3 edd. and this word signifies in  
 Chaldee “crepitus ignominiae causa.” See Cast. lex. See also שָׁלַח, in the  
 sense of *per*, Nold. §. 16. We may therefore adopt the rendering which  
 I have proposed; and which is that of Aq. Symm. and, as to the sense, of  
 ó. MS. Pachom. Vat. See on c. xxxiii. 31. Jerom and Origen observe  
 that ἐκτείνουσι τὸ κλῆμα, “they put the branch,” which is found in ó.  
 MS. Al. is added from Theodoton. See Monf. Hex. and ó ed. Sixt  
 Quint. In favour of our common version Dathius says, Recentis-  
 simus Persiae religionis enarrator—Perronius, Itin. p. 665, in supellectile  
 sacra Persarum Indiae orientalis enumerat etiam fasciculum sareulorum,  
*Barsom* in lingua Persica veteri dictum, quem inter precandum manibus  
 tenent. Michaelis says that they held it before their face opposite to the  
 holy fire; and that it is represented in D’Auquetil’s voyages, tabl. iii. n.  
 3, 4. p. 665. Germ. ed. Ἐν ταῖς λιτανείαις καὶ ἱκετηρίαις τοὺς τῆς ἐλαίας  
 θάλλους προτείνουσι. Porphy. in *Antro nympharum*. 8°. Romæ. 1630.  
 p. 131. See also Spencer l. iv. v. 1117, who observes that the heathens,  
 in the worship of their deities, held forth the branches of those trees  
 which were dedicated to them.

Τίνας ποθ’ ἔδρας τάσδε μοι θοάζετε,

Ἰκτηρίοις κλάδοισιν ἐξεστέμμενοι;

Soph. Œd. Tyr. l. 2, 3.

18. —*will I act.*—Mr. Dimock supplies בָּרַח with ó. “deal with  
 them in fury.”

## CHAPTER IX.

- 1 He cried also in mine ears *with* a loud voice, saying;  
 Draw near, ye that have charge over the city, even every  
 2 man \* *with* his destroying weapon in his hand. And lo,  
 six men came from the way of the higher gate which  
 looketh toward the north, and every man † his slaughter-  
 weapon in his hand: and one man among them *was*  
 clothed with linen, with a writer's inkhorn ‡ by his side:  
 3 and they went in and stood beside the brasen altar. And  
 the glory of the God of Israel went up from the cherub,  
 whereupon it was, to the threshold of the house: and he  
 called to the man clothed with linen, who *had* the writer's  
 4 inkhorn by his side; and Jehovah said unto him, Go through

\* *H.* the weapon of his destruction. † *H.* a weapon of his breaking in pieces.

‡ *H.* upon his loins.

1. — *Draw near.*—So Syr. Houb. However the English version very well supposes that the verb is used in Pihel. Secker observes that “another translation may be, They that have charge over the city are drawn near.”

—*ye that have charge.*—See a like use of the original word, Isai. lx. 17. Ye that are appointed to avenge me on Jerusalem. This is prophetic of the slaughter which the Babylonians were to make.

2. —*the north.*—The Babylonians made their inroads into Palestine from the north.

—*inkhorn.*—That the easterns wore it suspended from the girdle, see Shaw's Travels, p. 293 fol. 227 4<sup>o</sup>.

3. —*cherub.*—That is, cherubim: as c. x. 2, 4. Transit a vehiculo. Grot.

—*he called.*—He who sat on the throne. c. i. 26. See c. x. 2. “He spake.” Or, we may render, “And Jehovah called to the man clothed with linen, who *had* the writer's inkhorn by his side, and said unto him, &c.”

4. —*unto him.*—וְאֵלָיו MSS.

the midst of the city, *even* through the midst of Jerusalem ;  
 and \* set a mark upon the foreheads of the men that sigh,  
 and that cry out, for all the abominations *that are* done in  
 5 the midst thereof. And to the others he said in mine  
 † hearing ; Pass ye after him through the city, and smite :  
 6 let not your eye spare, neither have ye pity. Slay  
 ‡ utterly old *and* young, and virgins and little children  
 and women ; but come not near any one upon whom *is*  
 the mark ; and begin at my sanctuary. Then began they  
 7 at the elders who *were* before the house. And he said  
 unto them, Pollute the house, and fill the courts with the  
 slain : go ye forth. And they went forth, and smote in  
 8 the city. And it came to pass || while they were smiting  
 them that I was left ; and I fell upon my face and cried,  
 and said, Ah, Lord Jehovah ! Wilt thou destroy all the  
 remnant of Israel, in thy pouring out of thy fury upon  
 9 Jerusalem ? Then he said unto me, The iniquity of the  
 house of Israel and Judah is § very exceedingly great,  
 and the land is \*\* full of blood, and the city full of  
 †† perverseness : for they say, “ Jehovah hath forsaken the

\* *H.* mark.

† *H.* ears.

‡ *H.* to destruction.

†† *Or*, wrestling, *or*, turning aside, *of judgment*.

|| *Or*, after they had smitten

§ *H.* great in much much.

\*\* *H.* filled with bloods.

—*set a mark*.—One form of the Samaritan letter *Thau* resembles the capital *Chi* of the Greeks, which is a very natural and simple mark. But Harmer observes that the easterns used ink in sealing ; whence appears the use of the inkhorn. ii. 456.

5. —*let not your eye spare*.—MSS. read אל and עינכם.

6. —*and young*.—וּבְחֹר 1 MS. ó. Ar. Syr.

7. —*Pollute the house*.—With the blood of the slain.

—*and go ye forth*.—One MS. seems to have read originally וצאו.

8. —*while they were smiting*.—MSS. בְּהִכּוֹתֵם. So, xi. 13, בְּהִנְבְּאִי  
 is found in some MSS. and edd. for בְּהִנְבְּאִי.

—*that I was left*.—וְנִשְׁאַר (part. pres. Niphal) 12 MSS. But Houbigant proposes וְנִשְׁאַר.

9. —*and Jehovah*.—ó. and one MS. omit ו, *and*. See c. viii. 12.

- 10 earth; and Jehovah seeth not." Therefore *as for* me,  
 mine eye shall not spare, neither will I have pity: Their  
 11 way will I recompense upon their head. And lo, the  
 man clothed with linen, who *had* the inkhorn \* by his  
 side, † returned answer, saying, I have done as thou hast  
 commanded me.

---

## CHAPTER X.

- 1 Then I looked, and lo, in the firmament that *was* above  
 the head of the cherubim *there* appeared over them as *it*  
*were* a sapphire-stone, as the appearance of the likeness  
 2 of a throne. And he spake unto the man clothed with  
 linen, and said; Go in ‡ between the wheels *even* || under  
 the cherub, and fill thine hands with coals of fire from  
 between the cherubim, and scatter *them* over the city.  
 3 And he went in before mine eyes. (Now the cherubim  
 stood on the right side of the house, when the man went

\* *H.* upon his loins.

† *H.* brought back word.

‡ *H.* to between.

|| *H.* to under.

---

11. —*returned answer.*—See Prov. xviii, 13. xxiv. 26.

Most of this chapter has been explained in the notes on c. 1.

2. —*under the cherub.*—See כרוב ps. xviii. 11. c. ix. 3. The wheels were below the cherubim, and the firmament was above them.

—*over the city.*—A beautiful prophecy that Jerusalem should be burnt by the Babylonians.

3. —*the right side of the house.*—The right side is the south : for the east is the front, or forepart, according to the Hebrews. See Chald. Houbigant, and c. xvi. 46. The cherubim had moved from the situation mentioned c. viii. 3, 4.

—*when the man went in.*—The ancients and Houbigant read כבש ; and Houbigant remarks that a circle over the word in MSS. points out the corrupt reading. But possibly כבש may be a gloss.

4 in; and the cloud filled the inner court: and the glory of Jehovah had been lifted up from the cherub to the threshold of the house; and the house was filled with the cloud, and the court was filled with the brightness of  
 5 Jehovah's glory: and the sound of the cherubim's wings was heard *even* to the outer court, as the voice of Almighty  
 6 God when he speaketh.) And it came to pass when he commanded the man clothed with linen, saying, "Take fire from between the wheels," and he went in and stood  
 7 beside the wheel; that *one* cherub \* stretched forth his hand from between the cherubim to the fire that *was* between the cherubim, and took *thereof*, and put *it* into the hands of *him that was* clothed with linen: † who took  
 8 *it*, and went out. And I saw in the cherubim the form  
 9 of a man's hand under their wings. And when I looked, lo, four wheels by the cherubim; one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels *was* as the ‡ colour of a beryl-stone. And *as for* their appearances, they four had one likeness; as if a wheel had been in the midst of a wheel.  
 11 When they went, they went upon their four sides: they turned not about when they went: but *to* the place whither the head looked, || to that they went; they  
 12 turned not about when they went. And their whole body,

\* *H.* Sent forth.

† *H.* and he took.

‡ *H.* eye.

|| *H.* after.

4. —*had been lifted up.*—See c. ix. 3.

5. —*as the voice of Almighty God.*—Probably, as thunder. Michaelis.

7. —*from between the cherubim.*—The hand towards the opposite cherub.

—*went out.*—To execute the divine command.

8. *And I saw.*—6. Syr. read וָאֵרָא. The English version requires וָאֵרָא, to agree with תִּבְנִית.

11. —*they turned not about.*—Some MSS. add. and versions read וָאֵרָא twice. *Vau* precedes.

12. —*body.*—בִּשְׂרָ is thus used c. xi. 19.



and their backs, and their hands, and their wings, and the wheels, *were* full of eyes round about, \* *even* the wheels which they four had. † As for the wheels, ‡ it was cried unto them, O wheel, in mine || hearing. And § every one had four faces: \*\* the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle. And the cherubim were lifted up: (this *is* the living creature which I saw by the river Chebar:) and when the cherubim went, the wheels went by them; and when the cherubim raised their wings to lift *themselves* up from the earth, the wheels also †† turned not themselves from ‡‡ beside them. When they stood, these stood; and when they were lifted up, *these* were lifted up with them: for the spirit of the living creature *was* in them. Then the glory of Jehovah departed from off the threshold of the house, and stood over the cherubim. And the

\* *H.* their wheels to them four.

† *Or*, To the wheels.

‡ *Or*, one cried.

|| *H.* ears.

§ *H.* four faces *were* to every one.

\*\* *H.* the face of the first, &c.

†† *H.* they turned.

‡‡ *H.* by.

---

—*and their backs.*—מַגְבֵּיהֶם MSS. and add. But Michaelis renders the word *frons*, from the Arab. Suppl. lex. Hebr.

—*even the wheels which they four had.*—The true reading seems to be לְאַרְבַּעַת “to their four wheels.” So V. 6. and thus אַרְבַּעַת is used c. i. 8, 17. Houbigant omits אַרְבַּעַת. We may read by a transposition of two letters, וְאַרְבַּעַת: “to them four and to their wheels.”

13. —*O wheel.*—The wheels were animated, therefore addressed; because capable of obeying the Great Charioteer. c. i. 20.

Wheel within wheel undrawn,

Itself instinct with spirit.

Par. Lost. vi. 751.

Michaelis observes that the original word signifies *a storm* or *whirlwind*. Ps. lxxvii. 18.

14. —*of a cherub.*—Or ox. See c. i. 10. from כֶּרֶב *arare*. Ch. Syr. as בֶּקָר, *bos*, from the Arab. *terram vomere proscindere*.

17. —*with them.*—אִתָּם, many MSS.

19. —*and every one stood.*—Mr. Dimock reads with 6. Syr. וַיַּעֲמֵדוּ, *and they stood*.

- cherubim raised their wings, and were lifted up from the earth, before mine eyes: when they went out, the wheels also *were* beside them; and *every one* stood at the door of the east-gate of Jehovah's house; and the glory of the
- 20 God of Israel *was* over them above. This *is* the living creature that I saw under the God of Israel by the river
- 21 Chebar: and I knew that they *were the cherubim.* \* Every one had four faces apiece, and † every one four wings; and the likeness of the hands of a man *was* under their
- 22 wings. And *as for* the likeness of their faces, they *were* the faces which I saw by the river Chebar, their appearances and themselves: they went every one ‡ straight forward.

---

## CHAPTER XI.

- 1 Then the spirit lifted me up, and brought me unto the east-gate of Jehovah's house, *even to that* which looketh eastward; and lo, at the || door of the gate five and twenty men; among whom I saw Jaazaniah *the* son of Azur, and
- 2 Pelatiah *the* son of Benaiah, princes of the people. Then

\* H. four faces *were* to every one.

† H. to every one.

‡ H. towards the side of its face.

|| Or, entrance.

---

20. —and I knew that they were the cherubim.—From reading and hearing about those that were represented in the Holy of Holies.

22. —their appearances and themselves.—Se. ראיתי, *I saw.* “*ו. et, ut videtur, Ch. Syr. ut sit nominativus אורת, ut, Josh. vii. 15, אורתו. Vel. potest legi אורתם, ומראהם, ut abundet אורת.*” Seeker. ומראהם, 1 MS.

1. —and brought me.—Five MSS. and 1 edd. read איתי.

—which looketh eastward.—The two original words may be a gloss. Chald. reads הַפְתוּחָה, “which was open eastward.”

said he unto me; Son of man, these *are* the men that devise iniquity and \* give wicked counsel in this city: 3 who say, "*It is not near that we should build houses: 4 this city is the caldron, and we are the flesh.*" Therefore prophesy against them, prophesy, O Son of man.

5 And the spirit of Jehovah fell upon me; and he said unto me; Say,

Thus saith Jehovah: Thus have ye said, O house of Israel. For I know the things that come into your mind, 6 every one of them. Ye have multiplied your slain in this city; and ye have filled the streets thereof with the 7 slain. Therefore thus saith the Lord Jehovah: Your slain whom ye have laid in the midst of it, they *are* the flesh, and this *city is* the caldron: and I will bring you

• *H. counsel.*

3. It is *not near* &c.—The time is not near that we should build houses in a foreign land. Chald. Jer. xxix. 5. Here we shall die in mature age; as the choice pieces are not taken out of the caldron till they are perfectly prepared. The image is suggested by the process at the Jewish sacrifices. See 1 Sam. ii. 13, 14. In opposition to this, God says, *v. 7*, that if Jerusalem is the caldron, it is the caldron of the slain: and, *v. 11*, that it should not be the caldron of many, who were destined to fly and to perish in the extreme parts of their country. See 2 Kings xxv. 6, 7, 21.

"*The city is the caldron, and we are the flesh*, is a proverb which means, We will share all fates with her; we will either be preserved or perish with her." Michaelis.

5. —*Thus have ye said.*—Ye have advanced the assertion mentioned *v. 3*. "*You have rightly said what you say: The city is the caldron, and we are the flesh*, shall be fulfilled, but not as you understand it.—Many of you—will perish in the city. For those it will be the caldron, and they will be the flesh boiled in it. But yourselves shall not be the flesh in the caldron: but you shall be taken out, and elsewhere—cut in pieces."—Michaelis.

—*I know—every one of them.*—The affix ה is distributive.

6. —*and ye have filled.*—MSS. and edd. read ומלאתם.

7. —*I will bring you forth.*—Read אוציא with the ancients, Houbigant, and MSS. For the fact see Jer. lii. 27.

- 8 forth out of the midst thereof. Ye have feared the sword, and the sword will I bring upon; saith the Lord Jehovah.
- 9 And I will bring you forth out of the midst thereof, and will deliver you into the hand of strangers, and will
- 10 execute judgments \* upon you: ye shall fall by the sword. On the † borders of Israel I will judge you; and
- 11 ye shall know that I *am* Jehovah. This *city* shall not be your caldron, neither shall ye be *the* flesh in the midst thereof. On the ‡ borders of Israel I will judge you;
- 12 and ye shall know that I *am* Jehovah: because ye have not walked in my statutes, neither have ye || executed my judgments; but have done according to the § manners of the nations that *are* round about you.
- 13 And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. Then fell I down upon my face, and cried *with* a loud voice, and said, Ah, Lord Jehovah, wilt thou make a full end \*\* of the remnant of Israel?
- 14 15 And the word of Jehovah came unto me, saying: Son of man, thy brethren, [*even* thy brethren] †† thy fellow-captives, and all the house of Israel, *even* all of them, *are they* unto whom the inhabitants of Jerusalem have said, Remove ye far from Jehovah: unto us is this land given
- 16 †† in possession. Therefore say, Thus saith the Lord Jehovah: Although I have removed them far off among

\* *Or*, among.

† *H.* border.

‡ *H.* border.

|| *H.* done.

§ *H.* judgments.

\*\* *H.* with.

†† *H.* the men of thy captivity.

‡‡ *H.* for a possession.

10. —*borders*.—Here, and v. 11, *ó.* read *הרי mountains*; which is the reading of one MS. v. 10.

15. —*even thy brethren*.—Houbigant thinks that the second *אחיו* should be omitted with *ó.* It is omitted in two MSS. and was at first in three of De Rossi's MSS.

—*thy fellow captives*.—Read *גולתך* with *ó.* Syr. Houb.

—*even all of them*.—*כלו*, which agrees with *בית*, is found in 5 MSS. But Syr. Chald. Houb. read *כלם*.

the nations, and although I have scattered them in the countries; yet will I be unto them as a sanctuary *for* a short time, in the countries whither they are come.

- 17 Therefore say, Thus saith the Lord Jehovah: I will assemble you from the \* people, and I will gather you from the countries in which ye have been scattered; and  
 18 I will give you the land of Israel. And they shall come thither, and they shall take away from thence all the detestable things thereof, and all the abominations thereof.  
 19 And I will give them † one heart, and a new spirit will I put within them; and I will take away the heart of stone from their flesh, and will give them an heart of flesh:  
 20 that they may walk in my statutes, and keep my judgments, and do them; and they may be ‡ my people, and  
 21 I may be || their God. But *if* *their* heart walk after all their detestable things, and their abominations; their way will I recompense upon their heads, saith the Lord Jehovah.

\* *II.* peoples.

† *Or*, another.

‡ *II.* unto me for a people.

|| *II.* unto them for a God.

16. —*as a sanctuary*.—A refuge and protection. See Isai. viii. 14.

—*are come*.—Venerunt. Vulg.

17. —*say*.—אמר *die* is omitted in V. Syr. Ch. in 4 MSS. and in 4 of De Rossi's originally.

19. —*one heart*.—See Jer. xxxii. 39. Cappellus observes that *ó* read אחר *another*. See also Ar. But Syr. reads חדש *new*; which reading is found in 3 MSS. in the margin of a fourth, and in 2 edd. Comp. c. xxxvi. 26.

—*within them*.—בקרבתם, the ancients, many MSS. and edd.

20. —*their God*.—The Greek, MS. A. Ald. MS. Copt. and Arab. add, *saith the Lord*.

21. *But if—all*.—I read ואל כל. Mr. Dimock makes the same conjecture, and refers to r. 18. ו signifies *si, quod si*, Nold. §. 60. כל was the original reading of MS. 126. Houbigant observes that the former לב is a manifest corruption; and proposes אל וכל. “Omnes autem qui ad abominationes suas . . . eunt.”

- 22 Then the cherubim raised their wings; and the wheels  
*were* beside them; and the glory of the God of Israel  
 23 *was* over them above. And the glory of Jehovah went  
 up from the midst of the city, and stood upon the mount  
 which *is* on the east-side of the city.
- 24 Then the spirit took me up and brought me into Chaldea,  
 to those of the captivity, in vision by the spirit of God.  
 And the vision which I had seen went up from me.
- 25 Then I spake unto them of the captivity all the \* words  
 of Jehovah which he had shewed me.

## CHAPTER XII.

- 1 2 THE word of Jehovah also came unto me, saying; Son  
 of man, thou dwellest in the midst of a rebellious house;  
 they have eyes to see and see not, they have ears to hear  
 3 and hear not; for they *are* a rebellious house. Therefore  
 thou, son of man, prepare thee stuff for removing into

\* Or, things.

22. —and the wheels were beside them.—See V. 6.

—of the God.—Of Jehovah God &c. 1 MS. and another in the margin. See the following verse. Mr. Dimock.

23. —went up from the midst of the city.—This was emblematical that God would desert Jerusalem.

—the mount.—Olivet.

2. —thou dwellest in the midst of a rebellious house.—He was among them of the captivity in Chaldea: v. 10. c. xi. 24: xiv. 22: xxiv. 2: and these seem to have disbelieved the prophecies that Jerusalem should be smitten and burnt, and its inhabitants scattered abroad. c. iv. 2. ix. 5. x. 2. xi. 9.

3. —stuff.—Instruments, furniture, goods; whatever is fitting for a particular purpose, as here for a long journey.

captivity, and remove by day before their eyes: thou shalt even remove from thy place unto another place before their eyes: it may be they will consider, though  
 4 they be a rebellious house. And thou shalt carry forth the stuff, as stuff for removing into captivity, by day before their eyes: and thou shalt carry forth in the evening before their eyes, \* as they that carry forth for  
 5 removing into captivity. Before their eyes dig † thou  
 6 through the wall, and carry forth thereby. Before their eyes thou shalt bear upon *thy* shoulder; in the twilight thou shalt carry forth: thou shalt cover thy face, and shalt not see the ground: for I have made thee a sign unto the house of Israel.

7 And I did so, as I was commanded: I carried forth my stuff, as stuff for removing into captivity, by day; and in the evening † I digged through the wall with *mine* hand; I carried forth in the twilight, I bare upon my shoulder, before their eyes.

8 And the word of Jehovah came unto me in the morning,  
 9 saying; Son of man, hath not the house of Israel, the

\* *H.* as the carryings forth of captivity.

† *H.* to thee.

‡ *H.* I digged me.

—*by day*.—"Removing in the day represents that the greater part of the Jews would be transported in the eleventh year of Zedekiah: removing at night relates to a particular circumstance which happened to Zedekiah and his soldiers." Michaelis.

—*they will consider*.—"They will fear, יִירָאוּ. Chald.

4. —*thou shalt carry forth in the evening*.—I suppose that the original verb, written at full length, would be תְּנוּצִיא. See v. 6, 7.

6. —*a sign*.—A type and figure of what should actually happen. See v. 12. Covering the face was a token of shame and grief.

7. —*I carried forth &c.*—This repetition is in the true spirit of the ancients. Compare Virg. Georg. iv. 538—553.

9. —*hath not the house of Israel—said?*—I know that they have said. As, "Are they not written in the book of the Chronicles &c.?" Houbigant.

- 10 rebellious house, said unto thee, What doest thou? Say unto them; Thus saith the Lord Jehovah: This prophecy *concerneth* the prince in Jerusalem, and all the house of  
 11 Israel that *are* among them. Say, I *am* your sign: like as I have done, so shall it be done unto them: \* they  
 12 shall remove, they shall go into captivity. And the prince that *is* among them shall bear upon his shoulder; in the twilight he shall carry forth; he shall dig through the wall to carry forth thereby; he shall cover his face,  
 13 that he see not the ground with *his* † eyes. I will also spread my net upon him, and he shall be taken in my snare; and I will bring him to Babylon *in* the land of the Chaldeans; yet he shall not see it, though he shall die

\* H. they shall go into removal, into captivity.

† H. eye.

10. —concerneth *the prince*.—Onus istud Principis est. Cappellus. But Houbigant proposes בנשיא. "This prophecy *is* against the Prince, against Jerusalem, and against all &c." Chald. has גל, and V. *super*. By *the Prince* King Zedekiah is meant.

—among *them*.—Perhaps בתוכה, "in the midst thereof." i. e. of Jerusalem. See Arab. The same conjecture suggested itself to Mr. Dimock: and is further confirmed by the authority of Michaelis. So v. 12. Ar. reads בתוכה, but Syr. בתוככם.

11. —unto *them*.—"Unto you," לבם Syr. 7 MSS. perhaps an 8th, 2 at present, 2 at first, and 3 edd. Kenn.

12. —in the twilight he shall carry forth.—יציא is the reading of 4 MSS. and of 2 at present. See also V. Chald. But יוציא seems the true reading. See on v. 4. The punctuation of this clause is that of all the ancients.

—he shall dig.—6. Ar. Syr. For the fact, See Jer. xxxix. 4. lii. 7. 2 Kings xxv. 4. It is probable that the king and his companions fled through a breach made by themselves in the wall. Or, as Michaelis suggests, the gate through which they fled may have been walled up during the siege.

—cover *his face*.—"Agreeably to the customs of the Israelites. See 2 Sam. xv. 30." Michaelis.

13. —he shall be taken.—See 2 Kings xxv. 5.

—he shall not see it.—His eyes were put out at Riblah. ib. v. 7.



14 there. And all that *are* round about him \* to help him,  
and all his bands, will I scatter toward every wind; and  
15 I will draw out the sword after them. And they shall  
know that I *am* Jehovah, when I shall disperse them  
among the nations, and scatter them in the countries.  
16 But I will leave † a few men of them from the sword,  
from the famine, and from the pestilence; that they may  
declare all their abominations among the heathen whither  
they come: and ‡ they shall know that I *am* Jehovah.

17 THE word of Jehovah also came unto me, saying;  
18 Son of man, eat thy food with quaking, and drink thy  
19 water with trembling and with carefulness: and say unto  
the people of the land; Thus saith the Lord Jehovah  
concerning the inhabitants of Jerusalem in the land of  
Israel: their bread shall they eat with carefulness, and  
their water shall they drink with astonishment; that || her  
land may be desolate from all § that is therein, because

\* *H.* his help.

† *H.* men of number.

§ *H.* the fulness thereof.

‡ *Or*, and that they may know.

|| *Or*, their.

14. —*to help him*.—Præsidium ejus. V. The reading of עזרו is supported by 4 MSS. and other authorities in Bibl. Kenn. But Houbigant proposes עזבו, “shall forsake him;” and, with more probability, אורד, “I will scatter.”

16. —*a few men*.—Hebr. men of number. This phrase is illustrated by ἀριματτοι ἀπὸ πολλῶν: Theocr. xvi. 87; and, populus numerabilis utpote parvus. Hor. A. P. 206.

—*declare*.—Confessing that they were justly punished for their idolatries and immoralities.

19. —*in the land of Israel*.—So Chald. Israel being used of the country formerly inhabited by the twelve tribes. c. xiv. 1, 4. But Syr. לוֹא, and of.

—*her land may be desolate*.—תאשם 4 MSS. “may be treated as guilty.” ארצם, *their land*, 7 or 3 MSS.

—*from all that is therein*.—Literally, says Houbigant, *absque plenitudine ejus*: and he renders in the text, *riduata frugibus*. But מלוא

- 20 of the violence of all that dwell therein; and the cities that are inhabited may be laid waste, and the land may become desolate; and ye may know that I *am* Jehovah.
- 21 MOREOVER the word of Jehovah came unto me, saying;
- 22 Son of man, what *is* that proverb *which* \* ye have † in the land of Israel, saying, “The days are prolonged, and
- 23 every vision faileth?” Therefore say unto them; Thus saith the Lord Jehovah: ‡ I will make this proverb to cease, and they shall no more use it as a proverb in Israel: but say unto them, “The days draw near, and
- 24 the effect of every vision.” For there shall be no longer any vain vision, or smooth divination, within the house of
- 25 Israel. For I Jehovah will speak the word which I shall speak, and it shall be performed, || it shall be no more prolonged: for in your days, O rebellious house, will I speak the word, and will perform it, saith the Lord Jehovah.

\* *H.* is unto you.† *Or*, concerning.‡ *H.* I have made, &c.|| *H.* thou shalt not prolong it any more.

*fulness* may refer to the inhabitants and cattle as well as to the produce of a country. “So that there shall be no fulness thereof.” כ, *ita ut non*. Nold. § 21.

22. —*are prolonged*.—Are wont to be prolonged—is wont to fail. See c. i. 28.

23. —*and the effect of every vision*.—The word, or matter, of every vision draweth near. “Perhaps, *and every vision shall be fact*. Et erit omnis visio. Syr. And so perhaps v 25 should be translated, *When I the Lord speak, what I speak shall be fact, and it shall be done: it shall be no more prolonged*. And in like manner v. 23.” Secker.

24. —*house of Israel*.—For בית, *house*, MSS. and the ancients read יב, *sons*.

25. —*will speak the word*.—See Chald.

—*it shall be no more prolonged*.—It is possible that a feminine substantive may be understood. See on Hos. v. 9. But ó. read שמש, I will no more prolong.

- 26 THE word of Jehovah also came unto me saying;  
 27 Son of man, lo, the house of Israel say, The vision that  
 \* he seeth *is* for many days *to come*, and † he prophesieth  
 28 of times *that are* far off. Therefore say unto them; Thus  
 saith the Lord Jehovah: ‡ There shall none of my words  
 be prolonged any more: the word which I shall speak  
 shall be performed, saith the Lord Jehovah.

## CHAPTER XIII.

- 1 2 THE word of Jehovah also came unto me, saying: Son  
 of man, prophesy against the prophets of Israel that pro-  
 phesy, and say unto them that || prophesy out of their  
 3 own heart, Hear ye the word of Jehovah: Thus saith  
 the Lord Jehovah: Woe unto the foolish prophets, that  
 4 go after their own spirit, and have seen nothing. Thy  
 5 prophets, O Israel, are like the foxes in the deserts. Ye  
 have not gone up into the breaches, neither § made up  
 the \*\* fence for the house of Israel, to stand in battle

\* Or, this man.

† Or, this man.

‡ H. thou shalt no more prolong any  
of my words.

|| H. are prophets.

§ H. fenced up.

\*\* Or, walled up the wall.

27. —*that he seeth.*—In v. 21—25 there is a reference to the visions of all prophets: but v. 26—28 refer particularly to Ezekiel's prophecy.

28. —*be prolonged.*—Houbigant translates עָמַדְתִּי here and v. 25, "in longum duces": and I see not how the construction can be otherwise rectified in this place.

3. *and have seen nothing.*—נֹחַדְתִּי non, nequaquam. Nold. §. 2. "Et ad nihil vident." Houb. "And [go after] *things which* they have not seen." Marg. Engl. vers.

4. —*like the foxes.*—They seize their prey in a cunning and cowardly manner, and then fly into lurking places.

5. —*Ye have not gone up* אֲפֹרָא. —Ye have not exercised your prophetic-

- 6 in the day of Jehovah. They have seen \* vanity and  
 † lying divination; they say, Jehovah speaketh, whereas  
 Jehovah hath not sent them; and they have caused *others*  
 to hope that they would confirm the word.
- 7 Have ye not seen a ‡ vain vision, and *have ye not* spoken  
 a lying divination; whereas ye say, Jehovah speaketh,  
 8 although I have not uttered *it*? Therefore thus saith the  
 Lord Jehovah: Because ye have spoken || vanity, and  
 have seen a lie, therefore, lo, I *am* against you, saith the  
 9 Lord Jehovah: and mine hand shall be against the pro-  
 phets that see § vanity, and that divine a lie: they shall  
 not be in the assembly of my people, neither shall they  
 be written in the writing of the house of Israel, neither  
 shall they enter into the land of Israel: and ye shall  
 10 know that I *am* the Lord Jehovah. Because, even  
 because they have seduced my people, saying, “Peace,”

\* Or, falsehood.

† H. divination of a lie.

§ Or, falsehood.

‡ Or, false.

|| Or, falsehood.

cal office, and framed your own conduct, so as to stop the wrath of Jehovah by admonitions and exhortations, and by personal goodness. C. xxii. 30. Ps. cvi. 23. Jer. v. 1.

6. —*and lying divination.*—Houbigant observes that all the ancients read וקסמו, “and have divined a lie.”

—*they have caused others to hope.*—See יחל Ps. cxix. 49. “or, hoped to establish the word.” Secker. “They hoped, however, that their words would be fulfilled.” Michaelis.

7. —*whereas ye say.*—אמרים, *saying*, 5 MSS. Houb. who also proposes האמרים, as v. 6.

9. —*assembly.*—Of those who shall hereafter worship me in Jerusalem. Or, in the *secret council* of those who shall consult on public affairs.

—*writing.*—Roll of those who shall return from captivity. “Genealogical tables. That is, they shall die without children.” Michaelis.

10. *Because, even because.*—Noldius says, “Repetitio intendit significationem.”

—*they have seduced.*—התעו 1 MS. But in Syr. Chald. and Sam. the root is written with ט. See Cast. lex.

- and *there was* no peace; and one built up a wall, and, lo,  
 11 others daubed it *with* untempered mortar; say thou unto  
 those who daub *it* with untempered mortar, that it shall  
 fall: there shall be an overflowing shower; and ye, O  
 great hailstones, shall fall; and \* a stormy wind shall  
 12 rend *it*. Lo, when the wall is fallen, shall it not be said  
 unto you, where *is* the daubing *with* which ye daubed *it*?  
 13 Therefore thus saith the Lord Jehovah: I will even rend  
*it with* † a stormy wind in my fury; and there shall be an  
 overflowing shower in mine anger, and great hailstones in  
 14 my fury, ‡ to consume *it*. Thus I will break down the  
 wall which ye have daubed *with* untempered mortar, and  
 will bring it down to the ground, so that the foundation

\* *H.* a wind of storms.

† *H.* a wind of storms.

‡ *Or*, for a full end.

—*a wall*.—חִיץ occurs only here. Cappellus observes that it is explained by קיר *v.* 12. and that חֹסֵם in Arab. signifies *a wall*. See חִיט *cinxit*. Gol. lex. See also, under חִיץ, similar roots in Syr. Æth. which signify *cinxit, circumdedit*.

—*untempered mortar*.—תַּפֵּל “quod non est paratum ut oportet.” Cocceius. ἀναπτύξω Symmachus. Cimento sine paleis: some commentators. See *c.* xxii. 28.

11. —*there shall be*.—וְהָיָה 4 MSS. *6.* Observe the paronomasia in תַּפֵּל וַיִּפֹּל. “Pro וְהָיָה legit Syr. הֵנָּה, *ecce*.” Secker.

—*and ye*.—V. *6.* Syr. render “And I will give, or, send. But then, as Houbigant observes, we must read with *6.* וְתַפְּלָנָה, “and they shall fall.” Houbigant proposes וְאִתְּנִי, “et cum eo, sc. imbre.” Perhaps וְנָתַן וְאִתְּנִי. For Guarini gives many instances of ה prefixed to nouns in construction. Gramm. 421. But see *v.* 18, 20, לְבָנָה and אֶתְנָה. “Syr. legit וְאִתְּנִי וְאֶתְנָה, *dabo, et lapides*: non male. Pro וְאֶתְנָה legit Chald. וְאֶת. אֶת nominativo subinde præfigitur. Nec hoc male.” Secker.

—*great*.—גְּבִישׁ gemma, unio, crystallus. Job. xxviii. 18. The Arabic article is prefixed. Hailstones of gems: i. e. as large as gems. See Grot.

13. —*rend*.—בָּקַע, in *Pihil*, may be rendered with V. erumpere faciam. Sc. findendo *nubes vel terram* educam.

- thereof shall be discovered; and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that
- 15 *I am Jehovah.* Thus will I accomplish my fury upon the wall, and upon those that daubed it *with* untempered mortar; and will say unto them, The wall is \* no more,
- 16 and they that daubed it are † no more: *even* the prophets of Israel who prophesy concerning Jerusalem, and who see for her a vision of peace, and *there is* no peace, saith the Lord Jehovah.
- 17 Likewise, Son of man, set thou thy face against the daughters of thy people who prophesy out of their own
- 18 heart; and prophesy against them, and say, Thus saith the Lord Jehovah: Woe to the *women* that ‡ sew pillows to all arm-holes, and make coverings upon the head of every

\* *H. not.*† *H. not.*‡ *Or, apply cushions.*

14. —*and it shall fall.*—וַנִּפֹּל one MS. which I think right; and that we should read בַּתּוֹכּוֹ.

15. —*no more.*—"אֵינָהּ, *ubi?* Syr. Confer *v.* 12." Seeker.

16. *Even the prophets.*—This verse explains the whole from *v.* 10. Jerusalem is the wall, which is to be destroyed, according to the sublime prophecy in *v.* 13; and those who daubed it with mortar unduly prepared are the false prophets.

18. —*that sew.*—Gussetius approves of this sense; and observes that the original word is twice opposed to קָרַע *lacerare*, here *v.* 20, and Eccl. iii. 7. The general sense of *applying* suits Job xvi. 15.

—*pillows.*—So the ancients, and most expositors: and כִּסֵּת has this sense in Chaldee. Symmachus renders by ὑπαγκλώνα. See כִּסֵּת textit, and in Syr. Ar. *induit*.

—*to all arm-holes.*—See Jer. xxxviii. 12: and read יָדִים (written contractedly "יָדִי) with Syr. Chald. 4 MSS. one of which is ancient, and a 3d in the margin. But V. 6. Symm. read יָד.

This may be figurative language, designed to express that men were taught to recline at ease on their couches, and to partake of banquets. See what Harmer says concerning the eastern mode of sitting supported by pillows. ii. 98. Carpets, matrasses, and cushions are the furniture of divans. Russel's hist. of Aleppo. 4<sup>o</sup>. 101. Sir John Chardin also men-

19 stature, to hunt souls ! Will ye hunt the souls of my people, and will ye save your own souls alive ? And will ye pollute me among my people for handfuls of barley,

tions a matráss with large cushions placed at the back and sides of the person who uses it as a bed. Harmer. ii. 123. See also Shaw's travels : 209 : 4º. who says that several velvet or damask bolsters were placed on the carpets or matrasses in Barbary.

—coverings.—See *ó*. and Cast. lex.

—upon the head of every stature.—Upon every head, כָּל רֹאשׁ, of every stature. *ó*. 2 MSS. The false prophetesses did this without distinction of stature, or age.

—to hunt souls.—To destroy men, to expose them to God's vengeance by lulling them into security. See Prov. vi. 26. נַפֵּשׁ signifies a *person*, or *life*.

This may be a strong eastern manner of expressing that these women *hoodwinked* their votaries, and kept them in spiritual darkness.

Or the covering of the head may have been of the ornamental or triumphal kind, to denote prosperity or victory ; as pillows denoted tranquillity and plenty : and both may have been significantly applied to the heads and arms of those who consulted the prophetesses. “ The prophetesses may be represented as covering the head of those they by their prophesyings destined to death ; as the head of Haman was covered when he was really in those circumstances.

I am nevertheless disposed to understand the clause in a different sense. These prophetesses did the same thing by their flattering *words* as would have been best expressed if they had thought fit to signify the same thing by *actions* only, (as the prophets sometimes did) by making bolsters for the arms, and presenting them to the Israelitish women whom they wanted to assure of the continuance of their prosperity ; and embroidering handkerchiefs proper to bind over the ornaments of females in a state of honour, and afterwards putting them on their heads.” Harmer. ii. 93.

Perhaps incantations were used. See Chald. on *v*. 20 : and we learn from 1 Sam. xxviii. 7, and from the Greek and Roman writers, that women employed themselves in magical rites. It is not impossible that *every stature* may refer to images of different sizes. Lanca & effigies erat, altera cerea. Hor. Sat. l. 1. viii. 30.

Terque hæc altaria circum

Effigiem duco.

Virg. Ecl. viii. 74.

—and will ye save your own souls alive?—See Syr. Houbigant, and

and for \* pieces of bread; to slay the souls that should not die, and to save the souls alive that should not live, by  
 20 your lying to my people that hearken to a lie? Therefore thus saith the Lord Jehovah: Lo, I *am* against your † pillows wherewith ye there hunt the souls, that they may escape; and I will rend them from your arms, and will let the souls go whose soul ye hunt, that they may

\* Or, morsels of food.

† Or, cushions.

Dathius. "Ye shall not save your own souls alive: ye shall die." Therefore *to save souls alive* is opposed to *hunting souls*: and, v. 19, this latter phrase is equivalent to *slaying souls*. Perhaps we should read לבן התחייה. But see v. 11, 20, אמתנה.

"This verse should seem to mean that these women made every body easy to their ruin, for their own profit." Seeker.

"The easterns had, and still have, frequent amulets and ribands of charms, which they put principally at their hands and heads. Such charms these female prophets fabricated; and, as appears, attributed to them the power of preserving the life of those who wore them, and of bringing death on their enemies." Michaelis.

19. ———*pollute me*.—Profane my name by making use of it as a sanction to your lies: v. 7. Mr. Lowth.

———*handfuls of barley*.—For the humblest presents. It is well known how customary gifts were, and are to this day, in the east. MSS. read שערים.

———*to slay the souls* &c.—By pronouncing the sentence of death on the righteous, and by assuring the wicked that they should live. See v. 22.

———*a lie*.—בברי כזב, *lying words*. ó. Ar. 1 MS.

20. ———*there*.—In Jerusalem. But שם is wanting in V. Syr. 2 MSS.

———*that they may escape*.—Sc. from your snares. פרח signifies *volare* in Ch. Syr. See V. "Pro avolantibus:" "ut sint avolantes." Gussetius, voc. כסת, proposes another sense, "ut efflorescant;" and considers the word as expressive of prosperity. ó. have εἰς διασκορπισμὸν, and Chald. "ut pereant:" either of which senses would suit the place, though I cannot form any plausible conjecture how they read.

———*from your arms*.—From the arms of you my people, who are lulled into security by the false prophetesses.

———*whose soul*.—Read נפש שם with Houb. 4 MSS. 1 originally, ó. and Syrus Hexaplaris Ambrosianus. See De Rossi.



- 21 escape. I will also rend your coverings, and deliver my people out of your hand; and they shall be no more in your hand to be hunted; and ye shall know that I *am*
- 22 Jehovah. Because ye have grieved the heart of the righteous *by* falsehood, whom I have not grieved; and *set yourselves* to strengthen the hands of the wicked, that he should not turn from his evil way, that I should save his
- 23 life; therefore ye shall no more see vanity, neither divine divinations: but I will deliver my people out of your hand, and ye shall know that I *am* Jehovah.

---

## CHAPTER XIV.

- 1 Now *certain* men of the elders of Israel came unto me,
- 2 and sat before me. And the word of Jehovah came unto me, saying:
- 3 Son of man, these men have set up their idols in their heart, and have put the stumbling-block of their iniquity before their face: shall I be enquired of at all by them?

---

—*ye hunt.*—Forte אַתֶּן. 1 MS.

22. —*that I should save his life.*—לְחַיֵּיתוֹ 1 MS. “that he might live:” a reading favoured by the ancients. This and the following verse illustrate the general sense of the foregoing obscure ones, *v.* 17—20.

23. —*ye shall no more see &c.*—Ye shall soon perish.

1. *Now—came.*—Seven MSS. read וַיָּבֹאוּ or וַיָּבֹאוּ: which reading is represented by the ancients.

3. —*have set up their idols in their heart.*—Have a strong inward disposition to idolatry.

—*and have put the stumbling-block &c.*—And have actually placed before them idols which they worship. See on c. vii. 19.

—*shall I be enquired of at all.*—Houbigant rightly reads הֲדִרְרֵשׁ, inf. Niphal: and Mr. Dimock proposes the same reading. See c. xvi. 4.

- 4 Therefore speak \* unto them, and say unto them, Thus saith the Lord Jehovah: † Every one of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet, I Jehovah will answer him that  
5 cometh according to the multitude of his idols: that I may take the house of Israel in their own heart; because they are all estranged from me through their idols.

- 6 Therefore say unto the house of Israel:

Thus saith the Lord Jehovah: Turn ye, even turn *yourselves*, from your idols, and turn your faces from all your  
7 abominations. For ‡ every one of the house of Israel, or of the stranger that sojourneth in Israel, who separateth himself from me, and setteth up his idols in his heart, and

\* H. with.

† H. man man.

‡ H. man man.

4. —*unto them*.—אָהֲרָם MSS. edd. See c. iii. 27.

—*in his heart*.—Eight MSS. read עַל, as in v. 3.

—*him that cometh*.—See the authority in Bibl. Kenn. for reading אָבִי. But, says Houbigant, this is barbarism; and he ingeniously proposes בִּי *by myself*, as at v. 7: which one MS. seems to read, and which is favoured by Chald. Compare Chald. here, and at v. 7: and observe that at v. 7 the punctuation of Chald. should be, “et venerit ad prophetam ut interroget eum: in verbo meo ego Dominus respondebo ei, in verbo meo.” בִּי is wanting in 2 MSS. “בִּי is entirely Syriac, and so strange to a Hebrew, that the Masoretes wanted to correct it to אָבִי, and thus corrupted the text.” Eichhorn. See the Syriac version. Perhaps אָבִי is a gloss on לִי.

5. —*that I may take &c.*—Catch, surprise them, in their own consciences; when they perceive that I am acquainted with their secret idolatries.

6. —*even turn yourselves*.—See on c. xviii. 30: and Houbigant, who in both places reads וְהִשְׁבִּנוּ in Hophal; that the verb in Hiphil may not be without a case. Can נִפְשֵׁכֶם *yourselves* be understood?

7. —*every one*.—The declaration is general, and affects the captive Israelites, those who still remained in their own land, and the proselytes who dwelt there.

- putteth the stumbling-block of his iniquity before his face,  
and cometh to \* the prophet to enquire of him; by myself  
8 I Jehovah will answer him, *even* by myself: and I will set  
my face against that man, and will make him a sign and  
† a proverb, and will cut him off from the midst of my  
9 people; and ye shall know that I *am* Jehovah. And when  
‡ the prophet is deceived || after he hath spoken a thing,  
I Jehovah have deceived that prophet; and I will stretch  
out mine hand upon him, and will destroy him from the  
10 midst of my people Israel. And they shall bear the punish-  
ment of their iniquity; the punishment of the prophet's  
iniquity shall be *even* as the punishment of his iniquity  
11 that seeketh *unto him*: that the house of Israel may no  
more go astray § from me, neither be polluted any more  
with all their transgressions; but that they may be  
\*\* my people, and I may be †† their God, saith the Lord  
Jehovah.

- 12 THE word of Jehovah also came unto me, saying :  
13 Son of man, when a land sinneth against me by tres-  
passing ‡‡ grievously, and I shall stretch out mine hand

\* Or, a prophet.

† H. proverbs.

‡ Or, a prophet.

|| H. and.

§ H. from after me.

\*\* H. unto me for a people.

†† H. unto them for a God.

‡‡ H. a trespass.

—*to enquire of him.*—Compare, for the use of דרש, 2 Chron. xxxi.  
21. Ezr. vi. 21. Isai. viii. 19.

—*by myself I Jehovah.*—This gives the clause an animated turn.  
But that we may render “to enquire for himself of me,” see דרש with ב  
1 Sam. xxviii. 7. 2 Kings i. 2, 16. 1 Chron. x. 14.

8. —*and will make him.*—Five MSS. and 3 edd. read fully,  
והשימוניהו, from שום.

9. —*I Jehovah have deceived &c.*—When any false prophet is  
deceived, the probable event proving contrary to his prophecy; I Jehovah  
have so superintended the course of things as to deceive that prophet.

13. —*a land.*—See Mr. Lowth. “When the inhabitants of a land  
have filled up the measure of their iniquities, the few righteous shall not

upon it, and shall break the staff of the bread thereof, and shall send famine upon it, and shall cut off from it man  
 14 and beast; though these three men were \* in it, Noah Daniel and Job, they should deliver *but* their own souls  
 15 by their righteousness, saith the Lord Jehovah. If I cause noisome beasts to pass through a land, and they bereave it, and it be desolate, that none passeth through  
 16 because of the beasts; though these three men *were* † in it, *as* I live, saith the Lord Jehovah, they should deliver neither sons nor daughters; they only should be delivered,  
 17 but the land should be desolate. Or *if* I bring a sword upon that land, and say, “Sword, pass through the land,”  
 18 so that I cut off from it man and beast; though these three men *were* ‡ in it, *as* I live, saith the Lord Jehovah, they should deliver neither sons nor daughters; but they  
 19 only should be delivered. Or *if* I send a pestilence upon that land, and pour out my fury upon it in blood, to cut  
 20 off from it man and beast; though Noah Daniel and Job *were* || in it, *as* I live, saith the Lord Jehovah, they should

\* *H.* in the midst of it.

† *H.* in the midst of it.

‡ *H.* in the midst of it.

|| *H.* in the midst of it.

deliver it.” Secker renders thus; *and I stretch out—and break—and send.*

14.—*Daniel.*—He was taken captive in the third year of Jehoiakim. Dan. i. 1. After this, Jehoiakim reigned eight years. 2 Kings xxiii. 36. And this prophecy, as appears from c. viii. 1, was uttered in the sixth year of Jehoiachin’s captivity, who succeeded Jehoiakim, and reigned only three months. 2 Kings xxiv. 6, 8. Therefore at this time Daniel had been fourteen years in captivity. דניאל, MSS.

15. —*and they bereave it.*—ושכלתיה, “and I bereave it,” 2 MSS. V. 6.

16. —*though—three.*—ושלש 16 MSS. 4 edd. 6. Ar. Syr. v. 18: Houbigant.

19. —*upon that land.*—על, 15 MSS. and 2 edd. as. v. 17.

—*in blood.*—Houbigant proposes בדבר, *by pestilence*; for which there is no external authority. *Blood*, says Grotius, denotes every kind of immature death. Michaelis suspects כדם.

deliver neither son nor daughter, they should deliver *but*  
 21 their own souls by their righteousness. Therefore thus  
 saith the Lord Jehovah : How much more when I send my  
 four grievous judgments against Jerusalem, the sword  
 and the famine and the noisome beast and the pestilence,  
 22 to cut off from it man and beast? Yet lo, therein shall be  
 left \* escapers that shall be brought forth, *both* sons and  
 daughters : lo, they shall come forth unto you, and ye  
 shall see their way and their doings : and ye shall be  
 comforted concerning the evil which I have brought upon  
 Jerusalem, *even concerning* all that I have brought upon  
 23 her. They shall even comfort you, when ye see their way  
 and their doings : and ye shall know that I have not done  
 without cause all that I have done against her, saith the  
 Lord Jehovah.

\* H. An escaping.

21. — *How much more &c.*—If it is just with respect to other countries, that the good alone should escape punishment ; how much more with respect to Jerusalem, after such repeated instructions and admonitions ?

22. — *that shall be brought forth.*—But the versions and Houbigant read הַמְצִיִּים, “that shall bring forth sons and daughters.”

— *ye shall see &c.*—Ye shall be made sensible of their guilt and reformation.

— *ye shall be comforted.*—By their confession of their idolatries, by a conviction of my justice, and by the spirit of allegiance to me which they shall propagate.

23. — *without cause.*—אֵל הַנֶּם MSS. and edd.

## CHAPTER XV.

- 1 THE word of Jehovah also came unto me, saying :  
 2 Son of man, what is the wood of the vine more than any  
 \* wood of a branch which is among the trees of the forest ?  
 3 Shall wood be taken of it to make into *any* work ? or will  
 4 *men* take a pin of it to hang any vessel thereon ? Lo, it is  
 cast into the fire for fuel ; the fire devoureth both the ends  
 5 of it, and the midst of it is burnt. Is it † meet for *any*  
 work ? Lo, when it is whole it is not made into *any* work :  
 how much less, when the fire hath devoured it and it is  
 burnt, shall it then be made into *any* work ?  
 6 Concerning this matter, thus saith the Lord Jehovah :  
 As the wood of the vine among the trees of the forest,  
 which I have ‡ appointed for the fire for fuel, so have I  
 7 appointed the inhabitants of Jerusalem. And I will set  
 my face against them ; they shall go out from || *one* fire,

\* *Or*, branching wood.

† *Or*, good, *or*, profitable.

|| *will it profit, or, prosper ?*

‡ *H.* appointed it.

|| *H.* the fire.

2. —*is*.—יִהְיֶה is the future frequentative. What is the wood of the vine wont to be accounted &c. ?

—*wood of the vine*.—"The vine is the noblest of all trees, as long as it brings forth fruit : but if it is cut down, its soft wood cannot be worked. —It is only fit for fuel." Michaelis.

3. —*to make into any work*.—מַלְאכָה "to do work" 1 MS. מְלָאכָה לְ "to do any work" 2 MSS. But see *v.* 5.

—*a pin*.—See on Zech. x. 4.

5. —*hath devoured it and it is burnt*.—Hath preyed on it in some degree, and it is partly burnt.

6. *Concerning this matter*.—לְכֵן quantum ad hoc ; as διὰ τοῦτο Mark xii. 24. Nold. §. 4.

7. —*they shall go out*.—V. and ó. render the original word as in the future tense.

and \* *another* fire shall devour them : and ye shall know that I *am* Jehovah, when I set my face against them.

8 And I will make the land desolate, because they have † grievously trespassed; saith the Lord Jehovah.

## CHAPTER XVI.

1 THE word of Jehovah also came unto me, saying :

2 Son of man, cause Jerusalem to know her abominations ; and say, Thus saith the Lord Jehovah unto Jerusalem :

3 Thy ‡ rise and thy nativity *were* of the land of || Canaan ; thy father *was* an Amorite, and thy mother an Hittite.

\* *H.* the fire.

† *H.* trespassed a trespass.

‡ *H.* diggings out, *or*, dealings.

|| *H.* the Canaanite.

—another *fire*.—Some of the inhabitants of Jerusalem were destroyed in their own country, and others in Egypt. Jer. xlv. 14.

Jerusalem is represented under the image of an exposed infant, whom God preserved from destruction, brought up, espoused, and exalted to sovereignty. But she proved faithless and abandoned ; and therefore God threatens her with severe vengeance, but graciously promises that hereafter he will fulfil his early covenant with her.

The allegory is easily understood ; and, as Mr. Lowth observes, has much force, liveliness, and vehemence of eloquent amplification. The images are adapted to a people immersed in sensuality. See on c. xxiii, 1 : and Bp. Lowth præf. Hebr. xxxi. p. 403. ed. 2<sup>da</sup>. 8vo.

3. —*they rise*.—Prosapia tua. Houbigant. C. xxi. 30, induces me to prefer this sense, and to derive the original word from כרה *to dig*. See Isai. li. 1 : and to observe that V. 6. Syr. render *thy root*. מכורותיך, 4 MSS. The word may also be rendered *thy dealings*, from מכר *to sell*. The idea of *commercium, negotiatio, conversatio assidua*, will suit every place where the word occurs ; even Gen. xlix. 5, whether we read with the Hebrew or with the Samaritan.

—*an Amorite &c.*—Your degenerate and idolatrous conduct being

- 4 And *as for* thy nativity, in the day when thou wast born thy navel was not cut, neither wast thou washed in water  
 \* to supple thee; thou wast not salted † at all, nor swad-  
 5 dled ‡ at all. None eye pitied thee, to do unto thee any of these things, to have compassion on thee: but thou wast cast out || in the open field, to the lothing of thy  
 6 person, in the day *when* thou wast born. And *when* I passed by thee, and saw thee § wallowing in thy  
 \*\* blood, I said unto thee *when thou wast* in thy †† blood, Live: [yea, I said unto thee *when thou wast* in thy blood,  
 7 Live.] ‡‡ I caused thee to encrease as the || || bud of the field, and thou didst encrease and wax great, and camest to §§ excellent ornaments; thy breasts were fashioned,

\* *H.* for a suppling.

† *H.* in being salted.

‡ *H.* in being swaddled.

|| *H.* on the face of the field.

§ *H.* kicking thyself.

\*\* *H.* bloods.

†† *H.* bloods.

‡‡ *H.* I made thee a great number.

||| *Or*, growth, *or*, branch.

§§ *H.* ornaments of ornaments.

suitable to such a descent. See Susan. 56. John viii. 44. It is the language of indignation and reproof, like

Duris genuit te cautibus horrens Caucasus.

Æn. iv. 366.

4. —*in the day when thou wast born.*—See the same construction in the original; Gen. xl. 20.

—*to supple thee.*—In mollitiem. שׁעׁע in Chald. signifies *lene, molle reddidit*; and שׁעׁע in Syr. is *linivit, levit*. So Kimchi, Capellus, Cast. lex. Houbigant. But Buxtorf, *ad aspectum meum, that I might look on thee with favour*: and Schultens, *to cleanse thee*: from מׁשׁע Arab. *removere inquinamentum*. Vid. Gol. lex. & Dath. in loc.

—*salted at all.*—Sale modico insperso, cutis infantis densior solidiorque redditur. Galen. de san. i. 7. in Pol. Syn. Potius, ut foetus a sorde partus mundetur.

6. [*yea I said unto thee &c.*]—The four last words of this v. in the original are repeated by mistake. See 6. Ar. Syr. Houb.

7. —*to encrease.*—Perhaps רבובה *auctam*. Part. Pahul.

—*excellent ornaments.*—Many MSS. and 4 edd. for עריים read ערים. It is probable that עריים or ערים is a second reading of ערי, introduced from the margin into the text. For the two words Syr. reads



and thine hair grew, whereas thou *wast* \* naked and bare.

- 8 And I passed by thee and saw thee, and lo, thy time *was*  
the time of love; and I spread my skirt over thee, and  
covered thy nakedness: yea I sware unto thee, and  
entered into a covenant with thee, saith the Lord Jeho-  
9 vah, and thou becamest mine. Then I washed thee with  
water; yea, I thoroughly washed away thy † blood from  
10 thee; and I anointed thee with oil: and clothed thee *with*  
brodered work, and shod thee *with* badger's skin, and  
wrapped thee about with fine linen, and covered thee *with*  
11 silk, and adorned thee *with* ‡ ornaments: and I put brace-  
12 lets upon thine hands, and a chain upon thy neck. And

\* H. nakedness and bareness.

† H. bloods.

‡ H. ornament.

עריים *cities*. One interpreter in Montf. Hex. has εἰς ὄραν καλλωπισμοῦ, as if the true reading were בעת עריים, *to the time of ornaments*.

—thy breasts.—ידיך 1 MS. and another originally. V. 6. Ar. Syr. Houb.

—hair.—*Pubes*.

—naked.—“Agreeably to the custom of the poorest *Bedouines* in the deserts.” Michaelis.

8. —skirt.—Ruth iii. 9. Ὅταν δ' ὁπ' ἀνδρὸς χλαῖναν ἐδγενοῦς πέσῃς. Eurip. quoted by Grot.

Mr. Lowth thinks that v. 4, 5, 6 describe the deserted state of the Israelites in Egypt, and v. 7 their encrease there.

9. —thy blood.—“*Sc. congressus nuptialis*.” Seeker.

10. —badger's skin.—Josephus and Bochart understand תחש as the name of a colour. See Hieroz. iii. xxx. p. 989. and Cast. lex. “*Shod thee with purple sandals*.” But see Exod. xxv. 5.

—silk.—From נשה, because the threads are finely drawn. Tayl. conc. From נשי Arab. *to paint*, Cast. lex. Houbigant: and therefore the learned French critic says that the word may be rendered *pictis*. “A veil composed of fine hair.” See Michaelis.

11. —a chain upon thy neck.—רצב in Arab. sign. 15, Cast. lex. denotes “a variegated collar of wool hung for ornament about the neck of an animal.”

It pectore summo

Flexilis obtorti per collum circulus auri. Virg. *Æn.* v. 558.

- I put a jewel in thy nostril, and ear-rings in thine ears,  
 13 and \* a goodly crown upon thine head. Thus wast thou adorned *with* gold and silver; and thy raiment *was of* fine linen, and of silk, and of brodered work; fine flour, and honey, and oil, didst thou eat; and thou wast † very exceedingly beautiful, and thou didst prosper into ‡ a queen.  
 14 And || thy renown went forth among the nations for thy beauty: for it was perfect through § my comeliness which I had put upon thee, saith the Lord Jehovah.  
 15 But thou hast trusted in thy beauty, and hast committed fornication because of thy renown, and hast poured out thy fornications on every one that passed by: *the like to*

\* *H.* a crown of goodliness.

‡ *H.* a kingdom.

† *H.* in much much.

|| *H.* renown went forth to thee.

§ *Or*, the comeliness from me.

12. —*in thy nostril*.—See on Hos. ii. 13. and Bishop Lowth on Isai. iii. 21.

13. —*fine linen*.—שש MSS. and edd.

—*didst thou eat*.—אכלת, 12 MSS. 1 edd.

—*into a queen*.—I conjecture לַמַּלְכָּה: which Chald. seems to favour: “and ye ruled over all kingdoms.” See *v.* 30.

14. —*my comeliness*.—In *ó.* two translations of the original word occur, ἐν εὐπρεπείᾳ, ἐν τῇ ὀψαύσῃ, for which Arab. has only one word, *in gloria*; both reading בְּהָדָר, without the affix.

15. —*because of thy renown*.—Contra nomen tuum: Houb. a sense mentioned by the continuators of Pool’s annotations: “against thy renown: to the blasting of thy honour.” But this clause is best explained by the foregoing. “Thy beauty raised thy confidence; thy renown corrupted thy heart.”

—*the like to which will not be again*.—Chald here and *v.* 16: “But it was not right for thee to do thus.” Which seems to be the true sense. *ὁ οὐκ ἔσται. ó.* MS. A. יהיה 2 MSS. I think that the genuine reading is לֹא יהיה; “which *should not have been done*.” See the close of *v.* 16, and the parallel phrase לֹא יַעֲשֶׂה Gen. xxxiv. 7.

After I had betrothed thee, or become thy God, *v.* 8, and adorned, or prospered, thee; and given thee abundance, and raised thee to high estate and reputation; *v.* 8—14; thou didst then commit spiritual fornication in revolting from me. *v.* 15.

- 16 *which* will not be *again*. And thou hast taken of thy garments, and made thee high places spread with diverse colours, and hast committed fornication thereupon: *the like things to which* have not come to pass, and will not be *again*.  
 17 Thou hast also taken \* thy goodly jewels of my gold and of my silver which I gave thee, and hast made thee images † of men, and hast committed fornication  
 18 with them: and thou hast taken thy brodered garments and covered them, and hast set mine oil and mine incense  
 19 before them. My food also which I gave thee, fine flour and oil and honey *wherewith* I fed thee, thou hast even set  
 20 it before them for ‡ a sweet savour. And it hath come to pass, saith the Lord Jehovah, that thou hast taken thy sons and thy daughters whom thou hast borne unto me, and these hast thou sacrificed unto them || to be devoured.  
 21 *Is this* of thy fornications a small matter, that thou hast slain my sons; and hast delivered them up to cause them

\* *H.* the jewels of thy goodness.

† *H.* of a male.

‡ *H.* a savour of rest.

|| *H.* to devour.

16. —*high places*.—Places of idolatrous worship, commonly built on eminences.

—*the like things &c.*—This construction supposes the verb-substantive, and יהוה דבר, to be understood with באות, and יהוה דבר with יהוה. But I prefer reading with *ó.* לא באת: *whither thou shouldest not have come, neither should it have been done.* That the preter and future have this force, see Gen. xxxi. 42. Numb. xxii. 33. Judg. viii. 19. Gen. xliv.

3. Lev. x. 18, 19.

17. —*of n eu*.—Thus shewing thy flagitious and shameless spirit. See the note on Baal-peor. Hos. ix. 10.

19. —*thou hast even set it*.—ונתתהו, all the ancients.

19, 20. —*savour*. *And &c.*—See this punctuation in *ó.* Ar. Houbigant and Michaelis approve of it. “Perhaps, And it hath come to pass—that thou hast taken &c. For so *ó.* V. may be construed. Comp. v. 23, 24.” Secker.

20. —*thou hast borne*.—ילדת, MSS. and edd.

—*of thy fornications*.—מתונותיך, MSS. and edd.

21. —*my sons*.—But בניך, 4 MSS. *ó.* Ar. *thy sons*.

—*to pass through*.—Two MSS. supply באש *through the fire*. As c.

22 to pass through *the fire* unto them? Also in all thine  
 abominations, and thy fornications, thou hast not remem-  
 23 bered the days of thy youth, when thou wast \* naked and  
 bare, and † wast wallowing in thy blood. And it hath  
 come to pass, after all thy wickedness, (woe woe unto  
 24 thee! saith the Lord Jehovah,) that thou hast also built  
 unto thee an arched place, and hast made thee a raised  
 25 place in every street: at every head of the way thou hast  
 built thy raised place, and hast made thy beauty to be  
 abhorred, and hast opened thy feet to every one that  
 26 passed by, and hast multiplied thy fornications. Thou  
 hast also committed fornication with ‡ the Egyptians thy  
 neighbours, great of flesh; and hast multiplied thy forni-  
 27 cations, to provoke me to anger. Therefore, lo, I stretched

\* *H.* nakedness and bareness.

† *H.* kicking thyself.

‡ *H.* the sons of Mizraim.

xx. 31. Here *causing to pass through the fire* seems equivalent to *slaying*, and to *sacrificing to be devoured*: v. 20. Compare v. 36: c. xxiii. 37. and ps. cvi. 37, 8. See Robertson, *clavis Pentateuchi*, Lev. xviii. 21. and Tayl. conc. voc. תָּשַׁח; whether the phrase imports a burning alive, or only a rite of lustration and consecration. There is a very remarkable passage in Dion. Hal. Ant. Rom. L. 1. §. 83. p. 72, and marg. 75. ed. Hudson. Μετὰ δὲ τοῦτο πυρκαϊὰς πρὸ τῶν σκηνῶν γεῖσθαι κελεύσας, ἐξάγει τὸν λαὸν τὰς φλόγας ὑπερβρώσκοντα, τῆς ὁσιώσεως τῶν μασμάτων ἕνεκα. “And after this, having ordered that fires should be made before the tents, he brings out the people to leap over the flames, for the purifying of their pollutions.”

22. —*thou hast not remembered.*—וְנִשְׁכַּחְתָּ MSS.

—*and wallowing.*—וּמִתְבֹּסֶסֶת, “and wallowing,” ה. MS. A. Syr.

—*in thy blood.*—בְּדַמְּיֶיךָ, “in thy bloods:” ה MSS.

24. —*a raised place.*—גִּבְעָה answers to *fornix*; and בִּמְהָרָה v. 16, and רָמָה here, may include the idea of *lupanar*; because impure practices were frequent in high places dedicated to the worship of idols.

25. —*at every head of the way.*—לְכָל רֹאשׁ כֹּל. 1 MS. v. 31. “at the head of every way:” which seems right.

—*thy fornications.*—Here and v. 26, 29, MSS. and some edd. have תְּנוֹנוֹתֶיךָ.

26. —*the Egyptians.*—They were remarkable for many gross idolatries.

out mine hand against thee, and diminished thine \* appointed portion, and delivered thee unto the will of them that hated thee, the daughters of the Philistines, who were  
 28 ashamed of thy † wicked way. Thou hast also committed fornication with ‡ the Assyrians, || without being satisfied; yea, thou hast committed fornication with them, and ye  
 29 thou wast not satisfied. Thou hast also multiplied thy fornication in the land of Canaan unto Chaldea; and yet  
 30 herewith thou wast not satisfied. How weak is thine heart, saith the Lord Jehovah, in that thou doest all these *things*, the work of a woman committing fornication *and*  
 31 bearing rule: in that thou buildest thine arched place at the head of every way, and makest thy raised place in every street; and hast not been as one that committeth  
 32 fornication, in that thou scornest hire, *but as* a woman that committeth adultery, *that* instead of her husband taketh  
 33 strangers! To all women that commit fornication *near* give a reward; but thou hast given thy rewards to all thy

\* H. appointment.  
 † Or, lewd.

‡ H. the sons of Ashur.  
 || H. without satiety.

27. —*unto the will.*—Syr. by rendering יד seems to have read כנפ *into the hand*.

29. —*unto Chaldea.*—“And unto Chaldea. 6. MS. A. Syr.” Mr. Dimock.

30. *How weak is thine heart.*—אמולה 12 MSS. and 2 originally. לבות *hearts* is frequent, but I do not find לבה *heart* elsewhere. “How shall I circumsise thine heart?” Houb. mundabo. V. διαθε. 6. According to our translators, with whom other interpreters agree, the reading must be אמללה. Michaelis interprets the word from the Arab. *speravit*. “Quo desiderio ex cruciante speras expectasque amasios tuos!” Suppl. ad. lex. Hebr.

—*bearing rule.*—And therefore no way restrained in her licentiousness.

31.—*in that thou scornest hire.*—6. read לקט, or לקלט, the former being a Hebrew word, and the latter a Chaldee, for *to gather*. “So as to gather hire.” See Houbigant. עשית. MSS. היית. MSS.

33. —*thy rewards.* נדך 1 MS. If the root be נדה, *to put away*,

lovers, and hast hired them to come unto thee from every  
 34 side for thy fornications. And the contrary is in thee  
 from *other* women in thy fornications, and \* after thy  
 manner none committeth fornication; in that thou givest  
 hire, and no hire is given unto thee: therefore art thou  
 contrary.

35 36 Therefore, O harlot, hear the word of Jehovah. Thus  
 saith the Lord Jehovah: Because thy † wealth is poured  
 out, and thy nakedness discovered, in thy fornications  
 with thy lovers, and with all ‡ thine abominable idols,  
 and in the || blood of thy children whom thou hast given  
 37 unto them; therefore, lo, I will assemble all thy lovers  
 unto whom thou hast been pleasing, and all *them* that  
 thou hast loved, with all *them* that thou hast hated; I will  
 even assemble them unto thee round about, and will  
 uncover thy nakedness unto them, and they shall see all  
 38 thy nakedness. And I will judge thee *with* the judg-  
 ments of adulteresses, and of them that shed blood; and

\* *H.* according to thee.

† *H.* brass.

‡ *H.* the idols of thine abominations.

|| *H.* bloods.

---

the word denotes the abominable hire of the harlot. Deut. xxiii. 18.  
 170 Arab. is *liberalis fuit*. Cast. lex. “גִּדְּוֹן vagina uteri.” Michaelis.

34. —in that thou givest.—בְּתִתִּיךְ 2 MSS. 6.

36. —thy wealth is poured out.—Æs tuum profudisti. Houb. See  
 also V. 6. Syr. as if there were an allusion to the profligate gifts men-  
 tioned v. 33. But Chald. seems to suggest the true reading, בְּשִׁתֶּךָ *thy*  
*shame*. “Because thy shame [thy shameful fornication v. 15.] is poured  
 out.” The word does not elsewhere signify *money*. גִּדְּוֹן. MSS.

—and in the blood.—וּבְדָמֶיךָ MSS. edd. 6. Ar. Ch. Houb. Dath. But  
 בְּדָמֶיךָ, in the blood, V.

—thou hast given.—נָתַתְּ MSS. and edd.

37. —thy nakedness unto them.—אֶל־יָדָם MSS. and edd. This is  
 explained v. 39; that Jerusalem should be given into the hands of her  
 enemies.

38. —of adulteresses.—Adultery, and idolatry which is spiritual  
 adultery, were both capital offences by the law. Lev. xx. 10. Deut. xvii.  
 2—7.

—and of them that shed blood.—וְשֹׁפְכוֹתָם or וְשֹׁפְכוֹתָם, MSS. and edd.

- I will give thee *to drink* the blood of fury and of jealousy.
- 39 And I will give thee into their hand, and they shall destroy thine arched places, and shall cast down thy raised places; they shall also strip thee of thy garments, and shall take \* thy goodly jewels, and leave thee † naked
- 40 and bare: and they shall cause a company to come up against thee, and they shall stone thee with stones, and
- 41 shall cleave thee asunder with their swords: and they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from being an harlot, neither shalt
- 42 thou give hire any more: so will I make my fury towards thee to rest, and my jealousy shall depart from thee, and
- 43 I will be quiet, and will be no more angry. Because thou hast not remembered the days of thy youth, but hast ‡ provoked me in all these *things*, behold, I will even

\* *H.* the jewels of thy goodliness.

† *H.* nakedness and bareness.

‡ *Or*, disquieted.

The law made this a capital offence. Ex. xxi. 12. That Jerusalem was guilty of shedding blood, see *v.* 21, 36.

—*and I will give thee &c.*—See Rev. xvi. 6. Isai. xlix. 26. I will drench thee with thine own blood, shed in my fury and jealousy.

39. —*thine arched places.*—גִּבֹּתַי, 2 MSS.

—*thy raised places.*—רִמּוֹתַי, 16 MSS.

40. —*a company &c.*—Adulteresses were publicly stoned with stones: John viii. 5. Michaelis gives בִּתּוּק the sense of cutting asunder limb by limb; a mode of punishment among the Chaldeans. Suppl. ad. lex. Hebr. Comp. c. xxiii. 47. See Chald. There is also a reference in this and the following *v.* to the military engines, the sword, and fire, of the Babylonians.

41. —*many women.*—Nations, who shall triumph over thee. Chald.

42. —*to rest.*—"The phrase signifies, I will make my fury to rest upon thee, *v.* 13 and xxiv. 13. And here it means not reconciliation, but the satisfaction which arises from vengeance, together with a subsequent neglect." Secker.

43. —*hast not remembered.*—נִשְׁכַּחְתָּ 15 MSS.

—*behold.*—וְהִנֵּה is wanting in 2 MSS. V. Ch.

recompense thy way upon *thine* head, and thou shalt not execute *thy* wicked device, because of all thine abominations.

- 44 Lo, every one that useth proverbs shall use *this* proverb  
against thee, saying, As *is* the mother, *so is* her daughter.  
45 Thou *art* the daughter of thy mother, that \* loathed  
her husband and her children; and thou *art* the sister of  
thy sisters, that loathed their husbands and their children:  
your mother *was* an Hittite, and your father *was* an  
46 Amorite. And thine elder sister *was* Samaria, she and  
her daughters, that dwelt at thy left hand: and thy sister  
*that was* younger than thou, that dwelt at thy right hand,  
47 *was* Sodom and her daughters. Yet thou hast not walked  
in their ways, nor done according to their abominations;

\* *H.* loathing.

—thine *head*.—רֹאשׁךָ V. *ó*. Ar. Syr. 3 MSS. originally, and Houbigant; who refers to e. xvii. 19. xxii. 31.

—and thou shalt not execute *§c.*—עֲשִׂיתָ 13 MSS. הִזְמַתָּךְ V. *ó*. MS. Al. Or render thus: “and thou shalt not commit deliberate wickedness, together with [or, in] all thine abominations.

For וְלָךְ Syr. has causal particles, as if בִּי, which makes a good sense, were the true reading: and *ó* have καὶ οὖτως.

45. —that loathed *§c.*—In imitation of which unnatural practice, thou hatest me, thy husband, and offerest thy children to idols.

—sisters.—F. אֲחֵיכֶם.

46. —elder sister.—“Samaria was the metropolis of a more powerful kingdom.” Michaelis.

—daughters.—Besides the literal sense, there is a reference in this word to the subordinate cities of Samaria and Sodom.

—left hand.—In determining the *points*, the Hebrews suppose the face to be eastward. Thus the situation of Samaria was northward, or on the left hand; and of Sodom southward, or on the right. See Mr. Lowth on this e. e. x. 3, and my note on Joel ii. 20. Job. xxiii. 8, 9, the four cardinal points may be enumerated.

47. —nor done.—עֲשִׂיתָ MSS. and edd. So v. 51.



(*that* was loathed as a small *thing*) but thou hast been corrupted more than they in all thy ways.

- 48 As I live, saith the Lord Jehovah, \* Sodom thy sister hath not done, she nor her daughters, as thou hast done  
49 and thy daughters. Lo, this was the iniquity of Sodom thy sister: pride, fulness of food, and † prosperous rest, ‡ had she and her daughters; and the hand of the poor and needy she did not strengthen. And they were  
50 haughty, and committed abomination before me; therefore I took them away, as thou || hast seen.  
51 § Neither hath Samaria committed half of thy sins: but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations  
52 which thou hast done. Do thou also bear thy confusion, who hast pleaded for thy sisters by thy sins which thou

\* *H.* if Sodom thy sister hath done.

|| *Or*, seest.

† *H.* prosperity of rest.

§ *H.* And *as for* Samaria, according

‡ *H.* was to her and to her daughters. to half thy sins she hath not sinned.

—that *was loathed* &c.—This is the marginal rendering of our translators. קט may be קוט, the participle *Pahul*. קט Arab. *duntaxat*. Parum id *duntaxat*. Schultens. *Animadv. Phil.* Houbigant reads קטרת *fastidisti*.

50. —committed *abomination*.—See Lev. xviii. 22.

—as thou hast seen.—ראית, V. Ar. 1 MS. *ut vides*. Houb. The corrupt addition of י is remarkable throughout this chapter. But עשיתי, 2 MSS. *as I have done*. “Syr. ó. Ch. *When I saw it*. Comp. Gen. xviii. 20, 21.” Secker.

51. —than they.—אנחה *than she*. 1 MS. which reading Houbigant prefers.

—hast justified.—Hast shewn that she is less guilty than thyself. Capellus quotes

Absolvit Phrygium vestra rapina Parim.

Mart. xii. Epigr. 52.

—thou hast done.—עשית MSS.

52. —who hast pleaded for.—By thy much greater sins hast been an advocate for them, to extenuate their guilt. See Tayl. conc. פלל. One MS. reads לאחיותיך at the beginning of this v. and 2, at the end.

hast committed more abominably than they: they are justified more than thou: therefore be thou also ashamed and bear thy confusion, in that thou hast justified thy sisters.

- 53 Yet I will bring again their captivity, *even* the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters; and I will bring again thy captivity  
54 in the midst of them: that thou mayest bear thy confusion, and mayest be confounded because of all that thou  
55 hast done, in that thou hast comforted them. And thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate; and thou and thy daughters shall return  
56 to your former estate. Although thy sister Sodom was  
\* not heard of from thy mouth in the day of thy pride;

\* *H.* for a hearing of thy mouth.

53. *Yet I will.*—"The true translation is, *And I will*—and, *v.* 55, *And thy sisters shall*—And so *ó.* Syr. Ch. V. &c. *v.* 61 shews it." Seeker.

—*the captivity of Sodom.*—Sodom and her daughters may mean cities placed in the district where Sodom stood. "Sodom was not where the lake is. See on Gen. xix. 24." Seeker. "The Moabites and Ammonites, descended from Sodom, are called by this name. So the Moabites are called the remnant of Adama: Isai. xv. 9." Michaelis.

—*and I will bring again.*—Read ושבתי, as at the beginning of the verse. Syr. V. *ó.* Ch. Houb. Seeker.

—*thy captivity.*—שביתך or שבויתך, 8 MSS. The sense of this *v.* is again expressed *v.* 55: and both verses are to be explained by *v.* 61. I refer the words rather to the future restoration of the Jews than to their return from Babylon.

54. —*that thou mayest bear thy confusion.*—By being led into captivity; and by a diminution of thy glory when thou art restored.

—*last comforted them.*—By exceeding them in wickedness.

55. —*shall return.*—תשובנה, or תשבנה, is the reading of MSS. thrice in this verse.

56, 57. *Although thy sister &c.*—The exemplary punishment of Sodom was not duly considered, and spoken of, by thee in the time of thy pres-

57 before thy wickedness was discovered, as in the time of  
 thy reproach from the daughters of Syria and *from* all  
 that were round about her, *and* from the daughters of the  
 58 Philistines who despised thee round about. *As for* thy  
 deliberate wickedness and thine abominations, \* thou hast  
 59 borne them, saith Jehovah. For thus saith the Lord Jeho-  
 vah : I will even do with thee as thou hast done, who hast  
 60 despised the oath so as to break the covenant. Neverthe-  
 less I will remember my covenant with thee in the days  
 of thy youth, and I will establish with thee an everlasting  
 61 covenant. Then shalt thou remember thy ways and be  
 confounded, when thou shalt receive thy sisters that *are*  
 elder than thou, together with those that *are* younger than  
 thou, and *when* I shall give them unto thee for daughters;  
 62 but not by † the covenant *now* made with thee. For I

\* *Or*, thou bearest them.

† *H.* thy covenant.

perity and self-confidence; before thy humiliation shewed thy wickedness, and defeats and distresses were brought on thee by the Syrians and Philistines. But MSS. edd. read אֶדֹם *Edom*, instead of אֲרָם *Syria*.

58. —*thy deliberate wickedness.*—וְזַמְתִּיךְ 4 MSS. and ó Syr. Ch. render plurally *wickednesses*.

—*thou hast borne them.*—V. ó. Ch. Syr. נִשְׂאֵתָם, which is the reading of 1 MS. or, the word may be in the participial form: portans *es*, vel, *eris*. They had already borne them in some degree, by the triumphs of the Syrians and Philistines over them: and v. 59, they were to bear the full burthen of them.

—*Jehovah.*—אֲנִי is prefixed in many MSS. and 3 edd. See also V. Syr.

59. —*I will even do.*—וְעָשִׂיתִי MSS.

—*the oath.*—Deut. xxix. 12, 14.

60. —*I.*—But though you have broken your covenant, yet will I remember mine. Houb.

—*with thee.*—אִתְּךָ MSS. and edd.

61. —*when thou shalt receive thy sisters.*—Converted with thee to Christianity.

—*not by the covenant &c.*—But by the new covenant under the gospel.

- will establish my covenant with thee; and thou shalt  
 63 know that I *am* Jehovah: that thou mayest remember,  
 and be ashamed, and \* not open thy mouth any more, be-  
 cause of thy confusion, when I † am pacified toward thee  
 for all that thou hast done, saith the Lord Jehovah.

---

## CHAPTER XVII.

- 1 THE word of Jehovah also came unto me, saying :  
 2 Son of man, put forth a ‡ dark speech, and speak a pa-  
 3 rable, unto the house of Israel; and say, Thus saith the  
 Lord Jehovah: A great eagle, || with great wings, § with  
 long feathers, full of plumage, *and* that had \*\* divers  
 colours, came to Lebanon, and took the highest branch of  
 4 a cedar: he cropped off the top of its young twigs, and

\* *H.* there may not be to thee any  
 more an opening of mouth.

† *Or*, I forgive thee.

‡ *H.* an acute.

|| *H.* great of wings.

§ *H.* long of penfeathers.

\*\* *H.* embroidery, *or*, needlework.

---

3. ——— *A great eagle.*—Nebuchadnezzar: *v.* 12: fitly represented by the eagle,

Cui rex deorum regnum in aves vagas  
 Permisit.

Hor.

There is much beauty in this parable; and in the resumption of its images, *v.* 22—24.

——— *with great wings.*—It is said that they are frequently seven feet in extent.

Καὶ οἱ ἐπ' αἰτὸν ὥρσε τανύπτερον.

Hes. Theog. 523.

——— *divers colours.*—“An allusion to the various nations which composed the Babylonian empire.” Michaelis.

——— *the highest branch.*—Jehoiachin: *v.* 12. 2 Kings xxiv. 12.

carried it into a land of \* traffick; he set it in a city of  
 5 merchants. He took also of the † seed of the land, and  
 put it in a ‡ fruitful field; || he placed it by great waters,  
 6 he set it with § much care. And it grew, and became a  
 vine which spread itself but was of \*\* low stature: its  
 branches turned towards him, and its roots were under  
 him: it even became a vine, and brought forth branches,  
 and †† shot forth boughs.

\* *H.* of a trafficker.

† *Or*, produce.

‡ *H.* field of seed.

|| *H.* placing it.

§ *Or*, looking well to it.

\*\* *H.* low of stature.

†† *H.* sent.

4. —*of traffick.*—Babylon was a city of great commerce. For בָּבֶלֶן  
 MS. Al. read כַּשְׁדִּים, *of the Chaldeans.*

5. —*seed.*—The verb זָרַע is used of *planting*, Isai. xvii. 10: and  
 therefore by the substantive זָרַע may be understood *a cion*. Thus Virgil  
 uses *semen* of a young vine fit for transplanting.

Mutatam ignorent subito ne semina matrem.

Georg. ii. 268.

Zedekiah, who was of the seed royal, is meant. v. 13. 2 Kings xxiv. 17.  
 He was placed in Judea after the removal of Jehoiachin.

—*in a fruitful field.*—The land of Judea.

—*he placed it.*—קָה may be rendered *capiendo*, and be considered as  
 the infinitive mood here and Hos. xi. 3. Dathius is of this opinion; and  
 refers to Schultens, Inst. L. Hebr. p. 320.

—*with much care.*—Ἐπιβλεπόμενον. ὁ. Cocceius renders the word  
*curatio, observatio*; and Gussetius, *speculatio accuratissima*. See צִפָּה  
 Prov. xxxi. 27. Dathius justly observes that the word signifies *a willow*  
*tree* in Arab. Gol. p. 1362.

6. —*of low stature.*—Alluding to the tributary state of Zedekiah.  
 v. 14.

—*its branches turned.*—F. רָלִיּוּתָהּ. The literal rendering is, ἐν τῷ  
 βλέπειν, ὥστε βλέπειν.

—*towards him.*—Him who, v. 5, put it in a fruitful field.

—*its roots.*—F. וּשְׂרָשֻׁיהָ. See v. 7. In this and the foregoing  
 clause the obedience and subjection due from Zedekiah to the King of  
 Babylon are denoted. See v. 7.

—*boughs.*—פְּאֲרוֹת MSS. The root signifies *ornavit*; and boughs

- 7 There was also another great eagle \* with great wings, and of much plumage: and, lo, this vine bent its roots towards him, and shot forth its branches unto him, that  
 8 he might water it from the beds of its plantation. In a good † soil, by great waters, was it planted, that it might bring forth branches, and that it might bear fruit; that it might be a ‡ goodly vine.
- 9 Say thou; Thus saith the Lord Jehovah: Shall it prosper? || shall not its roots be pulled up, § and its fruit be cut off, that it wither? in all the leaves of its branching it shall wither: nor shall it be in the power of a mighty

\* H. great of wings, and plenteous of feathers.

† H. field.

‡ H. a vine of goodliness.

|| H. shall not one pull up, &c.

§ H. and shall not one cut off, &c.

may as properly be called the ornaments of trees as leaves. *Sylvis honorem decutit.* Hor.

7. —another great eagle.—Houbigant observes that all the ancients besides Chald. read אָחֵר for אֶחָד. The King of Egypt is meant. v. 15.

—with great wings.—One MS. elegantly reads בְּעַל כַּנְּפִים *dominus alarum.* But see v. 3.

—bent.—כָּפָן is to conceal in Syr. and to place under in Arab. Cast. lex. Houbigant reads with Chald. כַּפְּפָה *incurvarit.* כַּנְּפָה, *alarum instar produxit.* 2 MSS. 1 Marg. See De Rossi.

—its branches.—וּדְלִיּוֹתֶיהָ 1 MS.

—that he might water it.—That the King of Egypt might protect Zedekiah.

—from the beds of its plantation.—That is, where it was planted. עֲרוּג, as MSS. represent the word here and v. 10, seems to signify channels of water running by beds. Gussetius renders it, *rivulus*, a murmur tanquam cervi quod edit. “E fontibus, e significato Æthiopico verbi עֲרוּג *scaturire.* Licet etiam interpretari *ex flexibus.* Quippe Arab. significat *flectere se*, unde כַּנְּעֵרָג *anfractus fluminis in dextram et sinistram.*” Houbigant.

9. —Shall it prosper?—הֲתִצְלֶה 4 MSS. 2 originally. ה precedes, as Houbigant observes, who adopts this reading, and refers to v. 10, 15.

—that it wither.—Sc. the fruit. Or, literally; and shall not one dry it up? *Nonne exsiccabit quis eam?* For this is the force of the verb in Pihel.

arm and *of* much people, \* that it should not be taken  
 10 away by the roots thereof. Yea, behold, *being* planted,  
 shall it prosper? shall it not † utterly wither, when the  
 east wind toucheth it? in the beds of its branching it shall  
 wither.

11 Moreover the word of Jehovah came unto me, saying :  
 12 Say now to the rebellious house: Know ye not what  
 these *things mean*? Say: Lo, the King of Babylon came  
 to Jerusalem, and took her king and her princes, and ‡ led  
 13 them with him to Babylon: and took of || the king's seed,  
 and made a covenant with him, and § took an oath of him :  
 14 he took also the mighty of the land: that the kingdom  
 might be \*\* low, so as not to lift itself up; *but* that it  
 15 might keep his covenant, †† and might stand. But he  
 rebelled against him in sending his ambassadors into

\* H. that *one* should not take it away.

|| H. the seed of the kingdom.

† H. wither *in* withering.

§ H. brought him to an oath.

‡ Or, carried.

\*\* Or, humble, *or*, base.

†† H. that it might stand.

— *in the power of a mighty arm.*—See Nold. 2 §. 19. So we say, *in man*, for *in the power of man*. The meaning is explained, v. 15, 17.

— *that it should not be taken away.*—לְבִישָׁתָא, 3 MSS. 2 ed. *ut ne quis tollat*. See 2 Nold. §. 21. But Houbigant reads נִהַשְׁמַת *ne devastetur*: literally, “*ne vastet quis*,” and renders, “*Neque efficiet brachium potens, nec multitudo magna, ne radicitus evellatur.*” The ancients give this sense: “Nor shall it require a mighty arm and much people, that it should be taken away by the roots thereof.” It is an effect which may be produced with ease, God being their enemy. מַשְׁמַת is supposed to be the Syriac or Chaldee infinitive; and is alleged as an instance of the prophet’s debased style.

10 *Yea, behold.*—הִנֵּה, 3 MSS. V. Syr.

— *utterly wither.*—יִבֹּשׁ, 6 MSS. 2 edd. *arescendo*.

13. — *and took an oath of him.*—Read וַיִּבְרַח. Five MSS. read וַיִּבְרַח, See 6. Chald. But Syr. reads וַיִּבְרַח and וַיִּבְרַח: “and entered with him into an oath.”

14. — *and might stand.*—The kingdom. לְעִבְדָּה, 1 MS. “that it might serve.” But Chald. “that it might serve him.”

15. — *into Egypt.*—2 Chron. xxxvi. 13. Jer. lii. 3. xxxvii. 5, 7.

- Egypt, that *they* might give him horses, and much people. Shall he prosper, shall he escape, that doeth *these things*? when he hath broken the covenant, shall he
- 16 escape? *As I live*, saith the Lord Jehovah, surely in the place of the king's *dwelling* that made him king, whose oath he hath despised, and whose covenant he hath
- 17 broken, *even* in the midst of Babylon he shall die. Neither shall Pharaoh with *his* mighty army, and great company, deal with him in war; \* when mounts are cast up, and towers are built, to cut off many persons.
- 18 Because he hath despised the oath † by breaking the covenant, (when, lo, he had given his hand,) and hath
- 19 done all these *things*, he shall not escape. Therefore thus saith the Lord Jehovah: *As I live*, surely mine oath that he hath despised, and my covenant that he hath
- 20 broken, I will recompense it upon his own head: and I will spread my net upon him, and he shall be taken in my

\* *H.* in the pouring out of a mount, and in the building of a tower.

† *H.* so as to break.

Zedekiah must have sent his ambassadors into Egypt, between the sixth month of his sixth year and the fifth month of his seventh year. Compare c. viii. 1. c. xx. 1.

16. —*he hath broken.*—Vulg. very properly places the stop at אָתּוּ, *cum eo*. But *ó.* Syr. read אֲלֵתִי and בְּרִיתִי: “because he hath despised my oath, [the oath taken in my name] and because he hath broken my covenant [the covenant to which I was a witness] with him, [the king of Babylon.]” Observe that the Arabic version supposes the stop at *μετ’ αὐτοῦ* in *ó.* and see v. 19, and 2 Chron. xxxvi. 13.

17. —*deal with him.*—The King of Babylon. אָתּוּ MSS. and edd. See the phrase c. xx. 44. xxii. 14. Houbigant renders with Vatablus, *subveniet ei*, sc. Sedeciae. All the ancients and one MS. read מִלְחָמָה, shall make war with him,” sc. Nebuchadnezzar. That this is elegant Hebrew, see Gen. xiv. 2.

Accordingly, the Vulgate version renders thus: Et non in exercitu grandi, neque in populo multo, faciet contra eum Pharaoh praelium.

18. —*his hand.*—Dextræ, quæ fidei testes esse solebant, perfidiâ sunt & scelere violatæ. Cic. Philipp. xi. 5.



snare: and I will bring him to Babylon, and will plead with him there, *for* his trespass which he hath trespassed  
21 against me. And all his fugitives, with all his bands, shall fall by the sword; and they that remain shall be scattered to every wind: and ye shall know that I Jehovah have spoken *it*.

22 Thus saith the Lord Jehovah: I will take from the highest branch of a lofty cedar, and will set *it*; from the top of its young twigs I will crop off a tender one, and  
23 will plant it; upon a mountain *which is* high and eminent, in \* a lofty mountain of Israel, will I plant it; and it shall bring forth boughs, and bear fruit, and shall become a goodly cedar: and under it shall dwell every fowl of every wing; in the shadow of its branches shall they  
24 dwell. And all the trees of the field shall know that I Jehovah have brought low the high tree, have raised high the low tree; have dried up the green tree, and have made the dry tree to flourish. I Jehovah have spoken, and will do *it*.

\* H. a mountain of loftiness.

20. —and I will bring him.—והביאתיהו 14 MSS. 2 edd.

—for his trespass.—במעל 5 MSS. 4 originally. But the preposition is frequently omitted. על מעל, 1 MS.

21. —fugitives.—מברחי MSS. But Chald Syr. seem to read מבוחריו *chosen ones*. Καὶ πάντες οἱ ἐκλεκτοὶ αὐτοῦ, is one of the two versions which we find in Theodoret. See Cappellus. Secker approves of rendering *chosen men*.

Ductores Danaûm, delecti, prima virorum.

Lucret. i. 87.

—with all his bands.—ובל, and all, 7 MSS. Syr.

22—24. These verses may have a reference to Zerubbabel, to the Maccabees, to the Messiah, and to the future restoration of the Jews.

22. —and will set it.—6. MS. Vat. Syr. 1 MS. Houb. omit ינתתי F. ונתתי. See v. 5. and Bp. Lowth on Isai. ii. 2.

23. —fruit.—“The cones which the cedar produces.” Michaelis.

24. The high tree and the green tree refer to Nebuchadnezzar; the low and the dry tree, to the Jews.



mine: as the soul of the father, so also the soul of the son \* *is* mine: the soul that sinneth, it shall die.

- 5 6 But if a man be just, and do judgment and justice; *if he* have not eaten upon the mountains, nor lifted up his eyes to the idols of the house of Israel, nor defiled his neighbour's wife; *if he* come not near to † a removed woman, and do not oppress any, *if he* restore the debtor his pledge, spoil none by violence, give his food to the hungry, and  
8 cover the naked *with* a garment, give not *forth* upon usury and take not increase, withdraw his hand from iniquity,  
9 execute ‡ true judgment between man and man, walk in

\* H. son, they *are* mine.

† Or, a woman set apart for unclean.

‡ H. the judgement of truth.

6. —*eaten upon the mountains.*—Feasted on the sacrifices there offered to false gods. See c. vi. 2.

—*lifted up his eyes.*—In prayer and adoration.

—*come not near.*—קרב 2 MSS. But the *vu* may convert at a distance; or the future tense may have the force of the present, or of the past. There being a change in the original from the past form to the future, here and in the three following verses; this change is denoted by the use of the present tense, though ישיב, v. 12, shews that the version of our translators is a just one.

—*a removed woman.*—Lev. xx. 18. Our translators use this rendering, c. xxxvi. 17.

7. —*the debtor.*—ל is understood. The preposition is often thus omitted in English; as in the translation of this passage. See the law, Ex. xxii. 26.

—*spoil none by violence.*—Hebr. rapinam non rapiat, ἀρπαγμα οὐχ ἀρπάξῃ, Lev. vi. 2.; xix. 13.

8. —*upon usury.*—See Deut. xxiii. 19, 20: whence it follows that taking increase is not *malum per se*; but agreeable to justice, if duly circumstanced. Every kind and degree of usury was forbidden to the Israelites among each other, to promote a spirit of mutual kindness. But this law was peculiar to them; like their not reaping the corners of their fields, and their not gleaning their vine-trees and olive-trees. Lev. xix. 9, 10. Deut. xxiv. 19—22.

my statutes, and keep my judgments, \* to deal truly; he is just, † he shall surely live, saith the Lord Jehovah.

- 10 But if he beget a son *that is* a robber, a shedder of blood,  
 11 and that doeth [to his brother] ‡ *any* one of these things,  
 and doeth not all those duties; but hath even eaten upon  
 12 the mountains, and hath defiled his neighbour's wife, hath  
 oppressed the poor and needy, hath often spoiled by  
 violence, hath not restored the pledge, hath lifted up his  
 13 eyes unto idols, hath committed abomination, hath given  
 forth upon usury and taken increase; shall he live? He  
 shall not live. He hath done all these abominations:  
 || he shall surely die: his § blood shall be upon him.

- 14 But, lo, if he beget a son, that seeth all the sins of his  
 father which he committed, that *even* seeth them and doeth

\* H. to execute truth.

‡ H. of *any* one.

† H. in living he shall live.

|| H. in dying he shall be put to death.

§ H. bloods.

9. —*to deal truly.*—To do what is right. Cappellus observes that *ó* transpose אמת into אמתם, “to do them.”

—*he shall surely live.*—He shall be preserved from the sword, from pestilence, and famine. Grot.

10. —*and that doeth to his brother.*—*ó.* read ועושה. Three MSS. V. Syr. omit אה; and this word may be a part of אהר or אהת, which a transcriber was about to write instead מאהר or מאהת; which latter word is the reading of MSS. and edd. Chald. Houb. translate “to his brother.” See v. 18.

12. —*hath often spoiled by violence.*—Hebr. rapta rapuit, ἀπράγματα ἤρπασε. See v. 7. But 2 MSS. and *ó.* read גוללה, as v. 7, 16.

—*hath committed abomination.*—This may refer to the two last clauses of v. 6.

13. —*die.*—ימות 2 MSS. V. *ó.* MS. Al. Syr. Chald. v. 20, 21, 26. He shall die an immature death: “*ante diem.*” Grot.

—*his blood shall be upon him.*—The words are most naturally understood of a death by the shedding of blood: but may be applied to any kind of death judicially inflicted. Houbigant observes that we should read דמו or יהיו.

14. —*that even seeth them.*—ויראה, MSS. edd. Chald. Masora. v.

- 15 not such like; hath not eaten upon the mountains, nor  
 lifted up his eyes to the idols of the house of Israel, hath  
 16 not defiled his neighbour's wife, nor oppressed any, hath  
 not \* taken a pledge, nor spoiled by violence, *but* hath  
 given his food to the hungry, and hath covered the naked  
 17 with a garment, hath turned away his hand from the poor,  
 hath not taken usury nor increase, hath executed my  
 judgments, hath walked in my statutes; he shall not die  
 18 for the iniquity of his father, he shall surely live. *As for*  
 his father, because † he hath greatly defrauded *and*  
 ‡ hath greatly spoiled his brother by violence, and hath  
 done *that* which is not good among || his people, lo, he  
 shall die for his iniquity.
- 19 Yet ye say, Why? doth not the son bear the iniquity of  
 the father?

When the son hath done judgment and justice, hath  
 kept all my statutes, and hath done them; § he shall

\* H. pledged a pledge.

‡ H. in spoiling hath spoiled.

† H. in defrauding he hath defrauded.

|| H. his peoples.

§ H. living he shall live.

28. וירא, the reading in the text, may be rendered *and feareth*, with *ó*.  
 Ar. V. Houb.

15. — *hath not defiled*.—וּמִצְוָה MSS. edd. the ancients.

16. — *with a garment*.—The preposition ב is in like manner under-  
 stood, c. xvi. 10.

17. — *hath turned away his hand from the poor*.—In opposition to  
 lifting it up against him. But *ó*. read מַעוֹל, or, rather, מַעוֹן. ἀπὸ  
 ἀδικίας. See v. 8.

18. I suppose עָשָׂה 2º. and גָּזַל 2º. to be infinitives; as נָחַם, in the  
 accusative case, requires. Observe that *ó*. Ar. omit נָחַם.

— *that which is not good*.—That which is in a high degree wicked.  
 Pro sollicitis non tacitus reis. Hor. for eloquent.

— *his people*.—*ó*. read עַמִּי, *my people*. Cappellus.

19. — *Why?* &c.—Why sayest thou, v. 17, that the son shall not die  
 for the iniquity of his father? Is not this contrary to what we expe-  
 rience? God replies, that *now* every man shall bear his own burthen.  
 See on v. 3.

- 20 surely live. The soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of  
 21 the wicked shall be upon him. But when the wicked shall turn from all his sins which he hath committed, and shall keep all my statutes, and shall do judgment and  
 22 justice; \* he shall surely live, he shall not die: all his transgressions which he hath committed shall not be remembered unto him; for his righteousness which he  
 23 hath done he shall live. † Have I any pleasure at all that the wicked should die? saith the Lord Jehovah: ‡ *and*  
 24 not that he should turn from his ways and live? But when the righteous turneth from his righteousness, and committeth iniquity, *and* doeth according to all the abominations which the wicked man doeth, shall he live? All his righteousnesses which he hath done shall not be remem-

\* H. living he shall live.

† H. in having pleasure have I pleasure.

‡ Or, have I not pleasure that.

20. —*of the wicked.*—הַרְשֵׁעַ, MSS. edd.

21. —*from all his sins.*—חַטֹּאתָיו MSS. edd. and the ancients. i. e. חַטֹּאוֹתָיו.

—*he shall not die.*—וְלֹא, 11 MSS. ó. Ar. Syr. V.

23. —*that the wicked should die.*—בְּמוֹת in *moriendo*, (as בְּשׁוּבוֹ, which follows) 12 MSS. perhaps 2 more, 8 originally, v. 32, c. xxxiii. 11, Syr. Chald. Houb. But הַפֶּן governs an accusative case, ps. xxxiv. 12: and here we may render, “Do I at all desire the death of the wicked?” though the former reading is preferable.

—*from his ways.*—מִדֶּרֶכָיו, many MSS. and edd. V. But ó. Ar. Syr. מִדֶּרְכּוֹ הַרְשֵׁעָה, as c. iii. 19: “from his evil way.”

24. —*All his righteousnesses.*—צַדִּיקוֹתָיו, or צַדִּיקָתָיו, MSS. V. ó. Chald. *righteousnesses*.

Cappellus observes that ó. omit the words יַעֲשֶׂה וְחַי; and he thinks that they are superfluous, and perplex the sentence. Syr. omits וְחַי. Houbigant proposes to make the passage clear by reading וְכִבֵּל. “Keeping all that the Hebrew hath, it may be translated—*iniquity, according to*

bered: in his trespass which he hath trespassed, and in his sin which he hath sinned, in them shall he die.

- 25 Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel: Is not my way equal? are not  
 26 your ways unequal? When the righteous man turneth from his righteousness, and committeth iniquity, he shall die because of those *deeds*; for his iniquity which he hath  
 27 committed he shall die. Also when the wicked *man* turneth from his wickedness which he hath committed, and doeth judgment and justice, he shall save his soul alive. Because he seeth, and turneth from all his transgressions which he hath committed, \* he shall surely live,  
 28 he shall not die. Yet † saith the house of Israel, The way of the Lord is not equal. Are not my ways equal,  
 30 O house of Israel? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord Jehovah. Turn ye, even turn *yourselves*, from all your transgressions; and let  
 31 not iniquity ‡ be your cause of falling. Cast away from you all your transgressions whereby ye have transgressed; and make you a new heart, and a new spirit: for why will

\* *H.* in living he shall live.

† *H.* be unto you for a stumbling-

‡ *H.* say.

block.

---

*all the abominations that the wicked man doeth, shall he do it and live?* Seeker.

25. — *Is not my way equal?*—יִתְבַּנּוּ 2 MSS. “are not my ways equal?” See v. 29. Some MSS. have יְהוּדָה for אֲדָנִי here and v. 29; and c. xxxiii. 17, 20.

26. — *he shall die because of those deeds.*—*Moriatur in eis.* V. גְּלִיָּהֶם, “because of such things,” *Karà tò σηµαυνόμενον.* See c. xxxiii. 18.

28. — *he seeth.*—He considereth. V. He feareth. Houb. but then we must read וִירָא. Compare v. 14.

29. — *your ways unequal.*—יִתְבַּנּוּ MSS. and edd.

30. — *even turn yourselves.*—וְהִשְׁבֵּנוּ in Hophal. Houb. So 1 MS. But see v. 32, and ps. lxxxv. 3 † 4. See on c. xiv. 6.

— *your cause of falling.*—לְעִשְׂבֶּל 5 MSS.

- 32 ye die, O house of Israel? seeing I have no pleasure in the death of him that dieth, saith the Lord Jehovah. Wherefore turn *yourselves*, and live.

## CHAPTER XIX.

- 1 MOREOVER, \* take thou up a lamentation for the princes  
 2 of Israel, and say :  
     What *was* thy mother? A lioness;  
     She lay down among lions;  
     In the midst of young lions she nourished her whelps.  
 3 And she brought up one of her whelps; he became a  
     young lion;  
     And he learned to † seize *the* prey, ‡ he devoured men.  
 4 The nations also heard of him; he was taken in their pit;  
     And they brought him in chains unto the land of Egypt.  
 5 When she saw that he was become weak, her hope was  
     lost;

\* Or, utter.

† H. to prey upon the prey.

‡ Or, to devour.

---

32. *Wherefore turn yourselves.*—In Hiphil, הִשִּׁיבוּ, V. Chald. 10 MSS. 2 edd.

1. —*princes.*—נְשִׂאֵם *prince*. ó. Ar. Houb. י follows. But two princes are spoken of.

2. —*A lioness.*—An allusion to Gen. xlix. 9, says Grotius. Judea was among the nations like a lioness among the beasts of the forest: she had strength and sovereignty.

3. —*one of her whelps.*—Jehoahaz, the son of Josiah, is meant; whom Pharaoh-nechoh put in bands, and took into Egypt. 2 Kings xxiii. 33, 34.

4. —*in chains.*—Instrumentum ferreum, in modum spinæ aculeatæ, quo olim captivi figebantur. Cast lex. voc. חֲרוּחַ. “They put rings into his nose.” Michaelis.

5. —*that he was become weak.*—Sc. the whelp that had been taken



And she took another of her whelps, *and* she made him a young lion.

6 And he went up and down among the lions; he became a young lion;

And he learned \* to seize the prey, † he devoured men.

7 And he brought evil upon ‡ their palaces, and laid waste their cities;

And the land was desolate, and || all that was therein, from the voice of his roaring.

8 Then the nations set *themselves* against him on every side from the provinces,

\* *H.* to prey upon the prey,  
† *Or*, to devour.

‡ *H.* his.  
|| *H.* the fulness thereof.

into Egypt. נחלה 12 MSS. 2 edd. See the word, Isai. xiv. 10. The reading of *ó*. seems to be נחלם: see Mic. iv. 7: "that he was removed far off:" which makes a satisfactory sense.

—*her hope was lost.*—The rendering may very well be, "And she saw that he was become weak, *and that* her hope was lost:" that is, he who was the object of her hope.

—*took another.*—For אחר *one ó*. Ar. Houb. read אחר *another*. See c. xvii. 7. Jehoiachim, or Eliakim, another son of Josiah, succeeded Jehoahaz. 2 Kings xxiii. 34.

7. *And he brought evil upon their palaces.*—*ó*. read וירעה from רעה *pascere*: Chald. וירע *et vastavit*, from רוע *malefacere* in Hiphil, or רעע *conterere*. See Boch. Hieroz. L. iii. c. iv. p. 760. 'Εκάκωσε, Cappellus.

Sixteen MSS. and 2 edd. Chald. Grot. Houb. read ארמנותיו *his palaces*. See Isai. xiii. 22. The word is derived from רום *to be high*; and signifies *arx, castellum, palatium*. The affixes, ו and הם, are used indiscriminately to agree with אדם: unless with *ó*. we read ארץ *the land* for עריהם *their cities*: or, with Syr. ערים *the cities*.

—*from the voice.*—Or, "because of the voice of his roaring," which spread terror and fright.

8. —*set themselves against him.*—Ἐδωκαν ἐπ' αὐτόν. *ó*. Ἐπέθεντο αὐτῷ. Another Greek version in Montf. Hex. But Houb. conjectures ויחנו, *et castra posuerunt*; or rather, וירגזו, *et coierunt*. The Chaldeans, Syrians, Moabites, and Ammonites, afflicted Judah in the reign of Jehoiakim; and Nebuchadnezzar bound him in fetters, and carried him to Babylon. 2 Kings xxiv. 2. 2 Chron. xxxvi. 6.

- And spread their net over him : he was taken in their pit.  
 9 And they put him in ward in chains,  
 And brought him to the king of Babylon, \* who brought  
 him into strong holds ;  
 That his voice might no more be heard  
 Upon the mountains of Israel.  
 10 Thy mother *was* like a vine, like a pomegranate,  
 Planted by *the* waters :

\* *H.* and he.

—*in their pit.*—"The Arabs dig a pit where the lions are observed to enter ; and, covering it slightly with reeds, or small branches of trees, they frequently decoy and catch them. Pliny has taken notice of the same practice." Shaw. 172. 4<sup>o</sup>.

9. *And they put him.*—ויתנודו, 8 MSS.

—*And brought him.*—ויביאודו, 3 MSS. *ó.* MS. Al. Ar. V. Syr. Chald.

—*who brought him into strong holds.*—ויביאודו 1 MS. *ó.* MS. Vat. Syr. "and he [the king of Babylon] brought him into strong holds [or, into toils]." This seems right. But *ó.* MS. Al. Ar. V. read ויביאודו, "they even brought him." and 19 MSS. 2 edd. יביאודו, which may be written for ויביאודו, "they *even* brought him." So Chald.

The unhappy fate of these princes, mentioned *v.* 4, and *v.* 8, 9, is a just subject of lamentation.

10. —*like a pomegranate.*—We may read כרמן with *ó.* a reading pointed out by Cappellus and Pradus, both of whom observe the similitude of the corresponding letters in this word and in ברמן. See an instance of a like double comparison, and asyndeton, Numb. xxiv. 6. רמון is masculine, Jer. lii. 23 ; but it there signifies the fruit, not the tree. "כרמן, *ὡς ρόα*." Secker. Houbigant proposes נדמה *is like* ; which indeed occurs in Chald. but rather as a paraphrase of כ, the particle of similitude, than as a reading. If we read נדמה, part. pres. Niphal, I think that we must likewise read לנפן ; as Houbigant seems inaccurate in asserting that נדמה is used with כ. Two MSS. omit ברמן.

—*Planted by the waters.*—This circumstance is mentioned of the vine, *c.* xvii. 8. Ray says of the pomegranate, *umbras amare aiunt et rigationes.* Hist. plant p. 1462. fol.

She was fruitful, and full of branches, by reason of many waters.

11 \* And she had strong rods

For the sceptres of them that bear rule :

And her stature was raised high † amidst the thick boughs,  
And her height was seen among the multitude of her branches.

12 But she hath been plucked up in fury, she hath been cast down to the ground ;

And the east wind hath dried up her fruit :

‡ Her strong rods have been broken off and dried up, the fire hath consumed her.

13 And now she is planted in the desert,

In || a dry and thirsty land.

\* *H.* And *there* were to her rods of strength.

† *H.* to among.

‡ *H.* the rods of her strength.

|| *H.* a land of drought and thirst.

—*fruitful*.—פְּרִיָה, 18 or 19 MSS.

—*and full of branches*.—וְעִנְיָפָה 2 MSS. *et ramosa*.

11. —*amidst the thick boughs*.—"Of other trees. In several countries they join the vine to trees, about which they wind themselves and run very high." Michaelis.

Longo judicatur ævo, nobilia vina non nisi in arbustis gigni ; & in his quoque laudatiora summis, sicut uberiora imis. Adeo excelsitate proficitur. Hac ratione & arbores eliguntur. Prima omnium ulmus,—deinde populus nigra. Plin. l. xvii. c. xxiii.

See Merrick's note on ps. lxxx. 11.

—*And her height was seen*.—Et vidit quis, i. e. visa est. See רָאָה with ב Mic. vii. 9. In this form רָאָה often signifies to look with pleasure. Obad. 12.

I think that the affixes throughout this *v.* should be regularly feminine.

12. —*rods*.—Read כִּשְׁתִּים, i. e. כִּשְׁוֹת, as in v. 11. V. Syr.

—*hath consumed her*.—אֶכְלָתָה 1 MS. ó. V. Syr. Observe that *van* follows.

13. —*in the desert*.—An allusion to the conquered and enslaved state of Judea, after the taking of Jerusalem by Nebuchadnezzar. Grotius thinks that the captive Jews may have been placed in the worst part of Chaldaea.

- 14 And a fire is gone forth out of a rod of her branches,  
*which hath devoured her fruit :*  
 And there is not in her a strong rod, a sceptre to rule.  
*This is the lamentation ; and it shall be for a lamentation.*

## CHAPTER XX.

- 1 Now it came to pass in the seventh year, in the fifth  
*month*, on the tenth day of the month, *that certain* men of  
 the elders of Israel came to inquire of Jehovah, and sat  
 2 before me. Then came the word of Jehovah unto me,  
 3 saying: Son of man, speak unto the elders of Israel, and  
 say unto them, Thus saith the Lord Jehovah: Are ye  
 come to enquire of me? *As I live, \* I will not be*  
*enquired of by you*, saith the Lord Jehovah.  
 4 Wilt thou not judge them, wilt thou not judge *them*,  
 Son of man? Cause them to know the abominations of

\* *H.* if I will be enquired of.

14. —*a fire is gone forth.*—A prophecy of the dreadful effects which would arise from Ishmael's conspiracy against Gedaliah. See Jer. xli. 7. xlii. 22.

In c. xvii. the king of Judea was compared to the highest branch of a cedar; and the king of Babylon to an eagle. With a like decorum, in the two beautiful parables of this chapter Judea is compared to a lioness, and her king to a young lion; and the country is again represented under the image of a fruitful, branching, and lofty vine.

In this c. to v. 44, we have another striking instance of the clear and flowing style observable in c. xviii.

1. —*in the fifth month, on the tenth* &c.—*ó.* MS. V. read עשר בחדש "on the fifteenth day of the month."

3. —*speak unto.*—Eight MSS. read אל for את. But see c. iii. 24.

—*say unto them.*—אליהם MSS. edd. So again v. 7.

4. *Wilt thou not judge.*—הannon? nonne? Nold. §. 2. See Mr.

5 their fathers: and say unto them, Thus saith the Lord  
 Jehovah: in the day when I chose Israel, and \* lifted up  
 mine hand unto the seed of the house of Jacob, and was  
 known unto them in the land of Egypt, when I † lifted  
 up mine hand unto them, saying, I *am* Jehovah your God;  
 6 in that day *when* ‡ I lifted up mine hand unto them, to  
 bring them forth out of the land of Egypt unto a land  
 which I had || espied for them, flowing § *with* milk and  
 7 honey, \*\* which *is the* glory of all lands; I then said unto

\* Or, sware unto.

† Or, sware unto.

‡ Or, sware unto.

|| Or, sought, or, searched out.

§ *II.* of milk.

\*\* *II.* this.

Lowth: and c. xxii. 2: where V. has *nonne?* and *ó.* MS. A. *οὐ κρινεῖς*; and c. xxiii. 36: *οὐ κρινεῖς*; *ó.* Wilt thou not argue with them, reprove, and condemn them? But Houbigant reads *התשפט* in *Hithpael*, "Make thyself a judge with them:" and many MSS. and edd. omit the *van* in *התשפוט*. This form of the verb does not occur elsewhere. *IV.* 5—9. The forefathers of the Israelites were rebellious and idolatrous *in Egypt*: but God spared them.

5. —*Israel*.—In *ó.* Ar. the reading is *ישראל בית*, *the house of Israel*. *The house of Jacob* follows.

—*lifted up mine hand*.—That is, *sware*: this being a gesture used in swearing. Gen. xiv. 22. Exod. vi. 8. Dan. xii. 7. Rev. x. 5, 6. "Among the Jews, the juror held up his right hand towards heaven; which explains a passage in the cxlivth psalm [v. 8] *whose mouth speaketh vanity, AND THEIR RIGHT HAND IS A RIGHT HAND OF FALSEHOOD*. The same form is retained in Scotland still" See Paley's excellent book on moral and political philosophy, p. 159. 4<sup>o</sup>. This manner of taking an oath is allowed by law to a certain description of Protestant dissenters in Ireland called Seceders. 21, 22 G. 3. c. lvii.

6. —*flowing with milk and honey*.—Bochart, Hier. p. ii. L. iv. c. xii. 520, observes that this phrase occurs about twenty times in the scriptures; and that it is an image frequently used in the classics: as

ῥεῖ δὲ γάλακτι πέδον,

ῥεῖ δ' οὖφ, ῥεῖ δὲ μελισσῶν

Νέκταρι.

Eurip. Bacch. 142.

—*the glory of all lands*.—The construction of this line may be, *היא [הדרבה]*. This [circumstance of flowing with milk and honey] *is a*

them, Cast ye away every man the abominations of his

glory to all lands. But the rendering of V. "*quæ est egregia inter omnes terras*," is a probable one, and founded in truth. "That land is the glory." Seeker. "*Judææ uber solum. Exuberant fruges nostrum ad morem*." Tac. hist. v. §. vi. Commentators understand *fruges* of corn, wine, and olives. "Non minor loci ejus apricitatis quam ubertatis admiratio est," says Justin of the valley of Jericho. L. xxxvi. c. iii. Josephus represents Galilee as wholly under culture, and everywhere fruitful; as throughout abounding in pastures, planted with all kinds of trees, and inciting by the good quality of the land those who are least disposed to the labour of tillage. He describes Perea as for the most part barren and rough, and too churlish for the growth of cultivated fruits: but adds that, where there is soil, it bears every thing; that the plains are planted with various trees; and that it is chiefly prepared for the produce of the olive, the vine, and the palm-tree. He observes that the nature of Samaria differs in nothing from that of Judea, that both have mountains and plains, have soil for agriculture, bear much, are planted with trees, and are full of wild and of cultivated fruits. B. J. L. iii. c. iii. Again, B. J. L. vi. c. i. §. 1. we find that, when the Romans besieged Jerusalem, they laid bare a country round about that city ninety stadia in circuit, which had been before adorned with trees and gardens. See Numb. xiii. 27. Dent. viii. 7, 8, 9. 1 Kings v. 11. 2 Kings xviii. 32. Pietro della Valle in Shaw's travels, 4°. p. 337. That the mountains were cultivated is plain. See ps. lxxii. 16. Isai. v. 1. vii. 25.

Juvat Ismara Baccho

Conserere, atque olea magnum vestire Tabernum.

Virg. G. ii. 37.

"We were drawn up the Rhine by horses. The grapes grow on the brant rocks so wonderfully, that ye will marvel how men dare climb up to them; and yet so plentifully, that it is not only a marvel where men be found to labour it, but also where men dwell that drink it." Ascham's letters. 4°. p. 372. How some of the mountains were cultivated we learn from Maundrell. "Their manner was to gather up the stones, and place them in several lines along the sides of the hills, in form of a wall. By such borders they supported the mould from tumbling, or being washed down; and formed many beds of excellent soil, rising gradually one above another from the bottom to the top of the mountains. Of this form of culture you see evident footsteps, wherever you go in all the mountains of Palestine." p. 65. 8vo. Oxford. 1740.

7. —the abominations of his eyes.—His idols. See c. xviii. 6.

- eyes, and pollute not yourselves with the idols of Egypt:
- 8 *I am* Jehovah your God. But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt. Then I said that I would pour out my fury upon them, that I would accomplish mine anger against them, in the midst of the land of
- 9 Egypt. But I acted for my name's sake, that it should not be polluted in the sight of the nations in the midst of whom they *were*; in whose sight I was known unto them, in bringing them forth out of the land of Egypt.
- 10 And I brought them forth out of the land of Egypt, and
- 11 \* led them into the desert. And I gave them my statutes, and my judgments I made known unto them; † which *if*
- 12 a man do, he shall even live by them. Moreover also I ‡ gave them my sabbaths, that they might be || a sign

\* *H.* brought them, *or*, caused them to enter.

† *H.* the man that doeth them shall, &c.

‡ *Or*, appointed.

|| *H.* for a sign.

8. —*neither did they forsake &c.*—The fact, that the Israelites were idolaters in the land of Egypt, and God's exhortation to them *v.* 7, are not recorded in the books of Moses. But it may be collected, from their proneness to idolatry in the desert, that they had learnt it from the Egyptians. See Houbigant, and *c.* xxiii. 3, 8. Josh. xxiv. 14.

—*I said.*—I threatened.

9. *But I acted.*—See the full phrase *v.* 44: “I acted or dealt, אָחַז, with them.” Syr. reads אָחַז *I spared*, here and *v.* 14, 22.

*VV.* 10—17. The forefathers of the Israelites were rebellious *in the desert*; but God spared them, yet did not bring that generation into the promised land.

11. —*live by them.*—Lev. xviii. 5. Enjoy a long life, and every temporal blessing. Eternal life, though not promised, would also have been the lot of the true Israelite.

12. —*sabbaths.*—Not only the seventh day, but other solemn days of rest.

—*a sign.*—A mark of distinction to mankind that I was their Creator and God, and they my creatures and people; and a memorial to themselves, which might constantly suggest to them that they were set

- between me \* and them; that they might know that I  
 13 Jehovah sanctified them. But the house of Israel rebelled  
 against me in the desert: they walked not in my statutes,  
 and my judgments they despised, † which if a man do,  
 he shall even live by them; and my sabbaths they greatly  
 polluted. Then I said that I would pour out my fury  
 upon them in the desert, that I would consume them.  
 14 But I acted for my name's sake, that it should not be  
 polluted in the sight of the nations in whose sight I  
 15 brought them forth. Yet ‡ I lifted up mine hand unto  
 them in the desert, that I would not bring them unto the  
 land which I had given *them*, flowing *with* milk and  
 16 honey, || which *is* the glory of all lands: because they  
 despised my judgments; and my statutes, they walked  
 not in them; and my sabbaths they [greatly] polluted:  
 17 for their heart went after their idols. Nevertheless mine  
 eye spared them, that I did not destroy them; neither  
 did I make a full end of them in the desert.  
 18 But I said unto their sons in the desert; Walk not in  
 the statutes of your fathers, neither keep their judg-

\* *H.* between them.† *H.* the man that doeth them, &c.‡ *Or*, I swear.|| *H.* this is.

apart by me to be a holy and peculiar nation. *Exod.* xxxi. 13. See *Spencer*. i. v. vii. p. 65. *J. Mede*. *Disc.* xv.

13. The verse is read thus in *ó. MS. A. ed. Ald. Arab. and MS. Copt.* "And I said unto the house of Israel in the desert; Walk in my statutes, and keep my judgments and do them, which if a man do, he shall even live by them." &c. This is very agreeable to the prophet's manner. Observe how *v. 8*, and *v. 21*, are introduced.

15. —given them.—Add לָהֶם, *to them* *V. ó. Ar. Syr. 1 MS. Houb.*

16. —they [greatly] polluted.—*Syr. 5 MSS. and 2 editions add מְאֵד.*

17. —a full end of them.—אֶתֵּם *MSS. and edd.* "consummationem cum eis."

*VV. 18—22.* Notwithstanding God's admonitions and forbearance, *the sons of that rebellious race* were also rebellious: and yet God extended his mercy to them.



- 19 ments, nor pollute yourselves with their idols. I *am*  
 Jehovah your God: walk in my statutes, and keep my  
 20 judgments and do them; and hallow my sabbaths, and  
 let them be a sign between me \* and you, that ye may  
 21 know that I *am* Jehovah your God. But the sons  
 rebelled against me: they walked not in my statutes,  
 neither kept they my judgments to do them; which *if* a  
 man do, he shall even live by them: and my sabbaths  
 they polluted. Then I said that I would pour out my  
 fury upon them, that I would accomplish mine anger  
 22 against them in the desert. Nevertheless I † withdrew  
 mine hand, and acted for my name's sake, that it should  
 not be polluted in the sight of the nations, in whose sight  
 I brought them forth.
- 23 Moreover [also] I ‡ lifted up mine hand unto them in  
 the desert, that I would scatter them through the nations,  
 and that I would disperse them through the countries;  
 24 because they had not executed my judgments, but had  
 despised my statutes, and had polluted my sabbaths, and  
 25 their eyes had been after their fathers' idols. Moreover  
 also I gave unto them statutes *that were* not good, and

\* *H.* and between you.† *Or*, turned back.‡ *Or*, swore unto them.

21. —and my sabbaths.— $\text{נשׁוּב}$  MSS. edd. and all the ancients.

*IV.* 23—26. But though God spared them, yet he foretold that at length his people should be led into captivity for their idolatries; and, in consequence of their guilt, he gave them up to a reprobate mind and to deserved punishment.

23. *Moreover [also]*.—Nine MSS. and 3 edd. read  $\text{נשׁוּב}$ . See *rr.* 15, 25. Compare ps. cvi. 26, 27.

25. —*I gave unto them statutes &c.*—I permitted them to observe statutes, or idolatrous rites, of an evil and execrable nature. See a like  $\text{λιτότης}$  Prov. xvi. 29. xvii. 26. xx. 23. xxviii. 21. c. xviii. 18. c. xxxvi. 31. Rom. i. 28. So Horace; *relicta non bene parmula*.

- 26 judgments by which they should not live : and I polluted them in their \* gifts, in that they caused to pass through *the fire* all that openeth the womb, that I might make them desolate ; to the end that they might know that I *am* Jehovah.
- 27 Therefore speak unto the house of Israel, O son of man, and say unto them ; Thus saith the Lord Jehovah : Moreover *in* this your fathers dishonoured me, in that
- 28 they † grievously trespassed against me : *for* when I brought them into the land, *concerning* which ‡ I lifted up mine hand that I would give it unto them ; then they

\* Or, offerings.

† H. trespassed a trespass.

‡ Or, I sware.

Οἱ δεινὰ καπόθητα πείσσεσθαι ποτε

Μέλλοντες.

Lycophr. 540.

Καὶ τὸ τέλος σφι ἐγένετο ἄχαρι.

Herod. Ur. 13.

Tristique palus *inamabilis* unda

Alligat.

Virg. See Toup. Epist. crit. 82.

In like manner Milton :

“Such resting had the sole

Of *unblest* feet.”

Par. Lost : i. 237.

—by which they should not live.—Whoever observed the statutes of Moses lived by them. v. 11, 13, 21. Therefore the law of Moses is not meant in this place : but such practices as are mentioned in the following verse.

26. —*I polluted them.*—I suffered them to pollute themselves by their sacrifices to idols.

—*that I might make them desolate.*—The consequence of which was, that they would be exposed to my anger, and at length would acknowledge my hand in the judgments inflicted on them.

XX. 27—31. God reminds those who consulted him of the idolatries committed by their fathers on every high hill, and under every green tree. He expostulates with them on this account, and because they polluted themselves in like manner ; and refuses to answer them.

27. —*dishonoured me.*—נָכַח “to treat contumeliously by words or deeds.” Tayl. conc. suppl. Cocceii lex.

saw every high hill, and every thick tree; and there they \* offered their sacrifices, and there they presented † their provoking oblation, and there they placed ‡ their sweet savour, and there they poured out their drink-offerings.

29 Then I said unto them, What is || the high place whereunto ye § go? [Nevertheless, the name thereof is called Bama, [*that is, the high place,*] unto this day.]

30 Therefore say unto the house of Israel; Thus saith the Lord Jehovah: Are ye polluted \*\* after the manner of your fathers? And do ye commit fornication †† after their

31 abominations? And, in that ye offer your gifts, in that ye make your sons to pass through the fire, are ye polluted with all your idols unto *this* day? And shall I be enquired of by you, O house of Israel? As I live, saith the Lord Jehovah, †† I will not be enquired of by you.

\* *H.* sacrificed.

† *H.* the provocation of their oblation.

‡ *H.* the savour of their rests.

|| *H.* Bama.

§ *H.* are coming.

\*\* *H.* in the way.

†† *Or,* according to.

†† *H.* if I will be inquired of.

28. —*poured out their drink-offerings.*—The Hebrew phrase is expressed in V. *ó. libaverunt libationes suas: ἔσπεισαν τὰς σπονδὰς αὐτῶν.*

29. *Then I said unto them* &c.—אֵלֶיֶם MSS. edd. “What is this idolatrous high place, to which ye go rather than to my sanctuary? And yet, notwithstanding my reproof, the name continues, and the practice, unto this day.” But it may be doubted whether the six last words of this verse have not been taken into the text from the margin, where they anciently stood as a note. “All the old versions have this verse, which yet seems out of its place here. If the verse should stand, it relates to something not to be explained now.” Secker.

30. —*Are ye polluted.*—Or, Are ye not polluted? See Mr. Lowth on v. 4.

—*after the manner.*—הַכְּדֶרֶךְ 1 MS. “according to the way.”

31. —*your sons.*—One MS. and 2 edd. read וּבְנֵיהֶם “and your daughters.”

31. —*unto this day.*—Six MSS. and 1 in the margin add הַיּוֹם “this day.”

32 And that which cometh into your mind shall \* not be at  
 all; that ye say, We will be as the nations, as the families  
 33 of the countries, † serving wood and stone. As I live,  
 saith the Lord Jehovah, surely with a mighty hand, and  
 with a stretched out arm, and with fury poured out will I  
 34 reign over you. And I will bring you forth from the  
 ‡ people, and I will assemble you from the countries,  
 wherein ye are scattered, with a mighty hand, and with a  
 35 stretched out arm, and with fury poured out. And I will  
 bring you into the desert of the || people, and there § will  
 36 I plead with you face to face. Like as I pleaded with  
 your fathers in the desert [when I brought them out] of  
 the land of Egypt; so will I plead with you, saith the  
 37 Lord Jehovah: And I will cause you to pass under the  
 rod, and I will bring you under the chastisement of the  
 38 covenant. I will also purge out from among you the  
 rebels, and the transgressors against me; I will bring

\* H. in being shall not be.

‡ H. peoples.

† H. in serving.

|| H. peoples.

§ H. Or, contend in judgment.

IV. 32—38. The Israelites shall continue the people of Jehovah. He will shew himself their God by punishing them. After their captivity, they shall be restored to their land. But the most rebellious shall be destroyed.

35. —*the desert*.—Between Judea and Babylon, through which ye shall pass into captivity. But some think that the barren lands, in which the Babylonians planted these captives, are meant. “The desert of the people is the desert in the neighbourhood of the Chaldeans and of other nations.” Michaelis.

—*plead with you*.—Punish you in the face of the world, and fill you with conviction that my punishments are just.

36. —*the desert*.—After this word *ó*. MS. Alex. ed. Ald. and Arab. add *when I brought them out* בְּהוֹצִיאָם מִן. Hallet. iii. 16.

37. —*the rod*.—Of punishment; and will bring you under the chastisement due to you for breaking my covenant. But there may be an allusion to the custom of numbering flocks and herds by striking them with a rod; and of thus severing some for preservation, and some for slaughter. See Lev. xxvii. 32: and Mr. Lowth.

them forth out of the country \* where they sojourn, but they shall not enter into the land of Israel: and ye shall know that I *am* Jehovah.

- 39 And *as for* you, O house of Israel, thus saith the Lord Jehovah: Go ye, serve ye every one his idols: yet hereafter ye shall surely hearken unto me, and ye shall not pollute mine holy name any more with your † gifts and  
40 with your idols. For in mine holy mountain, in ‡ a lofty mountain of Israel, saith the Lord Jehovah, there shall all the house of Israel serve me, *even* all of them, in the land: there will I accept them: and there will I require your heave-offerings, and the first-fruits of your presents, in all

\* *H.* of their sojournings.

† *Or*, offerings.

‡ *H.* a mountain of loftiness.

38. —*but they shall not enter.*—יבואו, or יבאו, MSS. V. ó. Ar. Syr. Chald. Houb.

I think that those are referred to, who, after the murder of Gedaliah, went into Egypt, called here the land of their sojourning. Some of these were to be carried into Chaldea with the captive Egyptians: Jer. xliii. 11: though the greater part were to be consumed: Jer. xlv. 12. Some of the obstinately rebellious Jews might also sojourn in other neighbouring countries subdued by Nebuchadnezzar, as Edom, Moab, Ammon, Tyre, &c. and might thence be taken into captivity.

The small number who returned from Egypt into Judea were righteous men; and not such as are here called rebels and transgressors.

VV. 39—44. In allusion to v. 32, God foretels that, however idolatrous the Israelites were at present, at their restoration they should all of them serve him, with remorse for their past transgressions, and with acknowledgements of his power and merey.

39. —*Go ye, serve ye &c.*—Go at present, and serve your idols; persist in your idolatries, agreeably to the stubbornness of your hearts. An indignant concession. Hallet, vol. iii. 16, prefers the reading of ó. ἐξάπαρε, העבירו, *cast away*, for עבדו, *serve*.

—*surely.*—The original is equivalent to אֵם לֹא אֶתֵּם. I am not a God of truth if ye shall not hearken unto me, and if ye shall not pollute &c.

40. —*serve me.*—יעבדוני MSS.

—*even all of them.*—בְּלֹו 3 MSS. and 2 in the marg.

It is obvious to conjecture בְּלֹם. Either of these readings is satisfac-

- 41 your holy \* things. In *your* sweet savour I will accept you, when I bring you forth from the † people, and *when* I assemble you from the countries, wherein ye have been scattered; and I will be sanctified because of you in the sight of all the nations. And ye shall know that I *am* Jehovah, when I shall bring you into the land of Israel, into the country *concerning* which I ‡ lifted up mine hand that I would give it to your fathers. And there shall ye remember your ways, and all your doings wherein ye have been defiled; and ye shall loathe || yourselves for all your evils which ye have committed. And ye shall know that I *am* Jehovah, when I deal with you for my name's sake; not according to your evil ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord Jehovah.

- 45 THE word of Jehovah came also unto me, saying:  
 46 Son of man, set thy face *toward* the way of the south, and drop *thy word* against the south, and prophesy against  
 47 the forest of the south field; and say to the forest of the

\* Or, offerings.

† H. peoples.

‡ Or, I swear.

|| H. your faces.

---

tory. All of the house of Israel that are restored shall serve me in Jerusalem. There shall be no separation of tribes, no calves in Dan and Bethel. 40, 41. We may point thus: "and the first fruits of your presents. In all your holy things, in your sweet savour, I will accept you."

41. —*because of you.*—The nations shall consider me as a great and holy God, when they observe my deliverance of you and your obedience to me.

43. —*ye shall loathe yourselves.*—See c. vi. 9.

44. —*deal with you.*—See c. xxii. 14.

46. —*forest of the south.*—Ezekiel was in the northern part of Chaldea; and therefore Judea was to the south of him. Secker supposes that a city is called a forest rather from its inhabitants than its buildings. In this *v.* there are three Hebrew words for *the south*; which are rendered in V. by *Auster*, *Africus*, and *ager meridianus*.

south, Hear the word of Jehovah : Thus saith the Lord Jehovah :

Lo, I will kindle in thee a fire, and it shall devour in thee every green tree, and every dry tree : the \* flaming flame shall not be quenched, and all faces shall be burnt  
 48 therein from *the* south to *the* north. And all flesh shall see that I Jehovah have kindled it : it shall not be  
 49 quenched. Then said I : Ah, Lord Jehovah ! they say † of me, Doth he not speak parables ?

\* *H.* flame of flaming.

† *Or,* unto.

47. — *every green tree* &c. — The righteous and the wicked. C. xxi. 3. Luke xxiii. 31. Many of these two classes were alike to be led into captivity ; though in other respects a great difference was made between them. See Bp. Lowth on Isai. ix. 17.

— *the flaming flame*. — Flamma succensionis. V. rightly. שִׁלְהַבֵּת is a substantive. Job. xv. 30. Cantic. viii. 6.

— *from the south to the north*. — “ The length of Jerusalem extended itself from south to north.” Michaelis.

48. — *it shall not be quenched*. — אֵשׁ וְיִשְׁכָּח וּ *and it* &c. 6 MS. A. Ar. Syr. 1 MS. 1 ed.

Devoted kingdoms are elsewhere represented under the image of a forest, which God threatened to burn or cut down. See Isai. x. 18, 34. Jer. xxi. 14. xxii. 7. xlv. 23. Zech. xi. 2. See also Isai. xxxvii. 24.

49. — *Doth he not speak parables ?* — Hence we learn that Ezekiel’s parabolical manner had been objected to him. God therefore commands him, c. xxi, to utter plainly what, v. 47, 48, he was here instructed to deliver parabolically.

## CHAPTER XXI.

- 1 ALSO the word of Jehovah came unto me, saying :  
 2 Son of man, set thy face toward Jerusalem, and drop  
*thy word* against the holy places, and prophesy against  
 3 the land of Israel ; and say unto the land of Israel, Thus  
 saith [the Lord] Jehovah :  
 Lo, I *am* against thee, and will draw forth my sword  
 out of its sheath, and will cut off from thee the righteous  
 4 and the wicked. Seeing *then* that I cut off from thee  
 the righteous and the wicked, therefore shall my sword  
 go forth out of its sheath against all flesh from *the* south  
 5 to *the* north. And all flesh shall know that I Jehovah  
 have drawn forth my sword out of its sheath : it shall not  
 6 return any more. Thou therefore, O son of man, sigh ;

In this chapter, as in c. vii, we have an instance of Ezekiel's forcible and animated manner.

2. — *Jerusalem—the holy places—the land of Israel.*—These expressions correspond to the three Hebrew words which denote the south, c. xx. 46.

—*the holy places.*—Three MSS. read מקדשם, *their sanctuary*, with ó. Ar. Syr. Two MSS. read מקדשי *my sanctuary*. But see ps. lxxviii. 35, and five or six other passages in the concordances. Different divisions of the temple were holy in different degrees.

3. *Jehovah.*—ó. MS. Al. Syr. V. 16 MSS. 2 edd. supply אדני “the Lord Jehovah.”

4. —*the righteous and the wicked.*—A plain reference to the green and dry tree, c. xx. 47 : on which see the note.

—*from the south to the north.*—See these words c. xx. 47. Four MSS. and perhaps two more, read צפונה.

5. —*all flesh &c.*—Parallel to the beginning of c. xx. 48.

—*it shall not return.*—Into its scabbard. So, c. xx. 48, the fire was not to be quenched. One MS. ó. MS. Al. Syr. read וְלֹא, “and it shall not return.”



with the breaking of thy loins, and with bitterness, shalt  
 7 thou sigh before their eyes. And it shall be, when they  
 shall say unto thee, Wherefore sighest thou? that thou  
 shalt say, For the \* rumour, because it cometh: and  
 every heart shall melt, and all hands shall be feeble, and  
 every spirit shall fail, and all knees shall flow *with* water:  
 lo, it cometh, and shall be brought to pass, saith the Lord  
 Jehovah.

8 ALSO the word of Jehovah came unto me, saying:

9 Son of man, prophesy, and say, Thus saith [the Lord]  
 Jehovah: Say, A sword, a sword is sharpened, and also  
 10 † furbished. It is sharpened that it may ‡ make a sore  
 slaughter, it is || furbished that § it may glitter: alas! the  
 sceptre of my son is destroyed: it despiseth every tree.

\* Or, report.

‡ H. slay a slaughter.

† Or, brightened.

|| Or, brightened.

§ H. that there may be a glittering to it.

6. —*with the breaking of thy loins.*—Ut latera dirumpas. Houb.  
 See Isai. 21. 3. Invidiâ rumpantur ut ilia Codro. Virg.

7. —*the rumour.*—See c. vii. 26.

—*shall melt.*—See ps. cvii. 26.

—*and all hands &c.*—See c. vii. 17.

—*shall fail.*—See Isai. xlii. 4. lxi. 3.

—*all knees &c.*—See c. vii. 17.

9. —*the Lord Jehovah.*—אֲדֹנָי is added in MSS. edd. V. ó. MS. Al.  
 Ar. Syr. Chald.

10. —*it is furbished.*—מְרוֹטָה, 3 MSS. as v. 9: though more MSS.  
 read מורטתה in *Pyhal*.

—*alas! &c.*—The text is plainly corrupt. For או, if there be no  
 such particle of exclamation or admiration, we may read אוי or אה.  
 נשש in Syr. is *debilitatus, infirmatus est*. Cast. lex. See also נסס  
 נשם, from שסס, Hebr. is *direptus, spoliatus est*. Houbigant reads  
 ונתנשיש *et dejiciet*, from the Syr. נשש. Dathius renders *ut dejiciat*;  
 and thinks that the ancient interpreters read a word derived from נשש  
 or נסס, either of which, according to him, signifies in Arab. *debilitari*,  
*infirmari*. See נסס, sign. 14. Cast. lex. Observe that in Chald. נסיס is  
*perturbatus*, and the substantive *perturbatio, afflictio*.

As ó. render או נשיש *eis parályssu*, and Syr. למרתעו, *ad exagitan-*

- 11 And it is given to be \* furbished that it may be † handled ;  
 this sword is sharpened, and it is furbished, to give it  
 12 into the hand of the slayer. Cry and howl, son of man ;  
 for this cometh to pass among my people, this *cometh to*  
*pass* among all the princes of Israel : terrors by reason of  
 the sword are among my people : therefore smite upon

\* Or, brightened.

† H. holden in the palm of the hand.

*dum, luxandum, elevandum, efferendum*, Cast. lex. it is probable that the former read a substantive with ל, as למשכה *ad direptionem* ; and the latter a verb with ל, as לנהוש *ad extirpandum, destruendum*, or לשאת *ad auferendum*.

Vulg. renders, qui moves sceptrum filii mei, succidisti omne lignum : which Capellus understands of Nebuchadnezzar, who took away the sceptre and overturned the kingdom. If the participle נושא were equivalent to תומך, I would read it in the text on this authority, and render the Hebrew, “O thou that swayest the sceptre of my son, it [the sword] despiseth every tree.” One MS. reads נשיא, and the latter ש in נשיא is on a rasure in two MSS. According to this MS. the rendering may be, “Alas ! for the prince, for the sceptre of my son.”

—*the sceptre*.—This seems the true rendering, rather than *the tribe* ; on account of the following clause, and of c. xix. 11.

—*of my son*.—See the people of God so called, Exod. iv. 22, 3. Hos. xi. 1. The Hebrew may be so pointed as to admit of rendering *my sons*.

—*it despiseth*.—Easily felling it. מואסת, 14 MSS. See also MSS. v. 13.

11. *And it is given*.—Et dedit quis eum, i. e. datus est *gladius*. But V. Houb. ואתן “And I have given.”

—*to be furbished*.—The Hebrew may signify by a different punctuation, *ad expoliendum eum, ut expoliat quis eum* ; the affix being added to the infinitive mood.

—*this sword*.—חרב is omitted in 1 MS. and it seems a marginal note, supplying the noun which governs היא.

12. —*for this cometh to pass*.—Understanding הרברה. But חרב may be supplied : “For it falleth upon my people, it falleth upon all the princes of Israel.”

—*among my people*.—For את, with, 2 MSS. and 1 ed. read אל upon. The true reading of the whole clause seems to be,

מגורי חרב היו את [אל] עמי

- 13 *thy* thigh. \* For it is tried: and what if it also despise the sceptre? It shall not remain, saith the Lord Jehovah.  
 14 Thou therefore, son of man, prophesy, and smite *thine* † hands together; and ‡ bring the sword twice, yea, bring it thrice: it is the sword of the slain; the sword of great  
 15 slaughter; it entereth into their chambers. That *their*

\* Or, For *there hath been* a trial of † *H.* the palm of the hand to the palm of the hand.  
 it.

‡ *H.* double the sword, yea treble it.

Or, "מגורי" may have been written for מנורי, if we read אל-חרב. But see c. xxxii. 15, יושבי בה; whence a question may arise whether מגורי may not be *in statu constructo* before אל-חרב.

—smite &c.—See Jer. xxxi. 19. 'M. 162. 'O. 113, 397. 'H. 124. Here the action is expressive of grief.

13. —For it is tried.—Οτι ἡπεινήσεν. Aq. Quia probavit quis eum gladium. Or בוחן, (for so 5 MSS write it here, and 10 MSS. Isai. xxviii. 16) may be a substantive: Quia probatio fuit. The sense may be: For the firmness of the sword has been proved: and what if it destroy not only the common branches, but even the rod of the sceptre? [v. 10. c. xix. 11.] Will not this be just vengeance? It [the sceptre] shall not remain. The regal succession shall end in Zedekiah.

V. reads ולא יהיה "and it remain not." Houbigant proposes ואם כי בחונה "Quippe hic probatus fuit, et sceptrum, cum ei non pepercerit, non erit amplius." Dathius prefers אם כי בחונה, agreeably to ó. MS. Al. "Immo tunc gladius iste operam suam mihi probaverit, si virgam illam ita everterit ut non amplius extet."

14. —smite thine hands.—A sign of grief, c. vi. 11: of rage, Numb. xxiv. 10: of astonishment, c. xxii. 13: but many think it here, and v. 17, a gesture of encouragement to the victorious Chaldeans.

—and bring the sword &c.—I render ותכפל, "et duplicabis." Two MSS. read שלשתה, and V. Syr. supply the connexive particle. If therefore we read ושלשתה, "et triplicabis eum," the sense will be clear.

—slaughter.—I suppose with Houbigant that חלל is *occisio*, a substantive omitted in lexicons.

—it entereth into their chambers.—"Conclavia penetrans eis;" or, as 12 or 14 MSS. and 1 ed. read, לכם vobis. I think this more elegant than החדרת, the reading of one MS. even if this word could signify in Kal *terrens, terrorem afferens*, as Houbigant renders it, and were used

heart may melt, and *their* overthrown may be multiplied,  
 I have set \* the terror of the sword against all their gates.  
 Ah! *thou that art* prepared for glittering, *that art* fur-  
 16 bished for slaughter, get thee different ways, go to the  
 right hand, go to the left hand, whithersoever thine edge

\* Or, the terrible sword.

with ל. If we follow the ancients in reading a word which expresses the notion of fear, החרדות seems preferable: *trepidationum eis*.

The sword is to be brought *thrice*; and *three* clauses describing the sword follow.

15. —*may melt*.—Perhaps מונג, or מונג. See Syr. and ó. MS. Al. ὅπως θραυσθήσεται πάντα καρδία, כל לב.

—*their overthrown*.—Pointing the word as Jer. xviii. 23.

—*the terror of the sword*.—Exterminium gladii; *the wasting sword*. See Cast. lex. Mucronem gladii. Houb. Potestatem gladii. De Dieu: from אבח Æth. *potestatem dare*. טבחה *the slaughter*, ó. טבחי *slayers*. Chald. בעת or בעות conturbationem. Vulg. See Dathius.

—*that art furbished*.—One MS. reads מרוטה, F. מערה, i.e. מוערה, “set, appointed:” from יער. Dathius observes that עטה Arab. is *manu prehendit*, and מעט Arab. *glabrum, lævem esse*.

16. —*get thee different ways*.—התאחר 1 MS. and perhaps 3 more, in Kennicott's collations; 3 MSS. and 1 originally, in De Rossi's; from אחר alius: which seems an elegant verb. Διαπορεύων, ó. MS. Al. הבער *nuda te*, seems the reading of Chald. who renders *unsheath thyself*. V. and ó. render ὀξύνων, from חדר in *Hithpael*; for in this version, and in Arab. we have two renderings of the same Hebrew word. This is likewise the rendering of Syrus Hexaplaris, as De Rossi observes. Dathius follows Syr. *strenue age*; and observes that אחר Arab. in the seventh and eighth conjugations signifies *unitus fuit, in unum coaduit*.

—*go to the left hand*.—השימי is wanting in one MS. I suspect that this word is an imperfect writing of השמילי, inserted in some ancient MS. and not expunged for fear of deforming the copy. But it is difficult to assert that “dextrorsum-vade, pone *te*” may not be an Hebraism for “pone *te* ut dextrorsum vadas:” as שוב, with a verb, expresses a repeated action. Two MSS. have השמי, which may be rendered *lay waste*. Chald. understands the right hand and the left of south and north. See on c. xvi. 46.

—*thine edge*.—F. פיותיך *thine edges*; with which מערות, or

17 is set. I will also smite mine \* hands together, and I will cause my fury to rest upon thee. I Jehovah have spoken *it*.

18 MOREOVER the word of Jehovah came unto me, saying:

19 Also thou, son of man, appoint thee two ways by which the sword of the king of Babylon may come: from one country both of them shall go forth: and choose thou † a

20 place, choose *it* at the head of a way to the city: thou shalt appoint a way by which the sword may come † towards Rabbah of the sons of Ammon, and || towards

21 Judah, against Jerusalem the fenced *city*. For the king of Babylon stood at the § parting of the way, at the head of two ways: to \*\* use divination, he mingled *his* arrows,

\* *H.* the palm of mine hand to the palm of mine hand.

† *Or*, a tract.

\*\* *H.* divine.

‡ *Or*, against.

|| *Or*, against.

§ *H.* mother.

מוערות as MSS. and edd. read, may agree. Houbigant proposes העמרת as 2 Kings viii. 11: *firmasti faciem tuam*.

17. —smite mine hands.—See on v. 14.

—to rest upon thee.—*ó.* Ar. 1 MS. supply בך. See c. xxiv. 13. The weight of my fury shall fall and rest on thee.

19. —appoint thee.—So as to represent them to the eyes of thy countrymen. See c. iv. 1. “Designa in tabella, lapide, aut terra.” Vatablus.

—shall go forth—They shall be two branches of the road which the king of Babylon took from his own country.

—choose thou.—I think that we should read ברה twice.

—a place.—See יר Tayl. conc. xiv.

—to the city.—Jerusalem. But *ó.* ed. Rom. omit the former ברה, and for the latter ברה read בראש: which suggests this rendering; Et tractum in capite viæ urbis, in capite viæ pones. Secker prefers this reading: but renders יר jaculare, vel sortes projice, from Joel iii. 3.

20. —against Jerusalem.—וירושלם 3 or 4 MSS. *ó.* Ar. Syr. and Jerusalem; represented as strongly fortified, in which she prided herself.

21. —stood.—יעמד shall stand, *ó.* Ar. But the action may have taken place soon before this revelation to the prophet. See c. xxiv. 1, 2.

—he mingled his arrows.—This is the rendering of V which Pocock

- 22 he consulted with images, he looked in the liver. Towards his right hand \* fell the divination against Jerusalem; to set *battering*-rams, to open the mouth in slaughter, to lift up the voice in shouting, to set *battering*-rams against the
- 23 gates, to † cast up a mount, to build a tower. But it shall be unto them as ‡ a vain divination in their sight,

\* *H.* was. † *H.* pour out.  
‡ *H.* a divination of vanity.

prefers. See Mr. Lowth. Houbigant adopts *miscere*, but also suggests *succutere*, and refers to Jer. iv. 24. קלקל Arab. is *commovit*, *perturbavit*. "Not much different was *βελομαντεία*, in which divination was made by arrows *shaken together* in a quiver." Potter's Arch. Græc. V. i. L. ii. c. xvi. "Seven divining arrows were kept at the temple of Mecca; but generally in divination the idolatrous Arabs made use of three only; on one of which was written, *My Lord hath commanded me*, on another, *My Lord hath forbidden me*, and the third was blank. If the first was drawn, they looked on it as an approbation of the enterprise in question; if the second, they made a contrary conclusion; but if the third happened to be drawn, they *mixed* them, and drew over again, till a decisive answer was given by one of the others." Sale's Koran. Prel. 126. Pocock, spec. hist. Arab. p. 329, is referred to by Mr. Lowth as treating fully of this mode of divination. See on Hos. iv. 12.

—*images*.—Teraphim were idols of the human form. See on Hos. iii. 4.

22. *Towards his right hand*.—מִיְמִינוֹ 2 MSS.

—*against Jerusalem*.—בִּירוּשָׁלַם 2 MSS. and in all the ancients we find a preposition: which indeed only expresses the force of the genitive case, as it now stands in the original text. "Caditque in dextera ejus omen Jerusalem." Houb. "Divinationes ejus indicant versus dextram pergendum esse, versus Jerusalem." Dathius. "In dexteram ejus erat divinatio cadens ad declinandum ad Jerusalem." Chald. Supposing the face towards the east, the southern branch of the two roads, which was towards the right hand, led to Jerusalem: for this city lay to the south of Rabbah. "You must represent Nebuchadnezzar as coming from Dan, and marching along the Jordan. Here Rabbah was situated at the left hand, and Jerusalem at the right." Michaelis.

—*in slaughter*.—בְּצֶרֶחַ in a loud cry, ó. Houb.

—*to build*.—וּלְבִנוֹת, and to build, MSS. edd. ó. Ar. Syr. Ch.

23. *But &c.*—בְּקֶסֶם MSS. But this process shall be unto the Jews, when some of their friends behold it and report it at Jerusalem, as a

- even* to them who had sworn oaths unto them: but he calleth to remembrance *their* iniquity, that they may be
- 24 taken. Therefore thus saith the Lord Jehovah: Because your iniquity is \* remembered, in that your transgressions are discovered, † so that your sins appear in all your doings; *even* because ye are remembered, ye shall be taken with the hand.
- 25 And thou, prophane wicked prince of Israel, whose day is come, in the time of the punishment of iniquity, *even*
- 26 in the end *thereof*; thus saith the Lord Jehovah: Remove the diadem, and take off the crown: hath not this, *even*
- 27 this, abased the exalted, and exalted the abased? I will overturn, overturn, overturn it: moreover this shall not

\* *H.* remembered unto you. † *H.* to the end that your sins may appear.

deceitful lot, such as the event would not verify: it shall even appear so to the Jews who had sworn false oaths to the Chaldeans, 2 Chron. xxxvi. 13, and ought therefore to have expected the divine vengeance: [read נִשְׁבַּעִי] But he, Nebuchadnezzar, is mindful of their perjury; and gladly turns his army first against them, to revenge himself on them. “וְהָיָה. Καὶ αὐτὸς ὁ. וְהָיָה, ut postea. Ὡς μαντεύόμενος. ὁ. V. בְּקוֹסֶם. Reete, ni fallor.” Seeker.

24. —*is remembered*.—The Hebrew word should be pointed as in the inf. *Niphal*.

—*in all*.—וְכָל, and all, Syr. 2 MSS. originally.

25. —*prince*.—Zedekiah.

—*of iniquity*.—See this clause repeated c. xxxv. 5; where ὁ. render ἐν καιρῷ ἀδικίας, ἐπ’ ἐσχάτων. See also v. 29.

26. —*diadem*.—The original word is often used for the priestly mitre. See Chald.

—*this*.—מִלְכָּה, this kingdom of Babylon. See c. 27.

—*abased*.—הִשְׁפִּילָה i. e. הִשְׁפִּילָה.

—*and exalted*.—I read וְתִנְּבָה. See ὁ. The following word is read הִשְׁפִּיל in MSS. For the sense here given, see Vulg.

27. *I will overturn*.—The literal rendering is, An overturning, an overturning, an overturning I will set it. See יָרָה Isai. xxiv. 1.

—*this*.—This kingdom of Judah.

be *any more*, until he come whose right it is, and I shall give it him.

28 And thou, son of man, prophesy, and say :

Thus saith the Lord Jehovah concerning the sons of Ammon, and concerning their reproach.

Then shalt thou say :

O sword, O sword, thou art drawn \* to slay, thou art  
 29 furbished to consume because of *thy* glittering: while they see vanity † concerning thee, while they divine falsehood ‡ concerning thee; that I may bring thee upon the necks of *them that are* slain of the wicked, whose day is come in the time of the punishment of their iniquity,  
 30 *even in the end thereof*. Hath he caused it to return into its sheath? In the place where thou wast || created, in  
 31 the land of thine origin, I will judge thee: and I will

\* Or, for slaughter

† Or, for.

‡ Or, for.

|| Or, born.

—*until he come*.—Zerubbabel, the restorer of the Jews; or rather the Messiah, who is their king, Luke i. 32, 33, and under whose dispensation their kingdom will be re-established with great splendour. See on Hos. iii. 5. Secker compares *whose right it is*, ᾧ καθήκει, ὁ. with Shiloh, ᾧ ἀπόκειται, ὁ. Gen. xlix. 10. See also Theol. repos. iii. 254.

28. —*the sons of Ammon*.—Why these are mentioned, see v. 20. See on Amos i. 13—15.

—*their reproach*.—Which they should sustain in being conquered by Nebuchadnezzar. See Jer. xxvii. 3, 6.

—*to consume*.—Houbigant reads להליל *ad fulgendum*; Dathius להאכיל *ad consumendum*. I prefer לאכול *ad devorandum, consumendum*; or, rather, as ὁ. read and perhaps Chald. לבלה *ad consumptionem*.

29. —*they see*.—The Ammonites.

—*whose day &c.*—See on v. 25.

30. —*Hath he &c.*—The king of Babylon; though he has now turned his march another way. No. In place &c. השב i. e. השיב.

—*created*.—Where thou, O Ammonite, becamest a nation.

—*thine origin*.—See on c. xvi. 3. The Ammonites were destroyed in their own country. The Jewish nation was sent into exile.



pour upon thee mine indignation, \* in the fire of my wrath I will blow upon thee, and will deliver thee into  
 32 the hands of brutish men, † skilful to destroy. Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land: thou shalt not be remembered: for I Jehovah have spoken *it*.

---

## CHAPTER XXII.

1 MOREOVER the word of Jehovah came unto me, saying:  
 2 Now thou, son of man, wilt thou not judge, wilt thou not judge ‡ the bloody city, and shew her all her abominations, and say? Thus saith [the Lord] Jehovah: The city sheddeth blood in the midst of her, that her time may come; and maketh idols || against herself, to defile herself. In thy blood which thou hast shed thou art become guilty, and in thine idols which thou hast made thou hast

\* *Or*, in my fiery wrath.

† *H.* artificers of destruction.

‡ *H.* the city of bloods.

|| *Or*, within.

---

31. —*in the fire of my wrath.*—Hebr. x. 27. we have *πυρὸς ζῆλος*. See a like boldness of expression c. xxxvi. 5. Zeph. i. 18. iii. 8.

—*blow upon thee.*—To melt thee, as it were, in the furnace. See c. xxii. 20, 21.

32. —*thou shalt not be remembered.*—אָל 2 MSS. Syr. Ar. *And thou* &c. Compare c. xxv. 10. The Jewish people now subsist. The Ammonites are lost in the mass of mankind; and have been long forgotten.

2. —*wilt thou not judge.*—See c. xx. 4. There is no repetition of this verb in 2 MSS. ó. Ar. Syr. and it was not repeated in 2 MSS. originally.

3. *The city.*—O city, that &c. ó. Ar. Secker.

4. *In thy blood.*—בְּדַמְּךָ 2 MSS.

defiled thyself; and thou hast caused thy days to draw near, and hast brought on the time of thy years. Therefore have I made thee a reproach unto the nations, and a  
 5 mocking unto all countries. The *countries that are* near, and *that are* far from thee, shall mock thee, O thou  
 6 \* whose name is defiled, *who art* much troubled. Lo, the princes of Israel every one was in thee † with his arm, to  
 7 shed blood. In thee have they set light by father and mother: in the midst of thee have they dealt by violence with the stranger: in thee have they oppressed the  
 8 fatherless and the widow. Mine holy things thou hast  
 9 despised, and my sabbaths thou hast defiled. In thee have been men ‡ who dealt in slander to shed blood; and in thee have they eaten upon the mountains; in the  
 10 midst of thee have they committed presumptuous wickedness. In thee have they uncovered *their* father's nakedness, in thee have they humbled her that was polluted  
 11 || in *her* separation. And one man hath committed abomination with his neighbour's wife; and another hath defiled his daughter-in-law, with presumptuous wickedness; and in thee another hath humbled his sister, his  
 12 father's daughter. In thee have they taken a reward to

\* H. defiled of name, much of trouble.

† Or, according to his power was in thee.

‡ H. men of slander.

|| H. of separation.

—*and hast brought on the time of thy years.*—וְהַבִּי־אָ. V. Houb. וְהַבִּי־אָ MSS. and edd. עַתָּה, *the time*, 2 MSS. 1 in the marg. and all the ancients. The time of vengeance is meant.

—*unto the nations.*—בְּגוֹיִם, *among the nations*. MSS. edd.

5. —*whose name is defiled.*—The construction in the Hebrew, *polluta nominis*, is the same as *polluta separationis*, v. 10.

6. —*with his arm.*—His uplifted arm of violence. But *per suas quisque familias*, Houb. and ó. Syr. render, “against his own seed, or, relations.”

10. —*uncovered &c.*—By defiling his wife.

—*have they humbled.*—עֲנָה 3 MSS. humiliavit *quis*. But עֲנָה Houbigant.

shed blood. Thou hast taken usury and encrease, and thou hast gained of thy neighbour by violence: and hast  
 13 forgotten me, saith the Lord Jehovah. Therefore, lo, I have smitten mine hands together at thy gain which thou hast made, and at thy \* blood which hath been in the midst  
 14 of thee. Shall thine heart endure, or shall thine hands be strong, in the days when I shall deal with thee? I  
 15 Jehovah have spoken *it*, and will do *it*. I will even disperse thee among the nations, and will scatter thee in the countries, and will consume thy defilement out of  
 16 thee: and I will be profaned because of thee in the sight of all the nations; and thou shalt know that I *am* Jehovah.

17 MOREOVER the word of Jehovah came unto me,  
 18 saying: Son of man, the house of Israel is become unto me *as dross*: all of them *are as* † brass, and tin, and iron,

\* *H.* bloods which have been.

† *Or*, copper.

12. —*blood*.—"Innocent blood. Ch. One MS. reads נקי for נשך." Secker.

13. —*smitten mine hands together*.—With astonishment. See c. xxi. 14.

—*and at thy blood*.—וּשְׁלֹ, or שֶׁל, 4 MSS. דָּמִיךָ 4 MSS.

15. —*consume*.—As by fire dross is purged away. See Mr. Lowth, who refers to c. xxiii. 27.

16. *And I will be profaned*.—Suffer my name to be profaned for a time. C. xx. 9, 14. xxxvi. 21, 22. All the ancients read the verb in the first person: and 1 MS. originally read וְנִחַלְתִּי. Or, *And thou shalt be polluted within thee*, by being carried into captivity among the Chaldeans. Amos vii. 17. Isai. xlvii. 6. Houbigant reads בָּהּ. "Et mirabilem faciam immunditiam tuam præ te, [turpitudinem tuam divulgabo ultra quam speras,] et profana eris in ea [immunditia.]" Syr. renders from רָתַת, *et exterrebo te*, וּבְהִלְתִּיךָ: Chald. has *et sanctificabor in te*: וְנִכְבְּדַתִּי בְךָ.

18. —*dross*.—Grotius derives the word סִיג from סָוֵג *abscedere*, and extends its signification to every mixture which ought to be separated from precious metals; as the alloy of copper, tin, iron, or lead.

and lead, in the midst of the furnace: they are *as* the dross of silver.

- 19 Therefore thus saith the Lord Jehovah: Because ye are all of you become dross, therefore, lo, I will gather you  
 20 into the midst of Jerusalem. \* *As* men gather silver, and † brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt *it*; so will I gather *you* in mine anger, and in my fury, and I will  
 21 blow upon *you* and will melt you: yea, I will collect you, and will blow upon you with the fire of my wrath, and ye  
 22 shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I Jehovah have poured out my fury upon you.

- 23 MOREOVER the word of Jehovah came unto me, saying:  
 24 Son of man, say unto her; Thou *art* a land which is not watered with showers, nor rained upon, in the day of  
 25 indignation. *There is* a conspiracy of her prophets in

\* *H. According to the gathering of.*

† *Or, copper.*

—*furnace.*—Rather the crucible, or vessel in which metals were fused.

—*dross of silver.*—The construction requires סיגני.

19. —*of Jerusalem.*—Which shall be as the crucible.

20. As *men gather.*—The particle כ is understood here, as frequently, before the substantive קבוצה, *congregatio*.

—*to melt it.*—להנתך that it may be melted. 1 MS. *ó.* Syr.

—*and I will blow upon you.*—Houbigant reads והפחתי; the foregoing part of this verse requiring this word, as he justly observes.

21. —*in the midst thereof.*—Of Jerusalem, or, of the fire: but *her*, v. 24, 25, 26, inclines me to supply the former word. Compare ps. cxix. 119. Prov. xxv. 4. xxvi. 23. Isai. i. 22, 25. Jer. vi. 28—30.

24 —*her.*—Jerusalem: v. 19.

—*watered with showers.*—Houbigant reads מטרה, part. *Pual*, with *ó.* who render βρεχομένη.

25. —*a conspiracy.*—To do evil. *ó.* read אשר נשיאיה, *whose*

the midst of her: *they are* like a roaring lion \* tearing the prey: they have devoured † souls; they have taken treasure and precious things: they have multiplied her  
 26 widows in the midst of her. Her priests have violated my law, and polluted my sanctuary: they have not distinguished between *the* holy and *the* polluted, neither have they made known *the difference* between the defiled and *the* clean; and from my sabbaths they have hidden  
 27 their eyes, and I am profaned in the midst of them. Her princes in the midst of her *are* like wolves ‡ tearing the prey: *they set themselves* to shed blood, and to destroy  
 28 || souls, that they may § get gain. And her prophets have daubed for them *with* untempered mortar, seeing falsehood and divining for them a lie; saying, “Thus saith  
 29 the Lord Jehovah,” when Jehovah hath not spoken. The people of the land have done violence, and have exercised robbery, and have oppressed the poor and needy: and to the stranger they have done violence without measure.  
 30 And I sought for a man among them that should \*\* make up the fence, and that should stand in the breach before me, for the land, that I should not destroy it; but I found  
 31 †† none. Therefore have I poured on them mine indignation, in the fire of my wrath have I consumed them; their way have I recompensed upon their head, saith the Lord Jehovah.

\* *H.* preying on.† *H.* the soul, *or*, the life.‡ *H.* preying on.|| *Or*, lives.§ *H.* gain.\*\* *H.* fence up.†† *H.* not.

*princes*; as Cappellus and Houbigant observe. The latter critic prefers אֲשֶׁר, which, says he, may be interpreted *ejus*, vel, *quoniam*.

—*they have taken*.—לָקְחוּ 2 MSS.

—*treasure*.—חֶסֶד in *Aphel* Chald. is *possedit*.

26. *Her priests*.—See a parallel place, Zeph. iii. 4.

—*hidden their eyes*.—Absenting themselves from the holy rites to be performed in my courts.

28. —*have daubed*.—See on c. xiii. 10.

29. —*without measure*.—See Jer. xxx. 11. But Chald. “by that which is not right.”

30. —*make up the fence* &c.—See on c. xiii. 5.

## CHAPTER XXIII.

- 1 MOREOVER the word of Jehovah came unto me, saying :  
 2 Son of man, there were two women *the* daughters of one  
 3 mother. And they committed fornication in Egypt, in  
 their youth they committed fornication : there were their  
 breasts pressed, even there \* the paps of their virginity  
 4 were bruised. And their names *were* Aholah the elder,  
 and Aholibah her sister : and they became mine, and  
 bare sons and daughters : Moreover, *as for* their names,  
 Samaria *is* Aholah, and Jerusalem *is* Aholibah.  
 5 And Aholah committed whoredom † when she was  
 mine ; and she doted on her lovers, on the Assyrians *her*

\* Or, men bruised &c.

† H. when she was under me.

The style of this chapter, like that of c. xvi, is adapted to men among whom, at that time, no refinement subsisted. Large allowance must be made for language addressed to an ancient eastern people, in the worst period of their history ; all whose ideas were sensual ; and whose grand inducement to idolatry seems to have been the brutal impurities which it encouraged.

The parable explains itself. There is great strength in v. 31—34, 46, 7.

3. —*pressed*.—כָּעָצוּ 4 MSS. But כָּעָצוּ *compresserunt* may answer to עָצוּ *contractarunt* ; *quidam*, or *homines*, being understood before each verb.

That the Israelites were idolaters in Egypt, see c. xx. 8.

4. *Aholah*.—That is, *Her tent*, or, *tabernacle* : idolatrous Samaria pitching her own tabernacle, in opposition to God's dwelling-place in Jerusalem.

—*Aholibah*.—That is, *My tent*, or, *tabernacle*, is *in her* : alluding to the temple in Jerusalem.

—*and they became mine*.—*Mihi nupserant*. Dathius.

5. —*when she was mine*.—So Houbigant and Dathius : as if the preposition expressed, “when she was under my dominion.” See 2 Kings viii. 29 Hos. iv. 12.

- 6 neighbours; *who were* clothed in blue, captains and rulers,  
 all of them \* desirable young men, horsemen, riding on  
 7 horses. And she bestowed her whoredoms upon them,  
*even upon all the choice young men* † of Assyria: and,  
 among all on whom she doted, with all their idols she  
 8 was defiled: neither forsook she her whoredoms *brought*  
 from Egypt: for they lay with her in her youth, and  
 they bruised the paps of her virginity, and poured their  
 9 fornication upon her. Wherefore I delivered her into  
 the hand of her lovers, into the hand of the ‡ Assyrians  
 10 upon whom she doted. These uncovered her nakedness,  
 they took her sons and her daughters, and they slew her  
 with the sword. And she was a name of *reproach* among  
 women; for they executed || judgment upon her.
- 11 And her sister Aholibah saw *this*, and § was more cor-  
 rupt in her doting than she; and in her whoredoms, than  
 12 the whorings of her sister. She doted on the \*\* Assy-  
 rians, captains and rulers, her neighbours, clothed †† most  
 gorgeously, horsemen, riding on horses, all of them  
 13 †† desirable young men. Then I saw that she was de-  
 14 filed, |||| *that* they both *took* one way. And she added to  
 her whoredoms: for she saw men pourtrayed upon the

\* *H.* young [*or*, chosen] men of de-  
 sire.

† *H.* of the sons of Asshur.

‡ *H.* sons of Asshur.

|| *H.* judgments.

§ *H.* corrupted her doting.

\*\* *H.* sons of Asshur.

†† *H.* to perfection.

‡‡ *H.* young [*or*, chosen] men of de-  
 sire.

|||| *H.* *that there was* one way unto  
 both of them.

—*doted on—the Assyrians.*—F. עָלָה, here and v. 12. See v. 9, 16,  
 20. עָלָה est admiratione deperire & insanire. Arab. Schultens. Anim-  
 adv. Phil.

8. —*they lay with her.*—אִתָּה MSS. The Egyptians are meant.

10. —*among women.*—לִּי *inter.* Nold. §. 19.

12. —*most gorgeously.*—Syr. and Houb. read תְּכֵלֶת *in blue*, as v. 6.  
 But see c. xxvii. 24. xxxviii. 4.

14. —*men pourtrayed.*—Viros sculpturæ, vel, operis insculpti. For  
 מִחֻקָּה must be here a substantive; or the particle *Pual*, *insculpti*. In the

- wall, images of Chaldeans pourtrayed with vermillion,  
 15 girded with girdles upon their loins, exceeding in dyed  
 attire upon their heads, *in their* appearance all of them  
 leaders, *after* the \* manner of the † Babylonians, *even* of  
 16 Chaldea, the land of their nativity : and she doted upon  
 them, ‡ as soon as she cast her eyes on them ; and sent  
 17 messengers unto them into Chaldea. And the Baby-  
 lonians came to her into the bed of || love, and they  
 defiled her with their whoredoms ; and she was defiled  
 with them so that her soul was alienated from them.  
 18 And she discovered her fornications, and she discovered  
 her nakedness : and my soul was alienated from her,  
 19 like as my soul had been alienated from her sister. For  
 she multiplied her whoredoms, in calling to remembrance  
 the days of her youth, wherein she committed whoredom  
 20 in the land of Egypt : for she doted on their paramours,  
 whose flesh *was as* the flesh of asses, and whose issue *was*  
*as* the issue of horses.  
 21 Now *since* thou hast repeated the deliberate wickedness

\* Or, likeness.

† H. the sons of Babel.

‡ H. at the sight of her eyes.

|| H. loves.

sense of the parable, the deified men, worshipped by the Chaldeans, must be meant. These the inhabitants of Chaldea had represented on the walls in Jerusalem : and the Jews desired to possess the idols, that they might pay them divine honours.

15. —*exceeding &c.*—Flowing, luxuriant, in the turbans worn by them. See Cappellus, and Tayl. conc.

—*leaders.*—Qui triginta præsunt. Cast. lex.

17. —*her soul &c.*—That is, *she*, through satiety loathed them. See Chald. עָרַב Arab. is *explevit, restinxit sitim*. But still, e. xvi. 29, she desired other paramours.

18. —*she discovered her fornications &c.*—She was open and notorious in them, and in the highest degree shameless.

20. —*paramours.*—Dathius observes that the original word is here used of males. The Egyptians are meant, whose idolatry was very gross.

21. —*repeated.*—Iterasti. Dathius. The word may signify, num-



of thy youth, in that they bruised thy paps in Egypt, *and*  
 22 that they pressed the breasts of thy youth ; therefore, O  
 Aholibah, thus saith the Lord Jehovah : Lo, I will raise  
 up thy lovers against thee from whom thy soul is alien-  
 ated ; and I will bring them against thee on every side ;  
 23 the \* Babylonians and all the Chaldeans, Pekod, and  
 Shoa, and Koa, *and* all † the Assyrians with them : all of  
 them ‡ desirable young men, captains, and rulers, leaders,  
 24 and renowned, all of them riding on horses. And they  
 shall come unto thee *with* scythed cars, *with* chariots, and  
 || carriages, and with a *great* company of § people : the  
 buckler, the shield, and the helmet shall they appoint

\* *H.* the sons of Babel.

|| *H.* wheel.

† *H.* the sons of Asshur.

§ *H.* peoples.

‡ *H.* young [*or*, chosen] men of desire.

*bered again.* See 1 Sam. xiv. 17. Chald. may read וְתִזְכְּרִי, *hast remembered*.

—*in Egypt.*—בְּמִצְרַיִם 1 MS. V. 6. Ar. Syr.

—*that they pressed.*—The verb מָעַךְ should be here read, as v. 3. See V. Syr. Houb. and Dathius. The Vulgate and Syr. read וּמָעַךְ *and that they pressed* ; which, or מָעַךְ answering to בַּעֲשׂוֹת, seems the true reading.

22. —*is alienated.*—"The Chaldeans, against whom the Jews revolted, rebelling against Nebuchadnezzar." Michaelis.

23. *Pekod and Shoa and Koa.*—All the ancients but Vulg. understand these words as names of places. Pekod occurs Jer. l. 21. The subdivisions of the Babylonish empire are little known to us.

—*and all.*—וְכָל "and all" 2 MSS. 6. Ar. Syr. "The Assyrians were now under the king of Babylon, and served him as auxiliary troops." Michaelis.

—*with them.*—אִתָּם MSS.

24. —*scythed cars.*—See Cast. lex. Tayl. conc. הֶצֶץ in Arab. is *conculcare*. 6. read מִצְפוֹן *from the north*, which Houbigant approves of. Forte, אֶזְזָן i. e. בְּאֶזְזָן, "with armour." Cum instrumentis armorum : Chald. See זֶזָן, זֶזָן.

—*carriages.*—So, c. xxvi. 10, the word occurs for wheel-carriages.

—*the buckler.*—Properly, a shield with a sharp point. See Cast. lex. In poetical language, the armour and the weapon are put for the warrior.

- against thee round about : and I will set judgment before them, and they shall judge thee according to their judgments. And I will set my jealousy against thee, and they shall deal with thee in fury : they shall take away thy nose and thine ears ; and \* thy posterity shall fall by the sword ; they shall take thy sons and thy daughters, and \* thy posterity shall be devoured by the fire. They shall also strip thee of thy garments, and shall take † thy goodly jewels. Thus will I make thy deliberate wickedness to cease from thee, and thy whoredom *brought* from the land of Egypt : so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more. For thus saith the Lord Jehovah : Lo, I will deliver thee into the hand *of them* whom thou hatest, into the hand *of them* from whom thy soul is alienated : and they shall deal with thee in hatred, and shall take all *the fruit of* thy labour,

\* *Or*, those that are left behind thee. *Or*, thine offspring.

† *H.* the jewels of thy goodness.

—*set judgment.*—I will so dispose events that they shall erect themselves into judges over you.

—*according to their judgments.*—Well known to be rigorous.

25. —*deal with thee.*—יָרָא, MSS.

—*take away &c.*—A punishment of adultery which rage sometimes dictated.

Populataque tempora raptis  
Auribus, & fœdas inhonesto vulnere nares.

Æn. vi. 496.

—*thy posterity.*—Οἱ καταλοιποὶ σου. ὁ. Reliquiæ tuæ. Houb. Some may think that by the latter part of this *v.* the word is restrained to offspring. Comp. Am. ix. 1.

26. See a parallel passage c. xvi. 39.

27. —*unto them.*—Houbigant translates *from the land of the Egyptians* ; and the original word admits of that rendering. Or, *Egypt* imports *the inhabitants of Egypt*.

29. —*all the fruit of thy labour.*—See the note on Hos. xii. 8. appendix. So Virgil G. ii. 514.

and shall leave thee \* naked and bare, and the nakedness of thy whorings shall be discovered, and thy deliberate wickedness, and thy *foul* whoredoms. I will do these things unto thee, because thou hast gone a whoring after the nations, and because thou hast been defiled with their idols. Thou hast walked in the way of thy sister; therefore will I give her cup into thine hand. Thus saith the Lord Jehovah: Thou shalt drink thy sister's cup, † *which* is deep and large: thou shalt be a laughing-stock and a derision: it ‡ containeth much. Thou shalt be filled with drunkenness and grief, *with* the cup of astonishment and desolation, *with* the cup of thy sister Samaria. Thou shalt even drink it and suck *it* out; and thou shalt break the sherds thereof, and pluck off thine own breasts: for I

\* *H.* nakedness and bareness.† *H.* the deep and the large.‡ *H.* it multiplieth to contain.

Hinc anni labor, hinc patriam parvosque nepotes  
Sustinet.

Ex agricultura habet totius anni substantiam.

Serv.

Proventus ex labore annuo.

Heyne.

—*and the nakedness &c.*—*Thy nakedness*: *ו*. MS. Al. “The nakedness of thy whorings” may mean, “thy open and shameless whorings.” We should read ונגלתה, unless ונגלה can be understood as the participle passive.

30. *I will do.*—This rendering supposes that the verb should be written עושה. But 4 MSS. and a 5th in the marg. have עשו, as V. Ch. Houb. *They do* i. e. *men do*: which form is well rendered passively by Syr. *These things are done* &c.

33. —*with drunkenness and grief.*—Thy drunkenness shall be a state of heavy affliction. We may render the two next clauses; “The cup of thy sister Samaria *is* a cup of astonishment and desolation.”

34. *Thou shalt even drink &c.*—An imitation of ps. lxxv. 8. Isai. li. 17.

—*and thou shalt break &c.*—Comp. Job ii. 8. xli. 30. Thou shalt tear away thy breasts with the sharp pieces of the broken cup, through grief and madness. נתק Arab. *detrahere de corpore pellem*.

- 35 have spoken *it*, saith the Lord Jehovah. Concerning this matter, thus saith the Lord Jehovah: Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy deliberate wickedness and thy whoredoms.
- 36 Moreover, Jehovah said unto me: Son of man, wilt thou not judge Aholah and Aholibah? Yea, declare unto them
- 37 their abominations: because they have committed adultery, and blood *is* in their hands; even with their idols have they committed adultery; and also their sons, whom they bare unto me, have they caused to pass through *the*
- 38 *fire* unto them to be \* devoured. Moreover they did this unto me: they defiled my sanctuary in the same day,
- 39 and my sabbaths they polluted: for when they had slain their sons to their idols, then came they to my sanctuary on the same day to pollute it; and, lo, thus they did in
- 40 the midst of mine house. And, furthermore, ye sent for men † to come from far; unto whom a messenger was sent, and, lo, they came: for whom thou didst wash *thy-*

\* Or, consumed. H. for food.

† H. coming.

36. —*Yea, declare.*—וְתִגִּיד “and wilt thou *not* declare?” 1 MS. V. 6. Ar.

37. —*unto them.*—לָהֶם ed. Vanderhooght. Syr. “to the idols.” If we read לָהֶן, *sibi*, with 13 MSS. 2 edd. it is redundant. Observe that the former part of the first clause is enlarged on in the second clause; and that the remaining part, “and blood is in their hands,” is explained by the last clause. Therefore blood-guiltiness was incurred by an actual sacrifice of their children; they were devoured by the flames; they were slain. v. 39. See on c. xvi. 21.

38. —*in the same day.*—On the very day when they had contracted the deepest defilement by their idolatrous and horrid rites, they came into my courts to observe my sabbaths.

39. —*and, lo, &c.*—Indignation is expressed at so complicated a breach of the law.

40. *And furthermore &c.*—וְאֵתֵּן כִּי v. 37.

—*ye sent.*—תִּשְׁלֶה *thou hast sent.* Chald. See v. 14—16, where Aholibah is spoken of.

*self*, paint thine eyes, and adorn thyself with ornaments :  
 41 and didst sit on a \* stately † bed, and *with* a table pre-  
 pared before it, whereupon thou didst place mine incense  
 42 and mine oil. Also the voice of a great company at ease  
*was* with her : and together with the men, among the  
 multitude of men, *were* brought Sabeans from the desert ;

\* *Or*, glorious.

† *Or*, couch.

—*paint thine eyes*.—See Bishop Lowth on Isai. iii. 16. “The *syрма* is a black impalpable powder, and so volatile as to spread itself like down upon a small brass wire fixed in the cork of the bottle which contains it. The extremity of the wire is applied to the interior corner of the eye, resting it upon the eyelids, and drawing it softly towards the temples, in order to leave within the eyelids two black streaks.” &c. Mem. of Baron de Tott. 8vo. i. 156. Robinson. 1785. כחל occurs only here in the Hebrew ; but its sense is confirmed by Chald. Syr. Æth. Ar. in Cast. lex. The powder is called *Alcohole* from this root.

41. —*before it*.—The bed, or couch. But V. 2 MSS. and 4 originally, לפניך *before thee*. A table, well-spread, was placed before the couch ; and a feast, after a sacrifice to idols, partaken of. The *lectisternia* of the Romans were borrowed from this eastern idolatrous rite. See Livy. v. xiii.

—*mine incense and mine oil*.—Which should have been offered to me.

Sir John Chardin thus describes an Asiatic bride. “They place her on a bed, they set smoking some incense-pots, and serve up sweet meats on a table placed before her.” Harmer. ii. 123.

“The stately bed, on which Aholibah is represented as sitting, seems to mean the floor of an idol-temple.” Ib. 64.

42. —*at ease*.—שלי 5 MSS. Feasting and making merry.

—*was with her*.—בא Syr. *went up*.

—*and together with*.—For ואל Syr. reads ואל and also.

—*the multitude of men*.—Who were present at her idolatrous feasts.

—*were brought Sabeans*.—סבאים is the reading of MSS. and edd. written as Joel iii. 8 : Isai. xlv. 14 : in which places the word denotes certain inhabitants of Arabia. Or, possibly, the ancient Zabian idolaters may be meant. See Spencer de leg. Hebr. L. ii. c. 1. sect. 1. Read סבאים מובאים. Houb.

who put bracelets upon their hands, and a \* goodly crown  
 43 upon their heads. Then said I concerning *her that was*  
*old in adulteries*; Now they will commit whoredoms *with*  
 44 *her, even with her*. And they went in unto her, as *men*  
 go in unto a woman that committeth whoredom: after this  
 manner they went in unto Aholah, and unto Aholibah;  
 45 women of deliberate wickedness. Therefore righteous  
 men † shall judge them *according to* the judgment of  
 adulteresses, and *according to* the judgment of women  
 that shed blood: for they *are* adulteresses, and blood *is* in  
 46 their hands. For thus saith the Lord Jehovah: Bring up  
 a company upon them, and give them to be ‡ removed

\* *H.* a crown of goodness.

† *H.* they shall judge.

‡ *H.* for a removing and a spoil.

—*upon their hands*.—ידיהם, 5 MSS. and 5 originally: ראשיהם, 6 MSS. and 3 originally. V. Chald. But Syr. reads with the text, ידיהן; “the hands of the two women.” That the Sabeans themselves wore bracelets and crowns, seems more agreeable to the context.

43. —*old in adulteries*.—Aholibah, who had been long idolatrous. See v. 40.

—*now they will commit* &c.—עתה ינונו, MSS. Houbigant’s note is, “Causus rectus היא attrahitur ad obliquum, per Affixum ה, quod antecessit.” ה is supposed by him to have a preposition, as את, על, ב, understood before it, of which construction I do not at present find other instances; and היא to be used as Zech. vii. 5; where see my note. V. reads תננה. “Then I said unto *her* [Aholah] *that was old in adulteries*; Now will she [Aholibah] commit her whoredoms, even she.”

44. —*And they went in*.—ויבאו, or ויבאו, 2 MSS. all the ancients, and Houbigant.

—*women*.—אשיות MSS. “τοὺ ποῦσαι ὁ. ἐσθיות,” Secker.

45. —*judge them*.—אתהן or אותהן, 10 or 11 MSS. אותהן, Houbigant. They shall be, as it were, solemnly pronounced guilty by just judges. See c. xvi. 38.

46. —*upon them*.—עליהן MSS. and edd.

—*and give*.—ונתון, 10 or 11 MSS. The regular imperative may be here used, as the regular infinitive often is. See V. ὁ. Syr. So יצק, or יצוק see MSS. c. xxiv. 3.

- 47 and spoiled : and let the company stone them with stones,  
and cut them asunder with their swords ; their sons and  
their daughters let them slay, and their houses let them  
48 burn with fire. Thus will I cause deliberate wickedness  
to cease out of the land, that all women may be admo-  
nished, and may not do according to your deliberate  
49 wickedness : and they shall recompense your deliberate  
wickedness upon you ; and ye shall bear the sins of your  
idols ; and ye shall know that I *am* Jehovah.

## CHAPTER XXIV.

- 1 MOREOVER the word of Jehovah came unto me in the  
ninth year, in the tenth month, on the tenth *day* of the  
2 month, saying : Son of man, write thee the name of the  
day, even of this same day : the king of Babylon \* set  
3 himself against Jerusalem on this same day. And utter  
a parable unto the rebellious house, and say unto them :  
Thus saith the Lord Jehovah : Set on a caldron, set *it*

\* *Or*, fixed, *or*, established, himself.

47. —*and cut them asunder.*—וּבְרָאוּ Houbigant. Syr. Chald. Ar. *Membratim secabunt* : Mich. suppl. ad Lex. Hebr. Compare c. xvi. 40. בְּנִיהֶן וּבְנוֹתֵיהֶן is the reading of V. Ar. Syr. and of some MSS.

49. —*and ye shall know.*—וִידַעְתֶּן 1 MS. 2 originally. Syr. The verb, in the masculine gender, must mean the people to whom the parable was addressed.

2. —*this same day.*—See 2 Kings xxv. 1. Jer. xxxix. 1. lii. 4.

3. —*a caldron.*—See on c. xi. 3 ; where it is shewn that the image is a more dignified one than it may at first appear to the generality of readers. Si cui minus placebit—meminerit vatem sacerdotem hoc ex suis sacris duxisse, minime veritum, ne id deforme aut humile unquam haberi

- 4 on, and also pour water into it. Gather the pieces thereof into it, *even* every good piece: Fill *it with* the thigh and the shoulder, *even* with the \* choice joints.
- 5 Take the choice of the flock, and pile also the bones under it: make it boil † well, and let them ‡ seethe the joints of it therein.
- 6 Concerning this matter, thus saith the Lord Jehovah: Woe to || the bloody city, to the caldron whose scum *is* in it, even whose scum is not gone out of it! bring it out
- 7 piece by piece; let no lot fall upon it. For her blood is in the midst of her; I have set it upon the top of a rock;

\* *H.* the choice of the bones.

† *H.* its boilings.

‡ *Or*, prepare.

|| *H.* the city of bloods.

posset, quod cum sacrosancto templi ministerio esset conjunctum. Præl. Hebr. x.

4. —*joints*.—So Vatablus, and Houbigant. “Carnes nominantur ab ossibus quibus adhærent, quoniam secundum ossa exsecantur.” Houb. The good pieces, the choice joints, the choice of the flock, are the great men of Jerusalem.

5. —*and pile also*.—The verb וָרַר is used in another sense ps. lxxxiv. 10. Michaelis learnedly and ingeniously deduces the significations of this word from the Arab. *in orbem ire*. 1 Habitatio: a tentorium orbiculari vico, vocato *Douwar*. Shaw pref. p. viii. 4°. 2. Pyra, a rotunditate. 3. Ætas, generatio: quia temporis est longior orbis. Compare suppl. ad lex. Hebr. and Tayl. conc. This is one instance of the many beautiful improvements which may be made in our knowledge of the Hebrew language.

—*the bones*.—The useless bones, *v.* 10; which the coals, *v.* 11, would consume. This was to shew what a general destruction of the meaner sort would be caused by the Chaldeans.

6. —*to the caldron*.—To the city, resembling a caldron whose scum is in it. Scum denotes wickedness.

—*bring it out &c.*—Bring out many of the choice pieces; all of which without distinction shall be the prey of the enemy.

7. —*her blood*.—The blood shed by the inhabitants of Jerusalem.

—*I have set it—I have not poured it*.—6. read שְׂמַתִּיהוּ, and שִׁפְכָתִיהוּ; which *v.* 8 requires.



- I have not poured it upon the ground to cover it *with*  
 8 dust: that I might cause fury to come up, that I might  
 take vengeance, I have set her blood on the top of a rock,  
 that it should not be covered.
- 9 Concerning this matter, thus saith the Lord Jehovah:  
 Woe to the bloody city! I will also make the pile *for fire*  
 10 great. Take much wood, kindle the fire, waste away the  
 flesh, prepare *it as* a compound, and let the bones be  
 11 burnt: then place it empty upon its coals, that its brass  
 may be hot and may burn, and that its filthiness may be  
 dissolved in the midst of it, *and* its scum may be wasted  
 12 away. Her scum *is* iniquities: neither doth her great

—*on the top of a rock*.—It remains before my eyes, that I may punish those who shed it.

—*cover it with dust*.—An allusion to Lev. xvii. 13. כסד is used transitively with עָלָה: see on Hab. ii. 14: and ב is understood before עָפָר.

8. —*take vengeance*.—Ad ulciscendum ultionem. Judg. xvi. 28. Jer. xx. 10.

10. —*waste away*.—Percoquendo consume. The type is repeated, says Grotius. The caldron is supposed to be filled with other flesh.

—*prepare it as a compound*.—Excoquam illos sicut pharmacopolæ sua pharmaca et pigmenta, donec omnia fere consumantur et tertium quiddam fiat." Cornelius a Lapide. This seems a pertinent and strong sense. Dathius scarcely doubts but that the reading of Syr. is right; ורתח רתח, *et effervescat fervor*: see v. 5. Houbigant calls the reading of Syr. no contemptible one; but adds, Tamen recte hoc loco radix רקח componere (pigmenta,) quia similis fit olla fervens vasi pigmentorum super prunas bullienti.

The burning of the bones, and of the pot, denotes God's judgments not only on the inhabitants but also on the city.

11. —*empty*.—ריקה MSS. edd.

In v. 9, 10, is prefigured the universal calamity in which the inhabitants of Jerusalem would be involved; and in v. 11 the destruction of the city by fire. 2 Kings xxv. 9.

12. —*Her scum*.—I suppose that the true reading is חלאתה: see חלאת and חלאתה in MSS. See also תאונים, in 4 MSS.

scum go forth out of her: her scum *shall be* in the fire.

- 13 In thy filthiness is deliberate wickedness. Because I have cleansed thee, and thou wast not cleansed, thou shalt not be cleansed from thy filthiness any more, until  
 14 I have caused my fury to rest upon thee. I Jehovah have spoken *it*. It shall come to pass, and I will do it: I will not go back, neither will I spare, neither will I repent: according to thy ways, and according to thy doings, \* shall they judge thee, saith the Lord Jehovah.

- 15 MOREOVER the word of Jehovah came unto me, saying:  
 16 Son of man, lo, I take from thee the desire of thine eyes † by a sore disease: yet thou shalt not mourn nor weep,  
 17 nor shall ‡ thy tears run down. Sigh thou in silence; make not mourning for the dead, bind the ornament of thine head upon thee, and put thy shoes on thy feet, and cover not *thy* || mouth, and eat not the food of wretched men.

\* Or, thou shalt be judged.

† Or, by a mortal stroke.

‡ H. thy tear come.

|| H. the upper lip.

14. —*it shall come to pass*.—Veniens erit, sc. הַדְּבָרָה.

—*go back*.—פָּרַע recusare, rejicere, omittere. Cocceius. retrocedere. Cast lex. Inhibere ad se trahendo. Arab. Gol. lex. But see Schult. Prov. i. 25.

—*shall they judge thee*.—The Chaldeans. But שַׁפְּטִיתִיךָ *I have judged thee*, 3 MSS.: which reading V. 6. Ar. Syr. Ch. may render *I will judge thee*; the past tense being sometimes used in prophetic language to express the certainty of a future event.

17. —*Sigh thou in silence*.—Literally, Suspira silendo. Στέναζε σιγῶν. Montf. Hex.

—*the ornament of thine head*.—Thy tiara.

—*cover not thy mouth*.—See on Mic. iii. 7. and compare 2 Sam. xv. 30: xix. 4.

—*of wretched men*.—"Of mourners." Secker. Ne comedat cibum hominum, ut alii lugentes solent, quibus mittunt vicini cibos. Kimchi.

- 18 So I spake unto the people in the morning; and my wife died in the evening: and I did in the morning as I was commanded.
- 19 And the people said unto me: Wilt thou not tell us what  
20 these *things* are unto us; that thou doest *thus*? Then I said unto them: The word of Jehovah came unto me, saying:
- 21 Say unto the house of Israel; Thus saith the Lord Jehovah: Lo, I will pollute my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul affecteth; and your sons and your daughters,  
22 ters, whom ye have left, shall fall by the sword. And ye shall do as I have done: ye shall not cover *your* mouth,

Here שׂוֹנֵא is used in its strict sense, with a reference to its root *ægrotavit*.

Has inter mediamque, duæ *mortalibus ægris*

Munere concessæ Divum.

Virg. G. i. 237.

Aurora interea *miseris mortalibus* almam

Extulerat lucem, referens opera atque labores.

Virg. *Æn.* xi. 183.

Ὅς γὰρ ἐπεκλώσαντο θεοὶ δειλοῖσι βροτοῖσι,

Ζῶειν ἀχρυσμένους.

Il. xxiv. 525.

18. — *I did in the morning*.—“Syr. adds, of the next day.” Secker.

19. —are *unto us*.—לָנוּ may be redundant: accordingly, V. 6. Syr. do not render it.

—*that thou doest thus*.—For כִּי 2 MSS. read אַשׁ: “which thou doest.”

21. —*the desire*.—וְאֵת 2 MSS. V. Syr. Ar. “and the desire.”

—*and that which your soul affecteth*. מַחְמֵל *affectu* motus est in aliquid, etsi aliter meruerat. Cast. lex. Notat animi affectum pium—ad jucunditate ab aliquo fruendum. Cocceius. Hence מַחְמֵל may be used for an object of affection in general. Schultens, animadv. phil. thinks the word parallel to מִשְׁא, v. 25. and explains מִשְׁא by *id ad quod quis desiderio fertur*. מַחְמֵר, *the desire*, 1 MS. 2 originally. 1 now. 2 edd. which Dathius rightly rejects.

- 23 nor eat the food of wretched men : and your ornaments  
*shall be* upon your heads, and your shoes upon your feet :  
 ye shall not mourn nor weep ; but ye shall pine away for  
 24 your iniquities, and moan \* one to another. Thus Eze-  
 kiel shall be unto you a sign : according to all that he  
 hath done shall ye do, when this cometh : and ye shall  
 know that I *am* the Lord Jehovah.
- 25 And *as for* thee, O son of man, shall it not be, in the  
 day *when* I take from them their strength, the joy of their  
 glory, the desire of their eyes, and that whereunto they  
 26 lift up their soul, and their sons and their daughters ; *that*  
 † one who escapeth shall come unto thee, ‡ to cause *thee*  
 27 to hear *it* with *thine* ears ? In that day shall thy mouth  
 be opened unto || him that escapeth, and thou shalt speak  
 and be no more dumb : and thou shalt be a sign unto  
 them, and they shall know that I *am* Jehovah.

\* *H.* every man to his brother.

† *H.* an escaper.

‡ *H.* for the hearing of the ears.

|| *H.* the escaper.

23. —ornaments.—וּפְאָרִיכֶם, MSS. edd.

—*one to another*.—That is, privately.

24. —*when this cometh*.—V. 6. point thus.

25. —*and their sons*. וּבְנֵיהֶם MSS. edd. Syr. Ar. rightly : as the foregoing clauses refer to the temple. See v. 21.

26. —*one who escapeth* &c.—See c. xxxiii. 21, 22, 23, &c.

## CHAPTER XXV.

1 MOREOVER the word of Jehovah came unto me, saying :  
 2 Son of man, set thy face against \* the Ammonites, and  
 3 prophesy concerning them ; and say unto † the Ammonites,

Hear the word of the Lord Jehovah : Thus saith the Lord Jehovah : Because thou saidst, Aha, against my sanctuary when it was profaned, and against the land of Israel when it was made desolate, and against the house  
 4 of Judah when they went into captivity ; therefore, lo, I will deliver thee to the sons of the east for a possession ; and they shall set their palaces in thee, and shall make in thee their dwellings : they shall eat thy fruit, and they  
 5 shall drink thy milk. And I will make Rabbah a stable for camels, and ‡ the Ammonites a couching-place for  
 6 flocks : and ye shall know that I *am* Jehovah. For thus saith the Lord Jehovah : Because thou hast clapped *thine*  
 || hands, and stamped with thy § feet, and hast rejoiced, with all thy despite, \*\* heartily, against the land of Israel ;  
 7 therefore, lo, I *will* stretch out mine hand upon thee, and

\* *H.* the sons of Ammon.

† *H.* the sons of Ammon.

‡ *H.* the sons of Ammon.

|| *H.* hand.

§ *H.* foot.

\*\* *H.* in soul.

---

The chronological order of this chapter is after c. xxxiii. 21 &c. at a time when not only the taking of Jerusalem was known, but also the conduct which the surrounding nations pursued in consequence of that event.

2.—*against the Ammonites.*—All the ancients but V. represent the same preposition, ל, twice.

will deliver thee for a spoil to the nations, and will cut thee off from among the \* people; I will destroy thee, and thou shalt know that I *am* Jehovah.

- 8 THUS saith the Lord Jehovah: Because Moab saith, [and Seir,] Lo, the house of Judah *is* like all the nations; 9 therefore, lo, I will open the side of Moab from his cities, *even* from his borders *will I open* the glory of the country, 10 Beth-jeshimoth, Baal-meon, and Kiriathaim. Unto the sons of the east will I give it for a possession, together

\* H. peoples.

7. —*for a spoil.*—לְבוֹז 12 MSS. Keri, Houb. c. xxvi. 5. xxxvi. 5. But, according to some, בֹּז conveys the notion of dapes opiparæ, cibus exquisitor. The letters are easily confounded. Thus we have גֹּז for זֹה, c. xlvii. 13.

—*to the nations.*—בְּגוֹיִם, *among the nations*, 1 MS. 2 originally. *ó*. Ar.

8. —[*and Seir*].—וּשְׁעִיר is omitted in *ó*. MS. Vat. and in Arab. The note in ed. Sixt. Quint. is, In plerisque libris sequitur, Kai σηείρ. quod dicit S. Hieronymus in lxx non haberi, sed de Theodotionis editione additum esse. Possibly וּשְׁעִיר may be a corruption of וּזְעִיר, Zoar being a city of Moab. Jer. xlviii. 34.

—*like all the nations.*—Subdued by Nebuchadnezzar indiscriminately with them.

Observe that *the house of Israel and Judah* is the reading of *ó*. Ar. and that 1 MS. has בֵּית יִשְׂרָאֵל in the margin.

9. —*the side.*—See כַּתֵּף Numb. xxxiv. 11.

—*from his cities.*—In מִמְּעָרָיו and מִמְּדֵעָרָיו we seem to have an instance of a double reading inserted in the text. See *ó*. MS. Vat. and Arab. If either of these words occurred twice, we might render distributively, “from every one of his cities.”

—*even from his borders.*—וּמִקְצָיו V. Syr. “and from his borders.” See the cities mentioned, Josh. xiii. 20. Numb. xxxii. 37, 38. Jer. xlviii. 23, 24.

10. See Moab and Ammon joined Zeph. ii. 8, 9. Nebuchadnezzar subdued both. Jos. Ant. x. ix. 7. ed. Hav.

—*will I give it.*—The *vau* in the original is merely conversivè, as v. 13.

with the sons of Ammon : that Rabbah of the sons of  
 11 Ammon may not be remembered among the nations : and  
 on Moab will I execute judgments ; and they shall know  
 that I *am* Jehovah.

12 THUS saith the Lord Jehovah : Because Edom hath  
 dealt in \* taking vengeance on the house of Judah ; and  
 they have greatly offended, and avenged themselves  
 13 upon them ; therefore thus saith the Lord Jehovah : I  
 will stretch out mine hand upon Edom, and will cut  
 off from it man and beast ; and I will make it desolate  
 from Teman, and unto Dedan they shall fall by the  
 14 sword. I will also shew my vengeance upon Edom by  
 the hand of my people Israel ; and they shall deal with  
 Edom according to mine anger, and according to my  
 fury ; and they shall know my vengeance, saith the Lord  
 Jehovah.

15 THUS saith the Lord Jehovah : Because the Philistines  
 have dealt in vengeance, and have taken vengeance with  
 despite heartily, for destruction, *with* the old hatred ;  
 16 therefore thus saith the Lord Jehovah : Lo, I will

\* *H.* in avenging vengeance.

—*that Rabbah.*—Rabbah is found in Syr. and thus the passage is satisfactorily restored. “That thou mayest not mention the sons of Ammon among the nations,” seems an unusual transition.

12. —*and they have greatly offended.*—Et deliquerunt delinquendo. But 17 MSS. 3 edd. read with Houbigant שם, et deliquerunt delictum. Some give שם the idea of a sacrilegious offence ; Judah being God’s heritage. וינקמו, 1 MS.

13. Teman and Dedan were noted cities of Idumea, See Jer. xlix. 7, 8. Tema was a son of Ishmael : Gen. xxv. 15 : Dedan was a grandson of Abraham by Jokshan : 1 Chron. i. 32 : Gen. xxv. 3.

14. —*by the hand.*—After the restoration of the Jews, Edom was subdued by them. See on Amos i. 12.

stretch out mine hand upon the Philistines, and I will cut off the Cherethites, and destroy the remnant of the  
 17 sea-ports. And I will execute great \* vengeance upon them, with † furious rebukes: and they shall know that I am Jehovah, when I shall shew my vengeance upon them.

## CHAPTER XXVI.

1 AND it came to pass in the twelfth year, in the first month, on the first day of the month, that the word of  
 2 Jehovah came unto me, saying: Son of man, because Tyre hath said against Jerusalem, "Aha, she is broken; the merchandise of the ‡ people is turned unto me;

\* H. vengeances.

† H. rebukes of fury.

‡ H. peoples.

16. —*Cherethites*.—See on Amos ix. 7. Compare Zeph. ii. 5. In the original there is a paronomasia.

1. —*in the twelfth year*.—*6*. MS. Al. read בשתי "in the twelfth year," for בעשתי: "in the eleventh year." The same MS. reads, "on the first day of the first month;" agreeably to Ezekiel's usual manner of dating facts: supplying בראשון before לאחר לחדש; or, as Houbigant conjectures, באחר; which word, says he, occurring twice, transcribers by a common mistake inserted it only once. Arab. supplies a like omission 2 Kings xxv. 3: rendering, "on the ninth day of the fourth month." The Coptic MS. reads in the text "the tenth year."

It is plain that the date in the text must be posterior to whatever is the true date c. xxxiii. 21: because this prophecy was delivered after the taking of Jerusalem was known to Ezekiel and his people. See v. 2.

2. —*Tyre*.—Fuit Tyrus emporium totius orientis nobilissimum, ditione non tam terrestri quam per mare late sparsa, opibus copiisque florentissimum. Illius splendorem, rem nauticam, vires conductitias, mercatumque uberrimum graphice descripsit Ezekiel. Marsham. can. chron. sec. xviii. p. 537.

—*the merchandise*.—Houbigant reads רככלת, as c. xxvii. 3: and this is the reading of Chald.: the Hebrew word, as it is differently



3 \* she that was full *is become* desolate;" therefore thus saith the Lord Jehovah:

Lo, I *am* against thee, O Tyre; and I will cause many nations to come up against thee, as the sea causeth his  
4 waves to come up: and they shall destroy the walls of Tyre, and throw down her towers: and I will scrape off her earth from her, and I will make her *like* the top of a  
5 rock. She shall be a place for the spreading of nets in the midst of the sea: for I have spoken *it*, saith the Lord

\* *H.* the full *is* the desolate.

pointed, signifying *mercatrix* or *mercatura*. *ó.* Ar. read רָלָה and נִסְבָּו, and *ó.* should be pointed as Arab. *Εἶγε, συνετρίβη, ἀπόλωλε, τὰ ἔθνη ἐπεστράφη πρὸς μέ.* "Aha, she is broken, she is brought low: the people are turned about unto me." Possibly the true reading may be, נִשְׁבַּרְתָּ רָלָה: "thou art broken, thou art brought low:" &c.

— *she that was full.*—Read הַמְלֵאָה, with *ó.* Ar. Chald. Houb.

3. — *as the sea* &c.—They shall be as loud, as numerous, as irresistible, as the waves of the sea. This is one of the beautiful and expressive images which occur in the magnificent prophecy here recorded.

4. — *her earth.*—An allusion to the custom in Palestine of fertilizing particular spots by carrying mould to them from other places less eligible for the purpose of sowing or planting.

— *the top.*—The bare shining surface of a rock.

5. — *for the spreading of nets.*—"The present inhabitants of Tyre are only a few poor wretches, harbouring themselves in the vaults, and subsisting chiefly upon fishing." Maundrel. p. 49. The Jesuit Hadrianus Parvillerius resided ten years in Syria; and Huetius heard him say, that when he approached the ruins of Tyre, and beheld the rocks stretched forth to the sea, and the great stones scattered up and down on the shore, made clean and smooth by the sun waves and winds, and useful only for the drying of fishermen's nets, many of which happened at the time to be spread on them, it brought to his memory this prophecy. See Bishop Newton on the prophecies. i. 190. 4<sup>o</sup>. Diss. xi.

— *in the midst of the sea.*—Probably Old Tyre, or its suburbs, stood in the sea on a peninsula, See v. 17: and c. xxvii. 4. Thus Carthage is alluded to in Appian as πόλις ἐν τῇ θαλάσσῃ, *a city in the sea*. Libyca. p. 41. ed. H. Steph. c. 51. Vitruv. in Isai. p. 666. Vitranga thinks it pro-

- Jehovah. And she shall be for a spoil to the nations :  
 6 and her daughters that *are* in the field shall be slain by  
 the sword : and they shall know that I *am* Jehovah.  
 7 For thus saith the Lord Jehovah : Lo, I *will* bring  
 against Tyre Nebuchadnezzar, king of Babylon, a king  
 of kings, from the north ; with horses, and with chariots,  
 and with horsemen, and *with* a company of much people.  
 8 Thy daughters in the field shall he slay with the sword ;  
 and he shall set a tower against thee, and \* cast up a  
 mount against thee, and lift up the buckler against thee :  
 9 and his battering-rams shall he set against thy walls, and  
 10 thy towers shall he break down with mattocks. By the

\* *H.* pour out.

bable that insular Tyre served as a station for the ships of Old Tyre. "Alexander employed the ruins and rubbish of the old city in making his causeway from the continent to the island, which henceforwards were joined together. It is no wonder therefore, as Bishop Pocock observes, Travels i. b. 1. c. 20. p. 81, 82, that there are no signs of the ancient city ; and as it is a sandy shore, the face of every thing is altered, and the great aqueduct in many parts is buried in the sand." Bishop Newton. Diss. xi. However, Dr. Pocock mentions a great bay, south of Tyre, and assigns some reasons for supposing that Old Tyre stood in a corner of this bay. Travels. ib.

7. —and with a company &c.—וּבְקָהֶל 2 or 3 MSS. But a more important reading is עַם, for וְעַם, which is found in 3 MSS. and is confirmed by *ó*.

That Nebuchadnezzar besieged Tyre for thirteen years in the reign of Ithobal, see Jos. contr. App. l. i. §. 20, 21, p. 451, 2: ed. Havere. Compare Ant. x. xi. §. 1. p. 538. See Jer. xxvii. 3, 6. Ezek. xxix. 18—20: and on Amos i. 10.

8. —the buckler.—"In forming the *testudo*." Michaelis.

9. —his battering-rams.—Percussiones arietis sui. מַחֲזֵא percussit. קַבֵּל Chald. contra, adversus, e regione. See Cappellus.

—with mattocks.—The original word is derived from חָרַב *to lay waste* ; and here denotes some tool, as a pickaxe, by which besiegers demolished walls, when they approached them under cover.

- abundance of his horses, their dust shall cover thee ; by the sound of the horsemen, and of the \* carriages, and of the chariots, thy walls shall shake ; when he entereth into thy gates, † as men enter *into* a city *which is* broken up.
- 11 With the hoofs of his horses shall he tread on all thy streets : thy people shall he slay with the sword, and thy
- 12 ‡ strong fortress shall go down to the ground. And they shall spoil thy substance, and make a prey of thy merchandise ; and they shall destroy thy walls, and break down || thy pleasant houses ; and thy stones, and thy wood, and thy earth, they shall lay in the midst of the
- 13 waters. And I will cause the noise of thy songs to cease, and the sound of thy harps shall be no more
- 14 heard. And I will make thee *like* the top of a rock : thou shalt be a place for the spreading of nets : thou shalt be built no more : for I Jehovah have spoken *it*, saith the Lord Jehovah.

\* *H.* the wheel.† *H.* according to the enterings of.‡ *H.* the fortress of thy strength.|| *H.* the houses of thy desire.

10. —*broken up*.—Which is stormed through a breach. See 2 Kings xxv. 4. Jer. lii. 7.

11. —*fortress*.—מצבת 5 MSS. 1 Sam. xiv. 12. Statio, stativa, castra, præsidium, arx.

14. —*be built no more*.—This is true of Old Tyre. New Tyre, taken by Alexander, was built in an island : and of this Quintus Curtius says, Post excidium renata, nunc, longa pace cuncta refovente, sub tutela Romanæ mansuetudinis acquiescit. iv. iv. 21. The same author refers to Old Tyre. When Alexander was desirous of sacrificing to Hercules, the ambassadors replied, Esse templum Herculis extra urbem, in eam sedem quam Palætyron ipsi vocant ; ibi regem Deo sacrum rite facturum. iv. ii. 4. And, again, when insular Tyre was to be joined by a mole to the continent, he observes ; Magna vis saxorum ad manum erat, Tyro vetere præbente. iv. ii. 18. Duplicem Tyrum agnoscunt Strabo, Plinius, Ptolemæus ; Insularem & Palætyrum.—Scylax de Insulari Tyro, antequam peninsula fieret, Βασιλεία Τύρου καὶ λιμὴν, ὅσον ὀκτὼ στάδια ἀπὸ γῆς. De Palætyro deinde, Ἄλλη πόλις Τύρος, λιμένα ἔχουσα ἐντὸς τείχους,

- 15 Thus saith the Lord Jehovah concerning Tyre : Shall not the isles shake at the sound of thy fall, when *the* wounded cry out, when \* great slaughter is made in the  
 16 midst of thee ? Shall not all the princes of the sea come down from their thrones, and lay aside their mantles, and put off † their embroidered garments ? shall they not clothe themselves with ‡ trembling, and sit on the ground, and tremble *every* || moment, and be astonished  
 17 at thee ? And shall they not utter a lamentation over thee, and say unto thee : “ How art thou destroyed § *that vast* inhabited by sea-faring men, the renowned city : that was strong in the sea, she and her inhabitants : who spread their terror through all the inhabitants of  
 18 the earth ! ” Now shall the isles tremble *in* the day of

\* *Or*, when the slayer slayeth.

‡ *H.* tremblings.

† *H.* the garments of their embroidery. || *H.* at moments.

§ *H.* inhabited, *or*, peopled, from the seas.

(αὕτη δὲ ἡ νῆσος βασιλεία Τυρίου f. Τυρίων. Voss.) καὶ ἀπέχει ἀπὸ θαλάττης στάδια τρία. Παλαιῦτος πόλις, καὶ πόταμος διὰ μέσης ῥέι. Marsham. sec. xviii. p. 539. Scylax lived in the time of Polybius. See his Periplus, p. 42. Geogr. script. min. ed. Hudson. vol. 1.

15. —*when great slaughter is made.*—In occidendo occisione ; or, as 1 MS. reads הורג, cum occidit occisor.

16. —*clothe themselves with trembling.*—With fear productive of trembling. See like bold expressions, c. vii. 27. ps. xxxv. 26. cix. 29. cxxxii. 18.

—*sit on the ground.*—A posture expressive of grief. See Bishop Lowth on Isai. iii. 26.

—*and tremble &c.*—See this repeated, c. xxxii. 10.

17. —*by sea-faring men.*—Ad quam ab omni mari advenæ veniebant. Grot. A diebus, sc. antiquis. Houb. Doederlein apud Dathium. בימים V. Ch. *in the seas.*

—*of the earth.*—Syr. reads יושבי הארץ. But Houb. and Dath. prefer היבשה, *toti aridæ.*

18. —*the isles.*—צִים, *the ships* : Vulg. Dath. Houbigant proposes האמים *the people.* האיים occurs in 5 MSS. and originally in 2 others :

- thy fall; yea, the isles that *are* in the sea shall be troubled at thy departure. For thus saith the Lord Jehovah :  
 19 When I shall make thee a desolate city, as the cities that are not inhabited, when I shall bring up the deep upon  
 20 thee, and the great waters shall cover thee; and *when* I shall bring thee down with them that descend to the pit, to the people of old time; and shall set thee in the lower parts of the earth, in the desolate places of old time, with them that descend to the pit, that thou be not inhabited; and when I shall appoint glory in the land of the living;  
 21 I will *then* make thee \* a terror, and thou *shalt be* no more : and thou shalt be sought for, but shalt not be found any more for ever, saith the Lord Jehovah.

\* *H.* terrors.

it is also the reading of *ó.* Ar. Syr. The Syrians traded to these places, and planted colonies in many of them.

—*the isles that are in the sea.*—Here יִם, which often signifies the *sea-coasts*, seems to denote an island properly so called : though indeed it may be said of coasts, occasionally projecting into the sea, that they are in the sea. See *v.* 5, 17.

—*at thy departure.*—Into captivity. Chald. At thy forsaking of the city, and flying in ships. Houb. See Bp. Lowth on Isai. xxiii. 1.

19. —*the deep.*—Part of the city towards the port may have stood on ground recovered from the sea.

20. Compare Isai. xiv. 11, 15. c. xxxii. 18.

—*the lower parts of the earth.*—Literally, in terra inferioritatum.

—*appoint glory.*—To Nebuchadnezzar thy conqueror. Houbigant reads with *ó.* for וְהָיָה צִבְי וְנָתַתִּי צִבְי “*nec stabis:*” and Mr. Dimock, without having consulted Houbigant, observes of this reading that only one letter is omitted, and confirms it by Syr. as well as by *ó.* very justly adding that “the force of the negative particle is carried on, as in other instances.” “*ó.* legebant וְהָיָה צִבְי *ni fallor, recte.*” Secker.

—*of the living.*—וְהַחַיִּים 3 MSS.

21. —*be found.*—See on *v.* 5.

## CHAPTER XXVII.

- 1 MOREOVER the word of Jehovah came unto me, saying :  
 2 Also thou, son of man, utter a lamentation for Tyre ;  
 3 and say concerning Tyre :

O thou that art situated at the \* entering in of the sea,  
*that art* a merchant of the † people to many ‡ isles ; thus  
 saith the Lord Jehovah : O Tyre, thou hast said, “ I am  
 4 perfect || in beauty.” Thy borders *are* in the heart of  
 5 the seas ; thy builders have perfected thy beauty. Of  
 fir-trees from Senir they have made thee all *thy ship-*  
 boards : they have taken cedars from Lebanon to make  
 6 masts for thee : of the oaks from Bashan have they made

\* *H.* enterings in.

† *H.* peoples.

‡ *Or,* coasts.

|| *H.* of beauty.

2. *Also*.—See c. xxvi. 17.

3. —*situated*.—היִשְׁבֶּתֶת or הַיִּשְׁבֶּתֶת. MSS. edd. The ancients render, “unto Tyre, which is situated &c. which is a merchant &c.”

—*of the sea*. Which formed its harbour.

4. —*Thy borders* &c.—See on c. xxvi. 5, 19.

5. —*from Senir*.—A part of the ridge of mount Hermon, in the eastern half-tribe of Manasseh. Deut. iii. 9. 1 Chron. v. 23.

—*thy ship-boards*.—Some account for the use of the dual number by supposing the planks on each side of a ship to be meant. Dathius understands the word of the ornaments placed at the head and stern of a ship ; but observes that V. reads לְחֹזֶת יָם “*tabulata maris*,” and that Chald. explains these two words by גִּשְׁרֵךְ, “*omnem pontem tuum*.” *Boards of the sea* may mean *ship-boards*.

—*cedars*.—Michaelis brings two sufficient witnesses to prove that the name אֲרֵז is given by the present inhabitants of Lebanon to the tree which has the botanical characters of the cedar. Suppl. ad lex. Hebr.

—*masts*.—Though cedars have a thick and not a lofty trunk, masts consisting of different parts may be made of different cedars duly sized, or properly shaped if of too large a size.

thine oars: thy benches have they made of ivory, *inlaid*  
 7 in box from the \* isles of Chittim. Fine linen with  
 embroidered work from Egypt was † spread forth by thee,

\* *Or*, coasts.

† *H*, that which was spread forth.

6. —*oaks*.—That they might be strong. Cels. i. 72.

Nunc, o lecta manus, validis incumbite remis.

Æn. x. 294.

Houbigant translates *alnos*, quia alnus quercu multo levior. According to *ó*. the oars were of fir. For that translation should be pointed thus: τοῦ ποιῆσαι σοι ἰστούς. Ἐλατίνους ἐκ τῆς Βασανίτιδος ἐποίησαν τὰς κόπας σου, κ. λ.

—*thy benches*.—Perhaps the seats in the cabins of the royal galleys. In *ó*. the word is read plurally.

—*of ivory, inlaid in box*.—Reading with R. Salomo, Bochart, &c. בתאשרים. See Isai. xli. 19. lx. 13.

Quale per artem

Inclusum buxo, aut Oricia terebintho,

Lucet ebur.

Æn. x. 139.

We may allow that the benches of some Tyrian ships were adorned with streaks of ivory inlaid in box. But in one MS. *ןש* is wanting; and the insertion of this word may have arisen from the similar ending of *ןש*, written *ןשן*, or *ןש*, with the *kibbutz* for the *vau*. Then the rendering would be, “Thy benches they have made of box-trees” &c. agreeably to what precedes from the beginning of v. 5. Mr. Dimock concurs with me in omitting *ןש*.

—*Chittim*.—Italy. Vulg. Bochart. Numb. xxiv. 24. Dan. xi. 30. “The islands and coasts of the Mediterranean.” Bp. Lowth on Isai. xxiii. 1. Corsica was famous for the box-tree. Chittim was a son of Javan. Gen. x. 4. Cetia was a city of Latium: The Cetii were a people of Italy; and Cetus was a river near Cumæ. Boch.

7. —*with embroidered work*.—Μετὰ ποικιλίας. *ó*. Two MSS. read רקמה without ב. Michaelis calls this chapter antiquissimum historiæ mercatoriæ monumentum. Spic. hist. geogr. p. 42.

Bishop Newton compares this luxury in the Tyrian shipping with the elegance and magnificence of Cleopatra’s galley, when she sailed on the river Cydnos to meet Antony. On prophecy. Diss. xi. Plut. i. p. 927. ed. Par.

to be \* thy standard: blue and purple from the † isles of  
 8 Elisha were thy covering. The inhabitants of Sidon and  
 Arvad were thy rowers: thy wise men, O Tyre, that were  
 9 in thee, were thy pilots: the ancients of Gebal, and the  
 wise men thereof, were in thee ‡ thy calkers. All the  
 ships of the sea, with their mariners, were in thee to trade  
 10 in thy market. They of Persia, and of Lud, and of  
 Phut, were || thy warriors in thine army: they hanged  
 the shield and the helmet in thee; they set forth thy  
 11 glory. The § men of Arvad, and thine army, were upon

\* *H.* unto thee for a standard.

† *Or*, coasts.

‡ *H.* the strengtheners of thy breaches.

|| *H.* thy men of war.

§ *H.* sons.

—*of Elisha*.—Peloponnesus, famous for its purple. Boch. Hellas: Michaelis, spic. geogr. who observes that in the Samaritan copy the word is written אֵלִישׁ. It is also written thus in one Hebr. MS. and the ה is on a rasure in another. “Nec equidem Peloponnesum excludo, in qua—Hellenes—consedis—dicuntur ab Herodoto.” Mich. ubi supr.

—*thy covering*.—Perhaps the awning placed over part of the ship. Harmer. ii. 520.

8. —*Arvad*.—The island Aradus, at the mouth of the river Eleutherus, on the coast of Phœnicia. The Arvadite is mentioned Gen. x. 18.

—*thy wise men, O Tyre*.—“Videtur latere nomen loci sub literis רַצְוֹר.” Secker.

9 —*Gebal*.—Probably Biblos, on the coast of Phœnicia. E. Gibliis Græci fecere Biblios. Boch. de Phœn. col. L. 1. c. 1. p. 345. Gebal, mentioned ps. xxxiii. 7, is in Arabia.

—*to trade in thy market*.—Ut commercia tua exerceant. Houb. Ad negotiandum negotiationem tuam. Cappellus. לַעֲרוֹב 5 MSS. See v. 27.

10. —*Lud*.—We read that Mizraim begat Ludim. We also read that Lud was a son of Shem. Gen. x. 13. 22. Bochart thinks that Lud denotes African Ethiopia; but Michaelis places this people westward in Africa. Both think Lud an Egyptian colony. See geogr. sacr. and Mich. spic. geogr.

—*Phut*.—The African Nomades. Boch. See on Nah. iii. 9.

11. —*and thine army*.—Forte בְּחֵילְךָ “were in thine army:” as v.



thy walls round about, and the Gammadim *were* in thy towers: they hanged their quivers upon thy walls round  
 12 about: they made thy beauty perfect. Tarshish *was* thy trafficker, through the multitude of all *thy* substance; with silver, iron, tin, and lead, they furnished thy fairs.  
 13 Javan, Tubal, and Meshech, these were thy merchants in the \* persons of men; and *with* vessels of brass they fur-

\* H. soul of man.

10. “רוחילך. Sic versiones. Sed videtur legendum ברוילך. Vide v. 10. et quæ sequuntur.” Secker.

—*Gammadim*.—Probably a people of Phœnicia; and perhaps the inhabitants of Ancon, ἀγκών and גמרא signifying *a cubit*. Pliny mentions Gamale a city of Phœnicia; for which some propose to read Gamade. L. ii. C. xci. שמרים, *guards*, is the reading of ó. Ar. Syr. Hallet iii. 18. גמרים, et Cimmerii, 8 MSS. These were anciently inhabitants of Crim Tartary. “Parvula simulacra, plerumque cubitalia, in domibus aut turibus ethnicorum, in earum tutelam, aut præsidium, collocata.” Spencer. ii. xxiv. iii. 464.

—*quivers*.—So the word signifies in Syr. See V. 6. and Jer. li. 11.

12. —*Tarshish*.—See on Jonah i. 3. Michaelis thinks that there was only the Spanish Tarshish; and that ships sailed to it from Ezion-geber round Africa. Spic. geogr. Spain was anciently remarkable for silver mines. Plin. l. xxxiii. c. vi.

—*they furnished*.—*Dederunt* sic accipiendum ut *fecerunt esse* nundinas tuas. Houb.

13. —*Javan*.—Greece. Dan. viii. 21. “*Ionum* nomen facile agnoscēs.” Mich. spic. geogr.

—*Tubal and Meshech*.—Sons of Japheth. Gen. x. 2. The people called Tibareni and Moschi are here meant; who are generally mentioned together, and were situated towards mount Caucasus. See Bochart and Michaelis.

—*in the persons of men*.—Ἀνδραποδισταί, or sellers of men for slaves, are branded by St. Paul as highly criminal. 1 Tim. i. 10. Thessaly abounded with them:

Ἐμπορος ἦκων ἐκ Θετταλίας παρὰ πλείστων ἀνδραποδιστῶν.

Aristoph. Plut. 521.

- 14 nished thy market. They of the house of Togarmah  
furnished thy fairs *with* horses, and horsemen, and mules.  
15 The \* men of Dedan *were* thy merchants: many † isles  
*were* the mart of thine ‡ handy-work: they returned *thee*  
16 *for* thy price horns, ivory, and ebony. Syria *was* thy

\* *H. sons.*† *Or, coasts.*‡ *H. hand.*

Bochart observes that Pontus, to which the Tibareni extended themselves, was remarkable for slaves.

Mancipiis locuples eget æris Cappadocum rex. Hor.

And that the Grecian slaves were the most valuable of any.

Quibus Argivæ pulchræque ministrant  
Thessalides, famulas et quæ meruere Lacænas.

Claud. l. ii. in Eutropium.

Nec tener Argolica missus de gente minister.

Mart. iv. 66.

—*vessels of brass*.—"Cupri fodinas in hunc usque diem Caucasus habet, in quo et Kubescha, vicus elegantîæ vasorum aeneorum nobilitatus. Arzeri præterea, quæ est urbs Armeniæ montanæ, adeoque in vicinia Moschicorum montium sita, plurima vasa aenea fieri, cuprique fodinas tridui abesse, auctor est Buschingius." Mich. Spic. Geogr. 50.

14.—*Togarmah*.—Some think that the Turcomanni are thus called. Bochart supposes that Cappadocia is meant. Michaelis prefers Armenia; which abounded in horses, and among the inhabitants of which a tradition prevailed that they were descended from Thorgom. The Greek scholiast on Ezekiel says, that some understood Togarmah of the Armenians: on which Michaelis lays much stress. Spic. geogr. p. 76. See Gen. x. 3. and c. xxxviii. 6.

15. —*Dedan*.—A city in the Persian Gulf, now called Daden. Boch. Mich. To this place the inhabitants of the eastern isles, or sea-coasts, brought their wares.

—*the mart*.—סחרות 1 MS. *the marts*.

—*horns*.—Some think that the long horns of the ibex, a kind of goat, are meant. Of these cups and bows were formed

—*ebony*.—

Sola India nigrum

Fert ebum.

Virg. G. ii. 117.

16. —*Syria*.—Edom. Syr. אֶדֶם ó. Ar. Syr. Hexapl. 13 MSS. 10

- trafficker, through the multitude of thine *handy*-works ; with rubies, purple, and embroidered work, and fine linen, and coral, and carbuncles, they furnished thy fairs.
- 17 Judah, and the land of Israel, \* *were* thy merchants : with wheat, myrrh, and panic, and honey, and oil, and
- 18 balm, they furnished thy market. Damascus *was* thy trafficker in the multitude of thine *handy*-works, through the multitude of all *thy* substance ; in the wine of Helbon,

\* *H. these were.*

originally. See De Rossi. "The Syrian trade is mentioned afterwards under the name of Damascus ; and some merchandises are also mentioned which are not proper for Syria. The Syrians could buy purple from Tyre, but sell none to Tyre." Michaelis.

—*carbuncles*.—Some sparkling gem ; the root of the original word being כרר *scintilla*.

—*thy fairs*.—Three MSS. omit the preposition ב in the original. See v. 12, 13. and Houbigant.

17. —*with wheat, myrrh*.—The present reading is, "with wheat of Minnith," a city or district of the Ammonites, Judg. xi. 33. Houbigant reads with *ó*. ברחמים לוט ; see Gen. xliii. 11 : and observes that a produce of Judah or Israel must be referred to, and that wheat of Minnith is wholly unknown in the sacred writings. Syr. translates by רונס, *rice*. The Rev. Henry Dimock, in a learned sermon on Matth. v. 18, Oxford. 1783, proposes וית שים, *wheat, olive*.

—*and panic*.—Mr. Dimock, ubi supr. conjectures רפג, *and the fig*. As Syr. renders by a word which signifies *millet*, which *panic* resembles, I have translated by this latter word from the similarity of its sound to פכג. See Grotius. Panis fit e panico rarius. Plin. l. xviii. c. vii. The Massilians, when besieged by Cæsar, panico vetere omnes alebantur. B. C. ii. xxii. Though, according to Galen, it is dry and affords not much nutriment ; it might be useful in voyages, because it could be preserved for a long time. V. Luther, Houb. Dathius, and many others, suppose the word to mean *balsam*. Casia. *ó*.

18. —*of Helbon*.—'Εκ Χελβών. *ó*. MS. Vat. Mr. Dimock prefers הלבנון, *of Lebanon*. See Hos. xiv. 7. But he observes that Strabo and Hesychius mention Chalybonian wine as the produce of Syria. "It was so excellent that the Persian king drank no other : and Posidonius says that it grew in Damascus of Syria." Athen. Deipn. L. i. c. xxii. Casau-

19 and *in* white wool. Dan also, and Javan from Uzal, *were*  
 in thy fairs: they furnished wrought iron: casia, and  
 20 sweet reed, \* were in thy market. Dedan *was* thy mer-  
 21 chant in gorgeous apparel for † horsemen. Arabia, and  
 all the princes of Kedar, these were traffickers ‡ in thine  
 handy-work: in lambs, and rams, and goats, in these *they*  
 22 *became* thy traffickers. The merchants of Sheba and

\* *H.* was.† *H.* riding.‡ *H.* of thine hand.

bon's note is, Chalybonium vinum Strabo, Hesychius, Eustathius, nasci in Syria scribunt. See Strabo p. 735. marg. It is observed that, in Suidas, for οἶνος Χαλυδώνιος we should read Χαλυβώνιος. Mr. Lowth says that Helbon is the same part of Syria which is called Chalybonitis by Ptolemy; and that it is now called Aleppo.

19. *Dan also &c.*—For דן Theod. and V. read דן. According to Drusius some Greek copies have Δαυδαν, and Jerom's text has Dedan. Grotius thinks that Dan in the kingdom of Israel can scarcely be meant here; and finds that a city named Dana is placed by Ptolemy in the island of Ceilon. דן is a city of Idumea. See Phaleg. l. iv. c. vi. The very learned Michaelis, on Gen. x. 27, supposes *Vudan*, as well as *Javan*, to be a city, or people, of Arabia Felix.

By *Javan from Uzal* we may understand inhabitants of the district of Javan, or Jeman, in Arabia, from Uzal a city of that district. Boch. Phaleg. l. ii. c. xxi. Gen. x. 27. *From Uzal.* ó. Ar. Syr. “Azal nomen Sanaæ, quæ metropolis Arabiæ Felicis.” Camusus, teste Golio. Michaelis on Gen. x. 27.

—wrought iron.—Or, bright. See עשתי. עשת ó. V. See Houb. עשות, for לעשות, *ut fabrefaceres*. Syr. “Ferrum fabrefactum. Refero ad radicem עשת, *fabricare, cogitare, moliri aliquid*: unde nomen Thalmudicum עשת, *lamina ferrea*. Buxt. lex. Rabb.” Michaelis. Gen. x. 27.

20. —for horsemen.—Ad equitandum. Cappellus. The ה is paragogie. For בגרי ó. read בגרי.

21. —Kedar.—Kedareni Arabes, quod *nigrorem* contrahant a sole. Boch. Phaleg. iv. ii.

—in these they became thy traffickers.—Houbigant joins the words, במסחרך, *pro mercaturis tuis*. Or מסחר may signify *forum, nundinæ*.

22. *Sheba*.—A people of Arabia Felix.

Solis est thurea virga Sabæis.

Virg. G. ii. 117.

Raamah, these *were* thy merchants: with the chief of all spices, and with all precious stones, and *with* gold, they  
 23 furnished thy fairs. Haran, and Calneh, and Eden, *were* thy merchants: Sheba, Ashur, *and* Chilmad, *were in* thy  
 24 market. These *were* thy merchants in excellent wares; in  
 \* mantles of blue and of embroidered work; and in chests  
 of † rich apparel, bound with cords and made of cedar,

\* *H* wrappers.

† *Or*, variegated.

—*Raamah*.—Raamah was son of Cush and father of Sheba. Gen. x. 7. According to Bochart, Raamah is a city of Arabia on the Persian Gulf. But Michaelis, *spic. geogr.* alleges authority for supposing that it may be a city of Arabia Felix.

23. *Haran*.—Not Charan; or Charraë, a city of Mesopotamia; but Haran Alcarin in Arabia. Michaelis.

—*Calneh*.—This is the reading of Grotius and Houbigant. Calneh, or Ctesiphon, in Babylonia, is mentioned Gen. x. 10. Is. x. 9. Am. vi. 2. But Michaelis observes that Chald. here understands Canneh of the city Nesibis in Mesopotamia. *Spic. geogr.* 227, 9. However, in his note on this verse he says that Canna is a cape and port of Arabia Felix on the Indian sea, in the country of Hadramaut.

—*Eden*.—Mentioned with Haran, 2 Kings xix. 12, and probably in Adiabene, as Chald. has נַדְרִיב in the London Polyglot. See Bochart. *Phaleg.* iv. xix. 241. and Pol. Syn. But Michaelis understands it of Aden, a port of Arabia Felix.

—Sheba.—“This is probably another Saba, as it appears from Gen. x, 7, 28, that there were three nations of this name.” Michaelis.

—and *Chilmad*.—We find the connexive particle *and* in V. 6. Ar. Chald. Carmania: 6. Ar. Media: Chald. Charmandæ, urbs trans Euphratem. Steph. See Bochart. *Can.* i. xviii. p. 442.

24. —in *excellent wares*.—In rebus perfectissimis: Grot. absolutissimis: Castalio. pretiosissimas merces: Dathius. pretiosis vestibus: Houb. See c. xxiii. 12. xxxviii. 4.

—of *rich apparel*.—בָּרַם is funis bicolor, tænia: Arab. and מְבָרַם, vestis e contortis filis contexta. Gol.

—bound &c.—We find חֲבוּשִׁים and אֲרוּזִים in MSS. This description of the chests seems unnatural, and אֲרוּזִים does not occur elsewhere. It is very difficult to propose a satisfactory sense. Possibly חֲבָלִים may denote “cords of fine linen, purple, or silk;” Esth. i. 6; חֲבוּשִׁים, “tur-

- 25 \* among thy merchandise. The ships of Tarshish were thy chief *traders* in thy market: and thou wast filled, and wast made very glorious, in the heart of the seas.
- 26 The rowers have brought thee into great waters: the
- 27 east-wind hath broken thee in the heart of the seas. Thy substance, and thy fairs, thy markets, thy sailors, and thy pilots, thy † calkers, and the traders in thy market, and all thy warriors that *are* in thee, and all thy company that *is* in the midst of thee, shall fall in the heart of the seas,
- 28 in the day of thy fall. At the sound of the cry of thy
- 29 pilots the suburbs shall shake: and all that handle the oar shall come down from their ships, the mariners *and* all
- 30 the pilots of the sea shall stand upon the ‡ shore, and

\* Or, in thy market.

† H. the strengtheners of thy breaches.

‡ H. land.

bans *bound* on the head, or some other ornament *bound* about the body:” and for אַרְוִיִּים perhaps we should read חַרְוִיִּים, “rows of jewels for the neck, hands, or feet.” See אַרְוִיִּים Cocc. lex.

—among thy merchandise.—Or, בִּם רִכְלֶיךָ “in these *was* thy merchandise.” See *6. MS. Al.*

25. —thy chief traders.—See שׂוֹר Tayl. conc.

26. —into great waters.—Altum urges. Hor. Under these beautiful and expressive figures Tyre is represented as brought into danger by her statesmen, and destroyed by Nebuchadnezzar. Grotius refers to Hor. od. l. i. xiv.

27. —thy markets.—מַעְרָבִיךָ 1°. 6 MSS. and 2°. one MS.

—and all thy company.—וְכָל MSS. edd. *6. Syr. Ch. V.* reads בְּכָל, “with all thy company.”

—shall fall in the heart of the seas.—The image may be carried on from v. 26: “Shall cease with respect to thee, as if they were sunk in the ocean.” Or, “Shall fall, notwithstanding thy strong situation in the sea.” See v. 32.

28. At the sound of the cry &c.—Some of the Tyrian pilots endeavoured to escape, but were intercepted in the suburbs. See c. xxvi. 15.

29. —and all the pilots.—All the ancients supply *and*.

—upon the shore.—The shore of the adjoining island; from which they viewed the conflagration of their city.

shall cause their voice to be heard for thee, and shall cry out \* bitterly, and shall cast dust upon their heads, they  
 31 shall wallow themselves in ashes: and they shall make their head bald for thee, and gird them with sackcloth: and they shall weep for thee with bitterness of soul, and  
 32 bitter mourning: and in their wailing they shall \* take up for thee a lamentation, and shall lament over thee, saying, "What city is as Tyre, which is cut off in the  
 33 midst of the sea?" When thy wares went forth from the seas, thou didst satisfy many ‡ people: with the multitude of thy substance, and of thy merchandise, thou didst  
 34 enrich the kings of the earth. Now art thou broken in the seas, and thy merchandise in the midst of the waters; and all thy company in the midst of thee are fallen. All

\* *II.* in bitterness.

† *Or,* utter.

‡ *II.* peoples.

Jerom says, from the ancient histories of the Assyrians, that, when the safety of the city was despaired of, great numbers of the Tyrians secured themselves and their riches in their ships.

31. —and they shall make &c.—Three MSS. read עֲלִיךְ; and MSS. and edd. read קָרַח. Φαλακρῶσουσιν ἐπὶ σὲ φαλάκρωμα. Theod.

32. —in their wailing.—Reading by transposition בְּנֵהִים. V. The present reading signifies *their sons*, or, *their children*; sc. of the mariners and pilots: ó. Ar. Syr. Theod. some MSS. and edd. represent it, and Dathius says that beyond doubt it is the true reading.

—which is cut off.—I read נִדְמָה with Houbigant; but suppose it the participle Niphal, *excisa*: in which I have the pleasure to find the concurrence of Mr. Dimock. "Quis fuerat per maria Tyro similis?" Houb. But כְּדֹמָה 14 MSS. 3 edd. "as she that is put to silence:" quæ obmutuit: V. Part. Pahlul from דָּוַם *silere*.

33. —went forth &c.—Were landed at the several marts.

—of thy substance.—הוֹנֵךְ 2 MSS.

34. —Now.—V. ó. Ar. Chald. read עַתָּה.

—in the seas.—ó. Ar. Houbigant: who observes that בְּעַמְקֵי follows.

—are fallen.—After נָפְלוּ ó. read בְּלִשְׁטִיךְ, πάντες οἱ κωπηλάται σου,

- 35 the inhabitants of the isles are astonished at thee; and  
 their kings \* are horribly afraid, they are troubled in *their*  
 36 countenance. The traffickers among the people hiss at  
 thee: thou art become † a terror; and thou *shalt not be*  
*any more* for ever.

---

## CHAPTER XXVIII.

- 1 ALSO the word of Jehovah came unto me, saying :  
 2 Son of man, say unto the prince of Tyre,  
 Thus saith the Lord Jehovah: Because thine heart is  
 lifted up, and thou hast said, “ I *am* a god, I sit *in* the  
 seat of God, in the heart of the seas ;” whereas thou *art*  
 a man, and not God, though thou set thine heart as the  
 3 heart of God: lo, thou art wiser than Daniel, *there is no*  
 4 secret *which* can be hidden from thee: by thy wisdom and

\* *H.* are afraid with horror.

† *H.* terrors.

---

as Cappellus observes. “ And all thy company in the midst of thee: all thy rowers are fallen.”

36. — *a terror*.—See c. xxvi. 21.

2. — *the prince of Tyre*.—Ithobal. See on c. xxvi. 7.

— *in the seat of God*.—“ Inaccessible by mortals.” Seeker.

3. — *wiser than Daniel*.—In thy own conceit. That the wisdom of Daniel might be famous at this time, see on c. xiv. 14; and on c. xxvi. 1.

— *which can be hidden*.—There is no abstruse matter which men can hide from thee. This form of expression is rightly understood by the authors of the Vulgate version and of the Chaldee paraphrase. Omne secretum non est absconditum a te. Et omne secretum [arcanum, mysterium] non abscondetur a te. In like manner V. and Ch. render מלסוד, v. 16. See also c. xxx. 4. וְלִקְדוֹר, et ablata fuerit. Vulg. So Luke xii.



- by thine understanding thou hast gotten thee substance,  
 5 and hast gotten gold and silver in thy treasures: by the  
 greatness of thy wisdom, *and* by thy merchandise, thou  
 hast multiplied thy wealth, and thine heart is lifted up  
 6 because of thy wealth: therefore thus saith the Lord  
 Jehovah: Because thou hast set thine heart as the heart  
 7 of God, therefore, lo, I *will* bring upon thee strangers,  
 the terrible of the nations; and they shall draw their swords  
 against the beauty of thy wisdom, and shall defile thy bright-  
 8 ness. They shall bring thee down to the pit, and thou  
 shalt die \* the death of the slain, in the heart of the seas.  
 9 † Wilt thou indeed say, “I *am* a god,” before them that  
 kill thee? whereas thou *art* a man, and not God, in the  
 10 hand of them that slay thee. Thou shalt die the ‡ death  
 of the uncircumcised by the hand of strangers: for I have  
 spoken *it*, saith the Lord Jehovah.

\* *H.* by the deaths.

† *II.* Saying wilt thou say.

‡ *II.* deaths.

48.  $\phi$  παρέθεντο πολὺν, περισσώτερον αἰτήσουσιν αὐτόν. See also Luke vi. 38.

5. —and *by thy merchandise*.—Five MSS. and the ancients read with the *vau*. The Hebrew is well represented in V. In multitude—multiplicasti.

6. —*Because*.—Resumed from v. 2.

7. —*their swords*.—After this word *ó*. Ar. add עֲלֵידָו. And they shall draw their swords [against thee, and] against the beauty of thy wisdom.

8. —and *thou shalt die*.—Read וּמָתָה, with the *Dagesch forte* in the last letter.

—*in the heart of the seas*.—Notwithstanding the proud, and seemingly impregnable, situation of thy city. See c. xxvii. 27, 32.

9. —*before them that kill thee*.—הַרְגֵיךָ plurally, 22 MSS. 3 edd. *ó*. Ar. Syr. V.

—*them that slay thee*.—מַחֲלֵיךָ MSS. V. Syr.

10. —*of the uncircumcised*.—Contemptissimorum: Houb. from the Arab. عَرْلٌ amotus fuit. But Dathius agrees with Schnurrer that the

- 11 THE WORD of Jehovah came also unto me, saying ;  
 12 Son of man, \* take up a lamentation for the king of Tyre, and say † concerning him,  
 Thus saith the Lord Jehovah:  
 Thou *art like* a signet of ‡ curious engraving;  
 Thou *art* full of wisdom, and perfect in beauty.  
 13 Thou hast been in Eden, the garden of God.  
 Every precious stone *hath been* thy covering;  
 The ruby, the topaz, and the diamond,  
 The beryl, the onyx, and the jasper,  
 The sapphire, the emerald, and the carbuncle :  
 And *of* gold was the workmanship of thy tabrets, and of thy pipes, because of thee :

\* Or, utter. † Or, unto. ‡ H. of similitude, *or*, form, *or*, figure.

Jews might proudly call other nations *the uncircumcised*, as the Greeks gave them the contemptuous name of *barbarians*. See 1 Sam. xvii. 36.

12. —*a signet of curious engraving*.—See Jer. xxii. 24. Hagg. ii. 23. Houbigant observes that all the ancients read תבנית *similitudinis* : hoc est, effigiem habens in sculpturâ suâ. This is also the reading of 8 MSS. and of 3 originally. Dathius renders, Tu es annulus bene figuratus.

13. —*in Eden*.—Thou hast enjoyed every delight. Houbigant proposes בעֵדֶן, *us Eden*; and 1 MS. reads thus; but, as it seems, by accident.

—*thy covering*.—In the canopy of thy throne. Or, thy garments have been adorned with them.

—*The ruby &c.*—Observe, with Cappellus and Menochius, that *ó*. enumerate twelve precious stones. See Exod. xxviii. 17—20. Rev. xxi. 19, 20. The Greek version also adds, “and silver and gold.”

—*And of gold*.—Six MSS. 2 edd. and V. read זהב. The tabrets and pipes might be bound with gold.

Tibia non, ut nunc, orichalco vineta. Hor. But *ó* Syr. read מלאת *thou hast filled*; and perhaps for תופיך, תופיך, תופיך, or תופך, (see MSS.) תובך, or תוכך, *the midst of thee*, i. e. *of thy treasures*: see *ó*. v. 16: and they seem to understand נקביך, or נקבך as 2 MSS. read, in the sense of *antrum, excavatio*, “caverns serving for repositories;” the root in Sam. Ar. signifying *fodere*. V. reads יפִיך, *decoris tui*.

—*because of thee*.—Mr. Lowth. Or, in the city subject to thee.

In the day when thou wast \* born they were prepared.

14 I made thee *as* the anointed covering Cherub ;

Thou wast upon the holy mountain of God ;

Thou didst † remain amidst the stones of fire.

15 Thou wast perfect in thy ways from the day when thou  
wast ‡ born,

\* *H.* created.

† *H.* walk to and fro.

‡ *H.* created.

See *v.* 18. בך is not expressed *V. Syr.* and may denote that the foregoing word is differently read, ונקבין—בך; two MSS. as I have observed, omitting ך.

—*In the day* &c.—*Ed. Complut.* *ó.* *Ar. Syr.* read מיום. The sense is the same, whether we interpret, From, or, In, the day of thy nativity.

14. *I made thee.*—נרתין *ó.* *Ar. Houbigant.* *Caph final*, a similar letter to *vau*, precedes. נת is transitive.

—*The anointed covering Cherub.*—The particle of similitude כ, *as, like*, is understood. The two Cherubim of beaten gold were part of the ark, and therefore anointed. *Exod.* xxv. 18, 21. xxx. 26. One MS. reads כמשך, which answers to *extensus*, in *Vulg.* and which Grotius thought to be *Jerom's* reading. See *Exod.* xxv. 20. The two Cherubim covered, כספים, the mercy seat with their wings.

In this lamentation, wisdom beauty magnificence splendour and perfection are attributed to the king of Tyre. He likewise bore an exalted and sacred office. On these accounts he is compared to one of the angelic orders. *Proculdubio vox illa, Cherub, potentiam & magnitudinem illam indicat, qua rex ille vicinos, immo & semetipsum, superavit, ex quo Deus illum ad sedem regiam evexisset.* *Spencer.* p. 844.

—*Thou wast* &c.—The image of the Cherub is pursued. “Such was thy eminent distinction, that thou wast, as it were, placed in the temple of God on his holy mountain. Thou wast, as it were, conversant among the twelve precious stones on the breast plate of the high priest, which shone like fire.” See *Mr. Lowth.* Whenever God, who dwelt between the Cherubim, was approached, the high priest wore his breast plate. *Exod.* xxviii. 30. *1 Sam.* xxviii. 6. The allegory is bold, after *Ezekiel's* manner.

“Thinking himself more than a mortal, is expressed by being, as Adam was, in paradise; and, as the Cherubim were, in a place not to be approached.” *Secker.*

Until iniquity was found in thee.

- 16 Through the multitude of thy merchandise \* they have filled the midst of thee *with* violence;

And thou hast sinned, therefore I will cast thee as profane out of the mountain of God;

And I will destroy thee, O covering Cherub, from amidst the stones of fire.

- 17 Thine heart was lifted up because of thy beauty:

Thou hast corrupted thy wisdom by reason of thy brightness:

I will cast thee to the ground;

I will lay thee before kings, that they may see *their* desire on thee.

- 18 Through the multitude of thine iniquities, by the unrighteousness of thy traffick,

Thou hast profaned thy sanctuaries:

Therefore will I bring forth a fire from the midst of thee, † which shall devour thee;

And I will bring thee to ashes upon the earth,

Before the eyes of all that look upon thee.

\* Or, the midst of thee is filled.

† H. it.

15. —*was found* &c.—F. במצאה. Until degeneracy of manners was found in thee, and the people had filled up the measure of their iniquity.

16. —*they have filled*.—Three MSS. two of which are among the most ancient, read מלאו. Houbigant conjectures מלא *plenum est*. Syr. 6. Ar. read very well מלאות, *thou hast filled*.

17. —*that they may see* &c.—לראות 1 MS. “Forte לראות.” Secker. For the phrase, see Obad. 12, 13. Ps. liv. 8. lix. 11. cxviii. 7.

18. —*thy sanctuaries*.—Or, thy sanctuary. See MSS. edd. “The lxx read חללתי in the first person, which agrees with ראויציא.” Mr. Dimock.

—*from the midst of thee*.—See v. 16.—From the midst of that city over which thou rulest. *Thee*, in the following line, seems to include both the city and its king.

19 All that know thee among the \* people shall be astonished at thee :

Thou † shalt become a terror ; and thou *shalt not be any more* for ever.

20 THE WORD of Jehovah came also unto me, saying :

21 Son of man, set thy face against Sidon, and prophesy

22 against her, and say :

Thus saith the Lord Jehovah : Lo, I *am* against thee, O Sidon ; and I will be glorified in the midst of thee.

And they shall know that I *am* Jehovah, when I execute  
23 judgments in her, and am sanctified in her. And I will send upon her pestilence, and blood in her streets. And the wounded shall fall in the midst of her, by the sword *which shall be* upon her from every side : and they shall know that I *am* Jehovah.

24 And there shall be no more unto the house of Israel a

\* H. peoples.

† H. art become terrors.

19. — *Thou shalt become*, &c.—Repeated from c. xxvii. 36. MS. Copt. adds at the end of this v. “Ego Dominus, ego dixi.”

21. — *Sidon*.—The mother-city of Tyre. See Justin l. xviii. c. iii.

22 — *And they shall know*.—“And thou shalt know,” וידעת, ó. here, and ó. MS. A. v. 23.

— *judgments in her*.—בך, *in thee*, ó. Ar. Chald. 3 MSS. and a fourth now.

— *sanctified in her*.—בך, *in thee*, ó. Ar. 1 MS. originally, and a second now.

23. — *upon her*.—בך, *upon thee*, ó. MS. Al. It is wanting in one MS.

— *in her streets*.—*In thy streets*, ó. Ar. 1 MS.

— *shall fall*.—ונפל one MS. ascribed to the beginning of the twelfth century, 3 originally, V. ó. Ar. Syr. ונפל החלל, 1 MS.

— *in the midst of her*.—*Of thee*, ó. Ar.

— *upon her*.—*Upon thee*, ó. Ar.

pricking brier, or a grieving thorn, of all *that are* round about them that despised them: and they shall know that I *am* [the Lord] Jehovah.

- 25 Thus saith the Lord Jehovah: When I assemble the house of Israel from the \* people among whom they are scattered; *then* will I be sanctified through them in the sight of the nations, and they shall dwell in their land  
26 which I gave to my servant, *even* to Jacob; they shall even dwell therein securely, and shall build houses and plant vineyards and dwell securely, when I have executed judgments upon all that despised them round about: and they shall know that I *am* Jehovah their God.

\* II. peoples.

24. —*grieving*.—מַגְרִיב, MSS. 3 edd.

—*of all*.—Nebuchadnezzar subdued all the ancient enemies of the Jews.

—*that I am* [the Lord] Jehovah.—יְהוָה, the Lord, is omitted in 9 MSS. ó. MS. Vat. But ó. MS. Al. read as at the end of v. 26, *Jehovah their God*.

25. —*among whom*.—For בִּם MSS. and some edd. read שָׁם.

—*even to Jacob*.—So Chald. The other ancients and 1 MS. read יַעֲקֹב, *Jacob*. Or, rather, the ancient translators render thus; as does the author of the English version.

## CHAPTER XXIX.

- 1 IN THE tenth year, in the tenth *month*, on the twelfth  
*day* of the month, the word of Jehovah came unto me,  
 2 saying; Son of man, set thy face against Pharaoh king  
 of Egypt, and prophesy against him and against \* all  
 3 Egypt: Speak and say:

Thus saith the Lord Jehovah: Lo, I *am* against thee,

\* II. Egypt all of it.

1. —*tenth year*.—The twelfth year: *ó*. MS. Vat. and "ἄλλος in Montf. Hex. Dathins justly remarks that this and the three following chapters are joined together, because they treat of the same subject; though they consist of prophecies uttered at very different periods of time.

—*tenth month*.—Eleventh month: *ó*. MS. Al. MS. Copt. twelfth month: Arab. MS. Pachom.

—*twelfth day*.—First day: *ó*. The period assigned in the present text is during the siege of Jerusalem; and, agreeably to *v.* 6, 7, may be immediately after Pharaoh's retreat, foretold by Jeremiah, *c.* xxxvii. 7.

2. —*Egypt*.—Ruina Tyri exceptit Ægyptus. Historia utraque obscura est, ac præter prophetas a nemine tradita. Clades Ægypto illata in sacris literis pleno ore denunciatur; ut mirum sit apud exteros tantum esse de ea silentium. Marsham. p. 541.

Sacerdotes illi Ægyptii, qui Herodoto seiscitanti de rebus Ægyptiacis respondebant, ea quæ ad laudem gentis faciebant tantum docuerunt, cætera quæ ad illorum ignaviam, servitutem, & tributa quæ Chaldæis pendebant, tacuerunt. Atqui ex Beroso & Jeremia constat illos reges Ægyptios precario regnasse, & Babyloniis vectigales fuisse. Scalig. in Fragm. p. 11.

Eusebius Psammi dat annos 12, Vaphri 30, id est, undecim plures quam iis impertitus est Herodotus. Hiatus iste, sive annorum undecim ἀναρχία, cum calamitatibus Ægypto a Nabuchodonoso illatis convenienter se habet. Marsham. 543.

Pharaoh king of Egypt ; the great \* dragon that lieth in the midst of his rivers, that saith, “ My † river *is* mine  
 4 own, and I have made *it for* myself : ” and I will put hooks in thy jaws, and I will make the fish of thy rivers cleave to thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall  
 5 cleave to thy scales. And I will leave thee *in* the desert,

\* Or, crocodile.

† Or, rivers *are*—made *them*—

3. —*the great dragon*.—הַתַּנִּין 17 MSS. The crocodile is alluded to. “ Among the ancients it was a symbol of Egypt ; and appears so on Roman coins.” Michaelis. Milton has this sublime passage in view :

Thus with ten wounds

The river-dragon tam'd at length submits.

Par. Lost. xii. 190.

See Addison. Spect. n. 369. D'Herbelot cites an eastern poet, who, celebrating the prowess of a most valiant Persian prince, said, He was dreadful as a lion in the field, and not less terrible in the water than a crocodile. Harmer. ii. 529. See c. xxxii. 2 : where both these comparisons are used.

—*rivers*.—The Nile had seven mouths. Rivers also emptied themselves into it, and channels were cut from it.

—*have made it for myself*.—That עָשִׂיתִי לִי may be equivalent to עָשִׂיתִי לִי, see on Zech. vii. 5. This vaunting language agrees with what Herodotus relates of Pharaoh-Hophra, (See Jer. xlv. 30) or Apries. “ This is said to have been the persuasion of Apries, that no God was able to deprive him of his kingdom.” L. ii. §. 169. p. 186. Ed. Wess. See Grotius.

4. —*hooks*.—הַחֲזִיבִים MSS. edd. Houbigant. See on c. xxxviii. 4. This refers to the conquest of Egypt by Nebuchadnezzar : see Jer. xliii. 10. xlv. 30 : and also to the defeat of Apries by the Cyreneans, and by Amasis. Herod. ii. §. 161.

—*the fish*.—Pharaoh's subjects, or auxiliaries.

—*and all the fish*.—וְאֵת is wanting in four MSS. אֵת is sometimes used before the nominative case. Or, we may point thus : “ And all the fish of thy rivers : they shall cleave to thy scales.”

5. —*thee in the desert*.—In siccum solum. Dathius. Or, we may here have an allusion to the heavy loss which Apries and his Egyptian



- even* thee and all the fish of thy rivers: thou shalt fall on the \* open field, thou shalt not be gathered together nor assembled: to the beasts of the field, and to the fowls of  
 6 the heavens, I have given thee for food. And all the inhabitants of Egypt shall know that I *am* Jehovah; because they have been a staff of reed to the house of  
 7 Israel: when they took hold of thee with *their* hand, thou wast crushed, and didst tear all their shoulder; when they leaned on thee, thou wast broken, and didst strain all their loins.
- 8 Therefore thus saith the Lord Jehovah: Lo, I *will* bring a sword upon thee, and will cut off from thee man  
 9 and beast: and the land of Egypt shall be † desolate and waste; and they shall know that I *am* Jehovah. Because

\* *H.* the face of the field.

† *H.* for desolation and wasteness.

army sustained in the expedition against the Cyreneans; towards whom they must have marched over the desert. Herod. ii. §. 161. Apries himself did not fall in battle; but was taken prisoner by Amasis, and strangled by the Egyptians. Herodotus, ii. §. 169. Jer. xlv. 30.

—*thou shalt fall*,—תפל MSS. edd. Houb. A king is said to be defeated, or victorious, when his armies are so. See Mr. Lowth.

—*nor assembled*.—To the dead, in the sepulchres allotted for them. קבץ signifies *to bury*, Hos. ix. 6. Jer. viii. 2.

6. —*they have been a staff of reed*.—The image is taken from 2 Kings xviii. 21. Isai. xxxvi. 6. Dathius observes that *ó*. Syr. V. render *thou wast*, היית, or הייתך: but that perhaps they had translated thus to make the connection with the following verse more easy. הייתכם, *ye were*, 1 MS.

7. —*with their hand*.—בכף, *with the hand*, MSS. edd. בכפם, *with their hand* ó. Houb.

—*and didst strain*.—והמערת, a transposition found in Pol. syn. and Tayl. conc. and approved of by Houbigant, who renders *inrasti, vacillare fecisti. Dissolvisti*. V. “Omnino legendum והמערת. Patet res ex ps. lxix. 23.” Seeker.

- thou hast said, "The river *is* mine, and I have made *it*,"  
 10 therefore, lo, I *am* against thee and against thy river;  
 and I will give up the land of Egypt to \* desolation † by  
 the sword and *to* wasteness, from Migdol to Syene, even  
 11 to the border of ‡ Ethiopia. *There* shall not pass through  
 it the foot of man, and the foot of beast shall not pass  
 through it; neither shall it be inhabited forty years.  
 12 And I will make the land of Egypt § waste, in the midst  
 of lands *that are* wasted; and her cities, in the midst of  
 cities that are made desolate, shall be || waste forty years :  
 and I will scatter the Egyptians through the nations, and

\* *H.* desolations. † *Or.* to. ‡ *H.* Chus. § *H.* a wasteness.  
 || *H.* a wasteness.

9. —and I have made it.—עשיתני, as v. 3, 1 MS. another originally, and a third now. I greatly prefer this reading.

10. —by the sword.—וחרב, and to the sword: ó. Ar. The word is omitted in Syr. as if it were a different reading of the preceding word.

—and to wasteness.—ושממה ó. Ar. Chald. and ἄλλος in Montf. Hex.

—from Migdol &c.—So c. xxx. 6, we should render "from Migdol to Syene," as Mr. Lowth, and Prideaux, ann. 573, observe. The ה in סונה may be local. Migdol, or Magdulus, is mentioned Exod. xiv. 2. Num. xxxiii. 7. Jer. xlv. 1. xlv. 14: and from the passage in Exodus it appears to be situated towards the north of Egypt. Antoninus places it at the entrance into Egypt, twelve miles from Pelusium. Boch. Phal. iv. xxvii. p. 277. It is well known that Syene was to the south of Egypt, under the tropic of Cancer, and bordering on African Ethiopia.

—even to.—עד, to, 6 MSS. The preposition also signifies *juxta*. Nold. §. 14.

11. —forty years.—After the total defeat of Apries by the Cyreneans, in which so many Egyptians fell that the whole nation was enraged against their king, a civil war with Amasis followed, a conquest of Egypt by Nebuchadnezzar, and another conquest of it by Cyrus. We learn from this passage during what period of years Egypt was desolated, and, in a manner, deserted.

12. —in the midst of lands that are wasted.—By the extensive conquests of Nebuchadnezzar, and afterwards of Cyrus.

—shall be waste.—תהיינה MSS. 2 edd. c. xxx. 7.

—scatter the Egyptians.—Berosus informs us that Nebuchadnezzar

- 13 will disperse them through the lands. Yet thus saith the Lord Jehovah: After the end of forty years, I will assemble the Egyptians from among the \* people whither  
 14 they are scattered. And I will bring again the captivity of the Egyptians, and will cause them to return *into* the land of Pathros, unto the land of their origin; and they  
 15 shall be there a low kingdom: it shall be the lowest of the kingdoms, neither shall it exalt itself any more above the nations: and I will diminish them, that they rule not  
 16 over the nations. And they shall no more † be the confidence of the house of Israel, calling *their* iniquity to remembrance when they turn after them: but they shall know that I *am* [the Lord] Jehovah.

- 17 Now IT came to pass in the twenty-seventh year, in the first *month*, on the first *day* of the month, that the word of

\* *H.* peoples.

† *H.* to the house of Israel a confidence.

carried many Egyptians captives to Babylon; and Megasthenes, that he transplanted others to Pontus. See Bp. Newton on the prophecies. 8vo. i. 362. 3d ed. 4°. p. 198, 9.

13 —*the end of forty years.*—Probably at the settlement of the kingdom by Cyrus.

14. —*Pathros.*—Phaturites Nomos in Thebaide. Plin. Boch. Phal. iv. xxvii. p. 277. אל ארץ פתרוס, 2 MSS. and again אל ארץ for ארץ על, 3 MSS. 2 originally, and the 3 first edd.

—*a low kingdom.*—In general, it shall be tributary and in subjection to strangers; to Nebuchadnezzar, to Cyrus, to Cambyses, to Artaxerxes Ochus, to the Macedonians, to the Romans, to the Mamalucs, and to the Turks. See Bishop Newton on the prophecies: Dissert. xii.

16. *And they shall no more be.*—So all the ancients; as if they read ידיו.

—*calling their iniquity to remembrance.*—Causing God to remember, and to punish, the iniquity of his people.

—*the Lord Jehovah.*—אדני is wanting in 12 MSS. and in 6. MS. Vat.

17. —*the twenty-seventh year.*—If the date be genuine, (and there

- 18 Jehovah came unto me, saying: Son of man, Nebuchadnezzar king of Babylon caused his army to serve a great service against Tyre: every head *was* made bald, and every shoulder *was* peeled: yet neither he nor his army had wages from Tyre, for the service which he served
- 19 against it. Therefore thus saith the Lord Jehovah; Lo, I *will* give the land of Egypt unto Nebuchadnezzar king of Babylon; and he shall take her multitude, and \* share her spoil, and † seize her plunder; and she shall be wages
- 20 for his army. For his labour wherewith he served against it, I have given him the land of Egypt; because of that which they have done against me, saith the Lord Jehovah.

\* *H.* spoil.

† *H.* plunder.

is no variation in the ancient versions, or in MSS.) this is the last prophecy which Ezekiel uttered. Prideaux argues that the Phœnician annals agree with this date. Anno 573. Nebuchadnezzar 32.

18. —*Nebuchadnezzar.*—Ten MSS. and 6. Ar. V. Syr. read thus. So v. 19, 5 MSS. and 6. Ar. V. Syr.

—*made bald.*—By the helmet, by disease, and by labour.

—*peeled.*—Worn, galled, by bearing burthens.

—*had wages.*—"We have read in the histories of the Assyrians, that, when the Tyrians were besieged, after they saw no hope of escaping, they went on board their ships, and fled to Carthage, or to some islands of the Ionian and Egean sea." Hieron. on Isai. xxiii. 6. "When the Tyrians saw that the works for carrying on the siege were perfected, and the foundations of the walls were shaken by the battering of the rams, whatsoever precious things in gold silver clothes and various kinds of furniture the nobility had, they put them on board their ships, and carried them to the islands; so that, the city being taken, Nebuchadnezzar found nothing worthy of his labour." Hieron. in loc. Bishop Newton on prophecy. Diss. xi.

20. —*they have done against me.*—The Egyptians. So Chald. See v. 3. But Houbigant renders as our English version: "*quia operam suam pro me posuerunt, cum urbem Tyrum, ex meis consiliis delendam, deleverunt.* עשו עשרו pertinet ad הויל." *Pro eo quod laboraverit mihi:* עשה, Vulg.

- 21 In that day I will cause the horn of the house of Israel to bud; and I will give thee an opening of *thy* mouth in the midst of them: and they shall know that I *am* Jehovah.

---

## CHAPTER XXX.

- 1 THE WORD of Jehovah came also unto me, saying ;  
 2 Son of man, prophesy, and say,  
 Thus saith the Lord Jehovah: Howl ye, alas for the  
 3 day ! Because the day *is* near, *it is* near: the day of  
 Jehovah *shall be* a day of \* clouds, it shall be the time of

\* H. a cloud.

---

21. —*the horn*.—The enlargement of Jehoiachin may be referred to. See 2 Kings xxv. 27. Jer. lii. 31. Daniel, and Shedrach, Meshach and Abednego, were also advanced to authority. Dan. ii. 48, 49. iii. 30. These marks of favour bestowed on the Jews were preludes to their general restoration. Whatever event is foretold, Ezekiel lived to be animated by it in the execution of his prophetical office.

—*of the house*.—לְבַלְבֵּית. *ó*.

—*an opening of thy mouth*.—See c. xxiv. 27. The accomplishment of Ezekiel's prophecies would give him authority. Ezekiel might also take occasion to observe how Jeremiah's predictions were fulfilled: Jer. xliii. 10. xlii. 17.

1. —*came also unto me*.—Probably at the time mentioned c. xxix. 17.

2.—*alas for the day!*—הֵדָה is repeated in *ó*. Ar. Vulg. "alas, alas, for [or, because of] the day!"

—*it is near*.—Syr. reads קרוב without ו: and *ó*. omit יום וקרוב, as if וקרוב were a different reading of קרוב. "Because the day of Jehovah *is* near: it shall be a day of clouds, *and* the time of the nations."

3. —*the time*.—The appointed time of the nations, whom Nebuchadnezzar was to destroy.

- 4 the nations. And the sword shall come upon Egypt; and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and \* they shall take away her multitude, and  
 5 her foundations shall be destroyed. Ethiopia, and Phut, and Lud, and all Arabia, and Chub, and † the men of every country that is ‡ in league, shall fall with them by the sword.
- 6 Thus saith Jehovah: They that uphold Egypt shall fall, and the pride of her strength shall come down: from Migdol to Syene shall they fall in her by the sword, saith  
 7 the Lord Jehovah. And they shall be wasted in the midst of lands that are wasted; and her cities shall be in  
 8 the midst of cities that are made desolate. And they

\* Or, her multitude shall be taken away. † H. the sons. ‡ H. of league.

4. —and they shall take away.—See on c. xxviii. 3.

5. —and all Arabia.—So Symmachus.

—and Chub.—In Mareotis, an Egyptian province, according to Ptolemy. Grot. “The ancient geographers have a mercantile town *Kube* on the Indian sea, under the 8th degree of north latitude.” Michaelis. Throughout the scriptures mention of this people does not occur elsewhere. *Kai Libnes, kai Aithiopes, kai p̄sa ē Ap̄bia*. Some copies of *ó*. ed. Sixt. Quint. But *Chub* is not represented in any copy.

—country.—ארץ is omitted in *ó*. Ar. “And all Arabia, and Chub, and those that are in league.” Hebr. “the sons of the league.” But *ó*. Ar. “of my league:” which may be a periphrasis for the Jews who took refuge in Egypt after the murder of Gedaliah. Jer. xli. 17.

Omnis eo terrore Ægyptus, et Indi,  
 Omnis Arabs, omnes verterunt terga Sabæi.

Æn. viii. 705.

Mr. Dimock conjectures, וכל בני ארץ: Secker reads ומבני, on the authority of *ó*. MS. Al. and Ar.

6. —Jehovah.—1°. Nine MSS. V. Syr. add ארני. See v. 2, 10, 13. It is observable that *ó*. Ar. omit “Thus saith Jehovah:” and the construction is clear without them. But see a like construction v. 10, 13.

7. —and her cities.—ועריה Arab. as c. xxix. 12. The Arabic also reads ונשמה, et rastabitur.

- shall know that I *am* Jehovah, when I shall set a fire in  
 9 Egypt, and all her helpers shall be \* destroyed. In that  
 day messengers shall go forth from me in ships, to make  
 Ethiopia afraid that dwelt securely; and great pain shall  
 come upon them in the day of Egypt; for, lo, it cometh.  
 10 Thus saith the Lord Jehovah: I will make the multitude  
 of Egypt to cease by the hand of Nebuchadnezzar king  
 11 of Babylon. He, and his people with him, the terrible  
 of the nations, shall be brought to make the land desolate;  
 and they shall draw their swords against Egypt, and shall  
 12 fill the land *with* slain. And I will make the rivers  
 † dry, and I will sell the country into the hand of evil  
*men*; and I will lay waste the country, and ‡ all that  
 is therein, by the hand of strangers: I Jehovah have  
 spoken it.  
 13 Thus saith the Lord Jehovah: I will destroy the idols,  
 and will cause the images to cease, out of Noph; and there

\* *H.* broken.† *H.* dryness.‡ *H.* the fulness thereof.

9. —*from me.*—Omitted in *ó.* Ar. and, I think, rightly. If we retain the original word, the sense given by expositors is, “as if sent by me;” the army of Nebuchadnezzar, raised up by me against Egypt, occasioning this message.

—*in ships.*—Up the Nile, to Ethiopia; it being a more secure way of communicating intelligence in a time of general commotion. But *ó.* *σπεύδοντες*, and Symm. *ἐν ἐπείξει*: reading, according to Cappellus, *אֲצִיִּים festini*; according to Houbigant, *רָצִים currentes*.

—*that dwelt securely.*—Syr. and Chald. read *יוֹשֶׁבֶת בְּטָח*. V. reads *אֶת כּוֹשׁ בּוֹטָחָה*, *Æthiopie confidentiam*; or, read *אֶת כּוֹשׁ בּוֹטָחָה*, *Æthiopiam confidentem*. *ἡτὰρ πεποιθῖαν*. Aq.

—*in the day.*—*בְּיוֹם*, 39 MSS. 1 ed. V. *ó.* Ar. Syr.

—*it cometh.*—*הַדְּבָרָה*, *the event*: or, *הַלַּחֲלָה*; *great pain*.

10. —*multitude of Egypt.*—It was a very populous country.

12.—*dry.*—The fertility of Egypt depended on the rise of the Nile.

—*evil men.*—The haughty and cruel Babylonians. See c. vii. 24.

13. —*Noph.*—Memphis; now Cairo, which is called at this day Menoph. See on Hos. ix. 6.

shall be \* no more a prince † of the land of Egypt :  
 14 and I will cause fear in the land of Egypt. And I will  
 lay waste Pathros, and will set a fire in Zoan, and will  
 15 execute judgments in No. I will also pour my fury  
 upon Sin, the strength of Egypt ; and I will cut off the  
 16 multitude of No. And I will set a fire in Egypt ; Sin  
 shall be greatly pained, and No shall be broken up, and  
 17 Noph ‡ shall be straitened in the day-time. The young  
 men of On and of Phi-beseth shall fall by the sword, and  
 18 the women shall go into captivity. At Tahapanes also

\* Or, no longer. † Or, from. ‡ H. shall have straiteners of the day-time.

—no more a prince.—This may refer to the future government of Egypt by foreigners ; or to the general destruction of Egyptian princes by Nebuchadnezzar and Amasis. “ Josephus against Apion, l. ii. §. 11, saith, All men know ὅτι Περσῶν, καὶ μετ’ ἐκείνους, ἡγουμένων τῆς Ἀσίας Μακεδόνων, Ἀγύπτιοι μὲν ἐδούλευον, ἀνδραπόδων οὐδὲν διαφέροντες.” Secker. Cambyses destroyed the idols of Egypt. But ὁ. read גדולים and גדירים, *great men and nobles, for idols and images.*

14. —Zoan.—Or Tanis.

—No.—Diospolis, or Thebes. Boch. See on Nah. iii. 8.

15. —Sin.—Pelusium, a strong city on the frontiers of Egypt. Bochart. Syene : ὁ. v. 16 : and Michaelis.

16. —broken up.—See c. xxvi. 10. 2 Kings xxv. 4.

—shall be straitened in the day time.—That is, besieged. Fortified cities are always shut by night : when they are shut by day, it is a time of danger. Et quoad Noph, angustantes erunt interdiu.” See the *status constructus* in this prophet, c. xxi. 12. xxxii. 15. Et in Memphis angustiae quotidianæ. Et Memphim circundabunt inimici quotidie. Chald. πολέμιοι αὐθημερινοί. Ἄλλος in Montfaucon. For ונוף צרי יומם, ὁ. read מים ונוף et defluent aquæ. See c. vii. 17. Syr. reads, for צרי, למפלה, erit in ruinam : and begins the following verse with במים : Sicut aquæ erunt juvenes &c. Houbigant proposes לצברים : “ et Noph in acervos.”

17. —On.—Heliopolis. Gen. xli. 45. On was the Egyptian name of the sun.

—Phi-beseth.—Or Bubastum.

—and the women.—והנשים ὁ. MS. Vat. Ar. ed. Ald. probably written ונהג.

18. —Tahapanes.—Daphnæ Pelusiaceæ. The word should be written uniformly in our translation.



- the day shall be darkened ; when I break there the yokes of Egypt, and the pride of her strength shall cease in her : *as for her*, a cloud shall cover her, and her daughters shall go into captivity. Thus will I execute judgments on Egypt ; and they shall know that I *am* Jehovah.
- 20 Now it came to pass in the eleventh year, in the first month, on the seventh day of the month, *that* the word of Jehovah came unto me, saying :
- 21 Son of man, I have broken the arm of Pharaoh king of Egypt. And, lo, it shall not be bound up, to apply medicines ; a bandage shall not be put about it, to strengthen
- 22 it for holding the sword. Concerning this matter thus saith the Lord Jehovah : Lo, I *am* against Pharaoh king of Egypt, and I will break his arm, *even* the strong and the stretched out arm ; and I will cause the sword to fall
- 23 out of his hand. And I will scatter the Egyptians among

—*the yokes.*—מטות the staff: 2 MSS. Syr. See Isai. xiv. 5. מטות, σκῆπτρα. ó. “The yokes imposed by the Egyptians.” See c. xxxiv. 27.

—*as for her.*—והיא 1 MS. and ó. “and *as for her*.”

20. —*on the seventh day of the month.*—באחד, 3 MSS. on the first day.” and so MS. Copt.

21. —*I have broken.*—I have determined to break, by Nebuchadnezzar. See v. 24. So Jer. xlviii. 20, 21, 25. l. 2. Isai. xxi. 9, a future event is spoken of as past. Mr. Lowth.

—*the arm.*—See the same image, Jer. xlviii. 25. “The horn of Moab is cut off; and his arm is broken, saith Jehovah.”

—*be bound up.*—See Isai. i. 6. c. xxxiv. 4.

—*shall not be put.*—לא שום Syr. Houbigant.

—*to strengthen it.*—The word before this, להבשה, *to bind it*, is omitted in 1 MS. and by ó. and greatly weakens the sentence.

22. —*arm.*—So V. But the other ancients and MSS. read plurally.

—*the stretched out.*—Thus ó. reading השלוחה, or הנטויה. Aq. renders ἐψηλόν, הנשנבה, and Theod. μέγαν. The present corrupt text is rendered by Houbigant, “brachium sanum ut et vulneratum,” and by Dathius, “dextrum et sinistrum.”

- the nations, and I will disperse them among the countries.
- 24 And I will strengthen the arms of the king of Babylon, and will put my sword in his hand. But I will break the arms of Pharaoh, and he shall groan before him *with* the
- 25 groanings \* of a deadly wounded *man*. I will even strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down. And they shall know that I *am* Jehovah, when I shall put my sword into the hand of the king of Babylon, and shall stretch it out upon the
- 25 land of Egypt. And I will scatter the Egyptians among the nations, and will disperse them among the countries; and they shall know that I *am* Jehovah.

## CHAPTER XXXI.

- 1 Now IT came to pass in the eleventh year, in the third *month*, on the first *day* of the month, *that* the word of
- 2 Jehovah came unto me, saying: Son of man, say to Pharaoh king of Egypt, and to his multitude,
- Unto whom art thou like in thy greatness?
- 3 Lo, the Assyrian *was as a cedar* in Lebanon,

\* Or, of one that is slain.

24. —*before him*.—Two MSS. read לְפָנַי, *before me*. Mr. Dimock.

25. —*I will even strengthen*.—The *vau* may be merely conversive.

3.—*the Assyrian*.—Meibomius takes אֲשׁוּר to be a species of cedar. “Nec tamen facile possum concoquere Assyrium illum, qui nescio quomodo, valde certe incommode, ut mihi quidem videtur, huc se ingessit.” Præl. Hebr. x. Secker observes, that this seems an admonitory comparison of Pharaoh to the late Assyrian empire, under the image of a cedar, applied v. 18 to Pharaoh. He adds that כִּי v. 2, 18, is much oftener *who* than *what*. The learned author of critical observations on books says:

\* With beautiful branches, and *with* a shadowing shroud,  
and † of an high stature ;

And his top was among thick boughs.

4 The waters made him great, the deep set him up on high ;  
It brought its streams about his plantation,

And sent forth its ‡ little rivers

Unto all the trees of the field.

5 Therefore his height was exalted

Above all the trees of the field ;

And his boughs were multiplied, and his branches became  
long,

Because of many waters, when he shot forth.

\* *H.* beautiful of branch.

† *H.* lofty of stature.

‡ *Or*, channels, *or*, rivulets.

“ This historic recital is expressly brought as an argumentative confirmation of the prophet’s veracity in declaring that Egypt would soon after meet with like fate. This is particularly indicated by *v.* 18 ; which serves as a moral to the preceding funeral panegyric over Assyria.” ii 186.  
“ The destruction of the great kingdom of Assyria at Nineveh could not have happened sooner than about the beginning of Zedekiah’s reign.” Ib. 180.

—*thick boughs*.—See *c.* xix. 11 ; where the sense of this word seems to be fixed by the\*parallel clause. But *ó.* give it the signification of עֲבֹרָה *clouds* : which Bishop Lowth approves of : *præl.* Hebr. x. The top, or *leader*, is well supposed to represent the king of Assyria ; and the thick boughs, his subordinate Kings and Rulers.

4. —*the deep*.—The subterraneous waters. Houb.

—*It brought*.—Read הוֹלִיכָה, as *ó.* render ἡγάγε, and שְׁלַחָה follows ; or הֹלִיךְ, *eundo* : “ going with its streams.”

—*his plantation*.—Read מִטְעָו ; as צִמְרָתוֹ *v.* 3, and קִמְתּוֹ, *v.* 5.

—*little rivers*.—An allusion to the small artificial channels through which water was usually distributed in eastern gardens. See Bishop Lowth on Isai. i. 20.

5. —*was exalted*.—גְּבַהָהּ MSS. 1 ed.

—*when he shot forth*.—Houbigant considers שָׁלַח as a verb neuter. Ἐν τῷ ἐκτεῖναι αὐτόν. Ἄλλος, in Montfaucon.

- 6 In his boughs all the fowls of the heavens made their nest ;  
 And under his branches all the beasts of the field brought forth their young :  
 And under his shadow dwelt an assembly of great nations.
- 7 Thus was he beautiful in his greatness, in the length of his branches :  
 For his root was by many waters.
- 8 The cedars in the garden of God could not hide him ;  
 The fir-trees were not like his boughs,  
 And the plane-trees were not as his branches :  
 Not any tree in the garden of God  
 Was like unto him in his beauty.
- 9 I made him beautiful in the multitude of his branches ;  
 So that all the trees of Eden,  
 Which *were* in the garden of God, envied him.
- 10 Therefore thus saith the Lord Jehovah :  
 Because he was high in stature,  
 And set his top among the thick boughs,  
 And his heart was lifted up in his height ;

6. — *an assembly*.—קֶהָל, cœtus, V. Houb. xxxii. 3.

8. — *the fir-trees—the plane-trees*.—*In the garden of God* must be supplied.

— *as his branches*.—בפִּאֲרָתָיו, here, and פִּאֲרָתָיו i. e. פִּאֲרוֹתָיו v. 12, 13, MSS. and edd.

9. — *So that &c.*—The order of the clauses in the Hebrew is :

So that all the trees of Eden envied him,  
 Which *were* in the garden of God.

10. — *he was high*.—גָּבַהּ V. Syr. Houb. Dathius.

— *in stature*.—בְּקוֹמָתוֹ Syr. Houb. “in his stature.”

— *his heart was lifted up*.—This allegory is boldly pursued ; though here, and v. 11, 14, 15, 16, 17, 18, its imagery is not supported with the scrupulous accuracy of polished writers. Est quidem genus parabolæ, cui unice proposita est rei subjectæ exornatio ; qualis est insignis illa apud Ezekielem Cedrus Libani ; qua nulla est, si ipsam imaginem spectemus,

- 11 Therefore I delivered him into the hand of a mighty one  
of the nations,  
*That* \* dealt hardly with him; I drave him out for his  
wickedness.
- 12 And strangers, the terrible of the nations, cut him down,  
and left him:  
Upon the mountains, and in all the valleys, his branches  
fell;  
And his boughs were broken by all the streams of the  
land;  
And all the people of the earth went down from his  
shadow, and left him.

\* *H.* in dealing dealt.

aptior aut venustior; si lineamenta et colores, nulla elegantior, nulla ornatior; in qua tamen Vates [v. 11, 14, 15, 16, 17,] propria quædam admisit mediis translatis permista; an quod hujus Parabolæ ratio ita ferat, an ex ipsius fervido ingenio, styli accuratioris leges minus interdum attendente, vix ausim statuere. Præl. Hebr.

11.—*a mighty one.*—אֵל מִסִּיחַ MSS. edd. Either, a mighty king of the nations, or, a mighty nation.

—*That dealt hardly with him.*—Exacted severe punishment of him. See עֲשָׂה c. xx. 44. xxii. 14. and observe the force of the future, v. 13. If we render *shall deal*, the sense may be; Who shall punish his former arrogance and cruelty by dealing severely with him in his vanquished state.

—*for his wickedness.*—בְּרָשָׁעוֹ, according to his wickedness. V. Syr. MSS. edd.

12. —*cut him down.*—Virgil has a like comparison with respect to the fall of Troy.

Ac veluti summis antiquam in montibus ornum  
Quum ferro accisam crebrisque bipennibus instant  
Eruere agricolæ certatim; illa usque minatur,  
Et tremefacta comam concusso vertice nutat;  
Vulneribus donec paulatim evicta supremum  
Congemuit, traxitque jugis avulsa ruinam.

Æn. ii. 626.

- 13 Upon his ruin dwelt all the fowls of the heavens ;  
 And upon his branches were all the beasts of the field :  
 14 To the end that none of all the trees \* by the waters  
 Exalt themselves for their stature,  
 Neither set their top  
 Among the thick boughs ;  
 Neither the oaks stand up in their height,  
 † Nor any *trees* that drink water :  
 For all of them are delivered to death,  
 Unto the lower parts of the earth  
 In the midst of the sons of mortal man,  
 Unto them that go down to the pit.  
 15 Thus saith the Lord Jehovah :  
 In the day when he went down to the grave,  
 I caused the deep to mourn, I covered *it*, for him ;  
 And I restrained the floods thereof, and the great waters  
 were stayed ;  
 And I ‡ clothed Lebanon with black for him,

\* *H* of the waters.

† *H*. All that drink.

‡ *H*. I caused Lebanon to be black.

13. *Upon his ruin &c.*—Even the fallen trunk and broken branches of this stately tree afforded shelter to birds and beasts.

—*And upon.*—ועל 3 MSS.

14. *To the end that.*—The supposed measure is :

Ut non eleventur propter altitudinem suam

Omnes arbores aquarum.

—*Neither the oaks.*—I read אלים, or אילים.

—*that drink water.*—A poetical periphrasis for *trees* ; as *master of the wing*, for *birds*.

—*the lower parts.*—תחתיות 4 MSS. as c. xxvi. 20. xxxii. 18. “*terram profunditatum.*”

15. *I caused the deep to mourn &c.*—Houbigant omits כסיתי with *ó*. If we render “*I caused the deep to mourn, I covered it, for him,*” the sense is, *I caused it to cover itself in token of grief*. Clarius. Grotius. 2 Sam. xv. 30. or, *I covered it with a mourning vest*. Isai. l. 3. c. xxxii. 7.

And all the trees of the field fainted for him.

16 At the sound of his ruin I made the nations to shake,

When I brought him down to the grave

With them that go down to the pit :

And all the trees of Eden,

The choice and \* best of Lebanon,

*Even* all that drank water,

Were comforted in the lower parts of the earth.

17 They also went down with him to the grave,

To them that were slain by the sword ;

And his seed, *and* those that abode under his shadow,

Were destroyed in the midst of the nations.

18 Unto whom art thou like in strength,

In glory, and in greatness, among the trees of Eden ?

Thou shalt be brought down with the trees of Eden

To the lower parts of the earth ;

\* *H.* good.

—*fainted*.—עלפו *ó*. Syr. Houbigant, and perhaps one MS. The literal rendering of the present text may be, “And *as for* all the trees of the field, *there was* fainting for him.”

16. —*Were comforted*.—Because he became as one of them. Isai. xiv. 10.

—*lower parts*.—תחתיות, 1 MS.

17. —*And his seed*.—See *ó*. Syr.

—*were destroyed*.—*ó*. supply ἀπόλυντο, and Chald. אתברו *were broken*. The Greek word suggests נשברו, or אברו: but the former is preferable, because it approaches nearer to נשברו, the reading of Chald. See also c. xxxii. 12. Houbigant reads ונורעו *et perierunt*, for ונרעו.

—*that abode*.—ישבי, *ó*. Houb. See on c. xxx. 16.

18. —*in strength*.—Read בבה i. e. בכוח. Nobilius notat in quibusdam libris haberi ista, ἐν δυνάμει, καὶ ἐν δόξῃ, καὶ ἐν μεγέθει. Capriellus. In quibusdam libris hæc sequuntur, ἐν δυνάμει, καὶ ἐν δόξῃ, καὶ ἐν μεγέθει. Not. in ed. Sixti Quinti.

—*among the trees of Eden*.—“Forte לעצי, ut his verbis fiat responsio.” Secker.

—*lower parts*.—תחתיות, 1 MS.

Thou shalt lie down in the midst of the uncircumcised,  
 With *them that are* slain by the sword.  
 This *is* Pharaoh, and all his multitude,  
 Saith the Lord Jehovah.

## CHAPTER XXXII.

1 IT CAME to pass also in the twelfth year, in the twelfth  
 month, on the first day of the month, *that* the word of  
 2 Jehovah came unto me, saying: Son of man, \* take up a

\* *Or*, utter.

—*uncircumcised*.—See on c. xxviii. 10. “Nations that admitted circumcision held the uncircumcised in the utmost contempt. The Egyptians, at least the priests and learned among them, were circumcised; but now they shall lie among the uncircumcised.” Michaelis.

—*his multitude*.—הַמְּלִיטָה, 10 MSS. In this verse the latter part of v. 2 is resumed; and the allegory under which the Assyrian is represented is applied to Pharaoh.

“To the preceding funeral panegyric over Assyria, the fate of which was past, Ezekiel prophetically subjoins a similar panegyric over Egypt, though its fate was still future; making plainly here a happy variation only in the oratorical figure of *πρὸ ὁμμάτων ποιεῖν*. For by that figure past events are brought down, and represented as now present before our eyes; whereas on the contrary by this prophetic figure future events are anticipated, and represented as already past.” Obs. on books, ii. 188.

1. —*in the twelfth year*.—So Chald. *ó*. MS. V. Ar. But MS. Al. *ἐνδεκάτω*, polyg. Lond. ed. Bretinger marg.; and *δεκάτω*, ed. Sixt. Quint. and Ald. and *οἱ λοιποὶ* in Monf. Hex. *In the eleventh year* is also the reading of Syr. and of 9 MSS. and 4 originally: and Houbigant prefers it, that v. 17 may contain a posterior date to what occurs here.

—*in the twelfth month*.—Tenth. *ó*. MS. V. but ed. Breit. and Ald. *δωδεκάτω*.



lamentation for Pharaoh king of Egypt, and say unto him ;

Thou art like a lion among the nations :

And thou *art* as a \* dragon in the seas,

And breakest forth in thy rivers,

And troublest the waters with thy feet, and foulest thy rivers.

3 Thus saith the Lord Jehovah :

I will spread my net over thee

Amidst an assembly of many † people ;

And they shall bring thee up in my drag :

4 And I will leave thee on the land,

I will cast thee upon the ‡ open field,

And I will cause all the fowls of the heavens to remain upon thee,

And I will satiate with thee the beasts of the whole earth.

\* Or, a crocodile.

† H. peoples.

‡ H. the face of the field.

2. —*a lion*.—Houbigant reads כפפיר. The verb is used with ל, ב, and א; and I do not elsewhere find it without one of the prepositions.

—*among the nations*.—בגוים Chald.

—*a dragon*.—Compare c. xxix. 3, &c.

—*And breakest forth*.—ó. Ar. Syr. read as the text now stands ; but derive the word from נגח *cornu petere*. Sed minus commode, says Capellus, nisi quis velit metaphoram esse a tauris lascivientibus, qui huc illuc discurrentes cornua jactant & quasi ventilant. נוח *crumpere* may refer to the act of the crocodile when he bursts above the water to seize his prey. I find in Gussetius, Nec alienum est נוח, ps. xxii. 10, ab actu crocodilorum, dum caput exserunt ut respiratione se reficiant. In 1 MS. and 2 others originally, the reading is, ונתנו, *and restest*.

—*foulest thy rivers*.—ותרפס MSS. edd. נהרותיך ó. Ar.

3. —*And they*.—The great company assembled at such a spectacle. But V. ó. Ar. ואתלך, or ואתליתך : *and I will bring thee up*.

4. —*the beasts of the whole earth*.—כל חית 3 MSS. Syr. *all the beasts of the earth* : which answers to *all the fowls of the heavens* in the preceding line. We find in ó. Ar. and 1 MS. *all the beasts of all the earth*.

- 5 And I will lay thy flesh upon the mountains,  
And fill the valleys with thine height.
- 6 And I will water the earth with thy gore ;  
\* Thy blood *shall be* on the mountains ;  
And the streams shall be filled with thee.
- 7 And I will cover the heavens when I quench thee,  
And I will † clothe the stars thereof with black ;  
‡ I will cover the sun with a cloud,  
And the moon shall not give her light.
- 8 All the shining lights of the heavens I will clothe || with  
black § over thee,  
And will set darkness upon thy land,  
Saith the Lord Jehovah.
- 9 And I will grieve the heart of many \*\* people,

\* *H.* of thy blood.

|| *H.* clothe them.

† *H.* cause the stars thereof to be black.

§ *Or*, for.

‡ *H.* The sun, I will cover it with a cloud.

\*\* *H.* peoples.

5. —with thine height.—רמותיך MSS. 2 edd. *with thine heights*, i. e. *thy great height*. But R. Salamo Cappellus and Moerlius derive רמות from רמה projectit: *projectione tua*, seu, *cadavere tuo*: on which Gussetius observes, sed nullum aliud derivatum non significat *fallaciam*. רמתך, with *thy worms*: Syr. 1 MS. “Recte. Exod. xvi. 24. et in re simili, Isai. xiv. 11.” Secker. רמך, or רמין, with *thy blood*; ó. Ar. Dathius has recourse to the Arab ريم *reliquiæ*.

6. —with thy gore.—צפה *fluor, sanies*, from צופ *fluere*. See Houbigant. *Inundatione tua*. Munsterus. *Cruore*. Tirinus.

—Thy blood.—*There shall be* of thy blood on the mountains: i. e. part of thy blood shall be &c. But Houbigant and Dathius transpose thus:

And I will water the earth with thy blood ;  
Thy gore shall be on the mountains ; &c.

7. —cover—clothe—with black.—Compare this sublime passage with c. xxxi. 15.

8. —All the shining lights.—Perhaps we should read מאירי in Hiphil, agreeably to ó. πάντα τὰ φαίνοντα [in Hiphil] φῶς: “all that

When I bring thy captives among the nations,  
Into countries which ye have not known.

- 10 Yea, because of thee I will astonish many \* people,  
And their kings shall be † horribly afraid because of thee,  
When I brandish my sword before them:  
And they shall tremble ‡ every moment, every one || for  
his life in the day of thy fall.

- 11 For thus saith the Lord Jehovah:  
The sword of the king of Babylon shall come upon thee:  
12 By the swords of the mighty will I cause thy multitude to  
fall:

*They are* the terrible of the nations, all of them;  
And they shall spoil the pride of Egypt,  
And all her multitude shall be destroyed.

- 13 I will also cause all her beasts to perish  
From beside the great waters:  
Neither shall the foot of man trouble them any more,  
Nor shall the hoofs of beast trouble them.

\* *H.* peoples.

† *H.* afraid with horrid fear.

‡ *H.* moments.

|| *Or*, for himself.

cause light to shine." A periphrasis for *luminaries*. See on c. xxxi. 14.  
מארי 2 MSS.

It is well known that the destruction of kingdoms is denoted by the strong figurative language used in this and the foregoing verse. See Bishop Lowth on Isai. xiii. 10.

9. — *thy captives*.—שבותך is the reading of *ó.* and of Houbigant. If שברך can signify *confractos tuos*, the text may stand.

—*ye have not known*.—ידעת, or ידעתן, V. *ó.* Syr. Chald. *nosti*, vel, *nosti eas*.

13. — *From beside*.—Ita ut non futura sit juxta. Nold. מכל §. 8.  
"So that they cease to be beside." There were large and fertile meadows on the banks of the Nile.

—*trouble them*.—The country shall be so deserted, that the waters of the river shall not be fouled by man or beast.

—*any more*.—During the space of forty years. C. xxix. 11.

- 14 Then will I make their waters clear,  
And will cause their rivers to run as oil,  
Saith the Lord Jehovah;
- 15 When I shall make the land of Egypt \* desolate,  
And the land shall be † destitute of all that was therein;  
When I shall smite all that dwell therein;  
And they shall know that I *am* Jehovah.
- 16 This *is* the lamentation, which they shall ‡ utter: the  
daughters of the nations shall ‡ utter it: for Egypt and  
for all her multitude shall they ‡ utter it, saith the Lord  
Jehovah.
- 17 IT CAME to pass also in the twelfth year, [in the first  
month,] on the fifteenth *day* of the month, *that* the word  
18 of Jehovah came unto me, saying; Son of man, wail for  
the multitude of Egypt, and cast them down, || *even* her,  
and the daughters of the famous nations, unto the lower  
parts of the earth, with them that go down to the pit:  
*saying,*

\* Or, a desolation.

† H. desolate from the fulness thereof.

‡ H. lament.

|| Or, together with.

14. *Then will I &c.*—On the contrary, the Nile shall then be clear and smooth.

16. —*which they shall utter.*—וְקִנְיָה, 7 MSS.

17. —*twelfth year.*—Eleventh year. Syr. 1 MS. and another ancient one in the margin: reading עֲשָׂתִי for שְׁתִּי, which I prefer.

—*in the first month.*—This is the addition of *ó*. Ar.

18. —*and cast &c.*—אָזְזָה is found in MSS. and edd. and we may very well render with Houbigant, “And cast them down, [represent them as cast down,] thou and the daughters of the famous nations.” *Jubetur propheta, ut ipse, cum filiabus gentium, plangat Ægyptum.* Houb. See v. 16. “*Cast.* The prophets are said to do what they foretel. See c. xliii. 3. Jer. 1. 10.” Secker.

—*famous.*—אֲדִירִים, MSS. edd.

—*with them.*—אֵלַי, *unto*, MSS.

—*to the pit.*—*Imitari nostrum carmen elegantissimum Jesaiæ, c.*

- 19 “Come down from \* the pleasant waters,  
And be thou laid with the uncircumcised.”
- 20 They shall fall in the midst of *them that are slain* by the sword.  
She is delivered *to* the sword: draw her *to the pit*, and all her multitudes.
- 21 The † strongest of the mighty men shall speak unto him  
Out of the midst of the ‡ pit, together with them that helped him :

\* *H.* the waters of pleasantnesses. † *H.* strong. ‡ *Or*, grave.

xiv, quisque intelligit ; sed id facit suo more, ita ut non minus ac in illo ingenii fertilitas, sermonis copia, et sententiarum variatio sit admiranda. Dathius. Eandem scenam cum eodem adjunctorum apparatu egregie instruxit Ezekiel ;—insigni illius *δευώσεως* exemplo quæ hujus vatis propria merito habetur. Præl. Hebr. vii.

19. —*the pleasant waters.*—Of the Nile. I suppose that נַעֲמוֹת is the true reading. The version, which produces a beautiful sense and a good pause, may be seen in Syr. Theod. and Houbigant. Mr. Dimock also proposes it.

20. —*to the sword.*—So Chald.

—*draw her.* Drag her carcase to the sepulchre. But Chald. renders *ut consumat, perdat, exscindat* ; reading, for לְהַשְׁמִיד, לְהַשְׁמִיךְ, or some such word. Or, “She is delivered to the sword, (which is drawn) [*quem strinxerunt eum*] and all her multitude.” See מִשַׁר Cocc. lex.

—*multitudes.* הַמִּוֶּנֶה, *multitude*, 8 MSS. 4 originally.

21. —*The strongest.* אֵילִי MSS. edd. and Houbigant.

—*pit.* The spacious sepulchre, full of receptacles hewn round about its sides, in which the dead were deposited. See v. 23. To this region of the dead *the land of the living* is opposed, v. 23 &c.

Ἐπὲρ δὲ τοῦ Μεμνονείου, θῆκαι βασιλέων ἐν σπηλαίοις λατομηταὶ περὶ τετταράκοντα, θαυμαστῶς κατεσκευασμένοι, θέας ἄξια· ἐν δὲ ταῖς θήκαις ἐπὶ τινων ὀβελίσκων ἀναγραφαὶ δηλοῦσιν τὸν πλοῦτον τῶν τότε βασιλέων, καὶ τὴν ἐπικράτειαν, ὡς μέχρι Σκυθῶν, καὶ Βακτριῶν, καὶ Ἰνδῶν, καὶ τῆς νῦν Ἰωνίας διατείνασαν· καὶ φόρων πλῆθος, καὶ στρατιᾶς περὶ ἑκατον μυριάδας. Strabo of Egyptian Thebes. L. xvii. p. 816. or 1171. See on v. 25.

—*that helped him.*—Pharaoh's adversaries and auxiliaries shall address him.

Who are gone down, who lie, uncircumcised, slain by the sword.

22 There *is* Assyria, and all her company :

Her graves *are* round about her :

All of them slain, fallen by the sword :

23 Whose graves are set in the sides of the pit,

And her company is round about her grave :

All of them slain, fallen by the sword,

Who caused their terror in the land of the living.

24 There *is* Elam, and all her company

Round about her grave :

All of them slain, fallen by the sword ;

Who are gone down uncircumcised into the lower parts  
of the earth ;

Who caused their terror in the land of the living :

Yet have they borne their shame with them that go down  
to the pit ;

This difficult verse may be otherwise distributed :

The strongest of the mighty men shall speak unto him out of the midst  
of the pit :

They are gone down, they lie, together with them that helped him,  
Uncircumcised, slain by the sword.

22. —*her company*.—קָהָלָם, *their company*, 1 MS. קָהָלוֹ *his company*, 6. Houb. But the other countries mentioned, as Elam, Meshech, and Tubal, and Edom, are used with feminine affixes. On the conquest of Assyria, see c. xxxi. 3.

—*Her graves*.—קְבֻרֹתֶיהָ, 1 MS. סְבִיבוֹת, Syr. “round about her graves:” as v. 23, 24.

23. *Whose graves*.—Read קְבֻרֹתֶיהָ, with 9 MSS. 3 edd.

—*her grave*.—קְבֻרָתָהּ, 10 MSS.

—*their terror*.—חֲתִיתָם, 6. Ar. Houb. 1 MS. and the ם is erased in another MS. : a reading agreeable to v. 25, 26.

24.—*Elam*.—Strabo places the Elymæi near the Persians and the Susians ; p. 524. marg. L. xi : and, p. 732. marg. L. xv, he mentions them as bordering on Susis and Sitacene. Pliny says, Susianen ab Elymaide disternit amnis Eulæus. l. vi. c. xxvii. See Ezra iv. 9. Dan.

- 25 They are \* laid in the midst of the slain.  
 She hath her bed among all her multitude ;  
 Her graves *are* round about her ;  
 All of them uncircumcised, slain by the sword :  
 Though they caused their terror in the land of the living,  
 Yet have they borne their shame with them that go down  
 to the pit ;  
 They are † laid in the midst of the slain.
- 26 There *is* Meshech, Tubal, and all her multitude :  
 Her graves *are* round about her :

\* H. put.

† H. put.

viii. 2: on which latter text Bochart remarks, Elam aliquando latius sumitur, ita ut vicinas aliquot provincias ad Eulæum amnem includat. Phaleg. L. ii. c. ii. That Elam was subdued, see Jer. xxv. 25. xlix. 34—39. Dan. viii. 1, 2, where it appears to be a province under the king of Babylon. “The invasion of Elam (Persia) was apparently effected by the joint forces of Cyaxares and Nebuchadnezzar.” Obs. on books. ii. 180. “After the expulsion of the Scythians, Cyaxares reduced all the nations who had, at his defeat by the Scythians, revolted from him, among which probably Persia was one: and this happened before the capture of Nineveh, which is mentioned as the very latest event in his reign.” Ib. 192. Cyaxares is supposed to have died in the fourth year of Zedekiah.

25.—*of the slain*.—The punctuation is suggested by Houbigant.

—*bed*.—Ita appellatur ἡ θήκη, cella quæ sarcophagum recipit. Præl. Hebr. vii.

—*Her graves*.—קברותיה, 10 MSS. 3 edd.

—*round about her*.—סביבותיה, Houbigant.

—*they caused*.—נתנו 2 MSS. V. Syr. Ar. Houb.

—*They are laid*.—נתנו, V. Syr. Houb.

26. —*Meshech, Tubal*.—See on c. xxvii. 13. See also Jer. xxv. 26. The Scythians may be comprehended, who anciently governed Asia. “This is no other than the well known expulsion of the Scythians from Media by Cyaxares; as Jackson has already rightly observed. i. 363.” Obs. on books. i. 192. “And Tubal.” ὁ. Syr. V. Ar.

—*round about her*.—סביבותיה, Houb. But ὁ. Syr. read סביבות.

- All of them uncircumcised, slain by the sword,  
 Though they caused their terror in the land of the living.  
 27 And these lie down with the mighty,  
*That are fallen of old time,*  
 That are gone down to the pit with their weapons of war,  
 And have laid their swords under their heads;  
 And the punishment of their iniquity is upon them,  
 Though *they were* the terror of the mighty in the land of  
 the living.
- 

There *is* Meshech, and Tubal, and all her multitude round about her graves.

—*slain*.—"Forte legendum ללל, ut supra. Præcedit ׀." Secker.

27. *And these*.—Houbigant proposes ואלה, and thinks that אלה arose from ואל written for ואלה. Dathius has the same criticism. 6. Ar. Syr. omit the negative particle; which Cappellus approves of. Two MSS. 1 cd. and 271 A, read אלה, and Syr. also omits the connexive particle.

The present reading is thus defended: "Herodotus informs us, l. i, that Cyaxares massacred the Scythian invaders by inviting them to an entertainment, and making them drunk; on which he slew them. Now to this the prophet seems to refer in these words." Obs. on books. ii. 193.

—*of old time*.—מערלם 6. Ar. Houb. Dathius. But the text, as it now stands, furnishes an apposite sense.

—*their swords*.—

Ingenti mole sepulchrum

Imponit, suaque arma viro. Æn. vi. 233.

Mr. Lowth. See also Bishop Lowth on Isai. p. 90. Δήλου καθαιρομένης ἀπὸ Αθηναίων,—καὶ τῶν θηκῶν ἀναιρεθεισῶν ὅσαι ἦσαν τῶν τεθνεώτων ἐν τῇ νήσῳ, ὑπὲρ ἡμῶν Kāres ἐφάνησαν, γνωσθέντες τῇ τε σκευῇ τῶν ὅπλων ξυντεθαμμένη, καὶ τῷ τρόπῳ ᾧ νῦν ἔτι θάπτουσι. Thucyd. i. 8. referred to by Moerlius. See Isai. xiv. 18.

—*iniquity*.—עונתם MSS. perhaps from עונה, a substantive which does not occur elsewhere. I was pleased to find my own rendering confirmed by Dathius, who thinks the sense equivalent to the phrase "they have borne, or bear, their shame:" v. 24, 30. "Videtur עץ pronomen reciprocum, *ille, ipse*." Dathius.



- 28 And thou also shalt be broken in the midst of the uncircumcised,  
And shalt lie down with *them that are slain by the sword.*
- 29 There *is* Edom, her kings, and all her rulers,  
Who in their might are \* laid with *them that are slain by the sword*;  
They lie down with the uncircumcised,  
With them that go down to the pit.
- 30 There *are* the princes of the north,  
All of them, and all the Sidonians:  
Who are gone down with the slain  
In their terror, ashamed of their might;  
And lie down uncircumcised with *them that are slain by the sword*,  
And bear their shame with them that go down to the pit.
- 31 Pharaoh shall see them,  
And shall be comforted over all his multitude slain by the sword;

v. 29.

\* H. put.

29. —*in their might.*—In the midst of their boasted might.

—*With them that go down.*—אֶת, 19 MSS. *ó*. Ar. It is generally supposed that Edom was subdued during the siege of Tyre.

30. —*of the north.*—Probably the Syrian kings, who reigned at Damascus.

—*Sidonians.*—צִירוֹנִים 1 MS. צִירָנִים 2 MSS. as if "צִרְנִי had been written contractedly for the regular plural. "But *ó*. read אֲשֹׁר נְצִיבֵי אֲשֹׁר, see 2 Chron. xvii. 2. or perhaps קְצִינֵי σαρπηγοὶ Ἀσσοῦρ." Secker. סַרְנֵי, *satrapæ*, 1 MS. originally. See De Rossi. "The mention made of the Sidonians, and not of the Tyrians, persuades me that this prophecy was delivered during the siege of Tyre." Mr. Desvieux.

—*In their terror.*—So, "in their might," v. 29. But Houbigant proposes, מַחֲתִיתָם, "Ashamed of their terror, and of their might."

31. —*co'forted.*—See c. xxxi. 16.

—*his multitude* —חֲמוֹנָו, 4 MSS. 3 in the margin, 1 ed. Houb.

—*slain by the sword.*—See this punctuation in V. Syr. But *ó*. MS. A. and Chald. point thus: Pharaoh shall see them, and shall be comforted

- Even* Pharaoh, and all his host,  
 Saith the Lord Jehovah.
- 32 Though I caused his terror in the land of the living,  
 Yet shall he be laid in the midst of the uncircumcised,  
 With *them that are* slain by the sword,  
*Even* Pharaoh and all his multitude ;  
 Saith the Lord Jehovah.

## CHAPTER XXXIII.

- 1 THE WORD of Jehovah came also unto me, saying ;  
 2 Son of man, speak unto the sons of thy people, and say  
 unto them ;  
 \* When I bring *the* sword upon a land, and the people  
 of the land take a man out of their borders, and set him

\* *H.* a land when I bring a sword upon it.

over all his multitude ; Pharaoh *shall be* slain by the sword, and all his host, saith the Lord Jehovah. Herodotus affirms that Apries, or Pharaoh-Hophra, was strangled : οἱ δὲ μὲν ἀπέπνιξαν. L. ii. p. 154. marg. 186. ed. Wess. But the enemies of Apries may have used the sword against him, before he expired.

32. —*his terror*.—*ó.* Ar. Syr. Dathius. But חתיתי 9 MSS. Keri, V. Houb. “ For I have caused my terror &c. And he shall be laid &c.”  
 —*his multitude*.—חמונו 8 MSS. 1 marg. *ó.* V.

1. It is plain that Ezekiel uttered what is contained in this chapter to v. 20, before Jerusalem was taken by the Babylonians : but how long before is uncertain.

2. —*out of their borders*.—The proper places to station watchmen.

“ When the prophet had confirmed his predictions of evil both to the Jews and Heathens by exemplifications of the like predictions already fulfilled among the latter ; he proceeds to apply home the conclusion arising hence, by an expostulation and pathetic address to the hearts and

- 3 for their watchman, and he seeth the sword coming on the land, and bloweth the trumpet, and warneth the people,  
 4 and they hear; whosoever heareth the sound of the trumpet, and taketh not warning, and the sword cometh and taketh him away, his blood shall be upon his own  
 5 head: he heard the sound of the trumpet, and took not warning; his blood shall be upon him: but he that taketh  
 6 warning shall \* save his life. But if the watchman see the sword coming, and blow not the trumpet, and the people be not warned, and the sword come, and take away *any* person from among them; he is taken away for his iniquity, but his blood will I require at the watchman's hand.
- 7 † So thou, son of man, I have set thee a watchman unto the house of Israel: therefore hear the word from my

---

\* H. deliver his soul, *or*, himself.

† Or, And *as for* thee.

consciences of the Jews.—But to what Jews is this addressed? To the Jews who were already in captivity. In order then that this address might make the stronger impression on them, and produce its wished-for effect, he immediately subjoins an information, which he represents as having been just then received, of the actual capture and destruction of the city of Jerusalem, agreeably to his foregoing prophecies against it: the accomplishment of which prediction against the Jews themselves, joined to his historic narrations before of the accomplishment of many others against the Heathens, both complete his arguments in favour of the credit and veracity of his predictions against Egypt or other nations, and also prove by a conspicuous example the truth of that maxim with which he had concluded his late address to the captive Jews, “That God will judge every one after his ways, both Jews and Heathens.” Obs. on books, ii. 196, 7.

3. —*and they hear.*—One MS. reads וְשֹׁמֵעַ, *et audiens erit*. Both *ó.* and Chald. are capable of the punctuation here proposed.

5. —*shall save.*—The verb in the original may be converted into the future by the distant *van*.

6. —*for his iniquity.*—The land was full of idolatry at the time when this was spoken.

- 8 mouth, and warn them from me. When I say unto the wicked, "O wicked *man*, \* thou shalt surely die," and thou speakest not to warn the wicked from his way; that wicked *man* shall die for his iniquity, but his blood will I  
 9 require at thine hand. Yet if thou warn the wicked of his way, that he turn from it, and he turn not from his way; he shall die for his iniquity, but thou hast delivered † thy soul.
- 10 Thou also, son of man, say unto the house of Israel: Thus have ye ‡ spoken, saying; Surely our transgressions and our sins *are* upon us, and we pine away for  
 11 them: how then shall we live? Say unto them: *As* I live, saith the Lord Jehovah, || I have no pleasure in the death of the wicked; but in that the wicked turn from his way, and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?
- 12 Thou, also, son of man, say unto the sons of thy people: The righteousness of the righteous shall not deliver him in the day of his transgression: and *as for* the wickedness of the wicked, he shall not fall thereby in the day when he turneth from his wickedness: neither shall the right-  
 13 eous be able to live in the day of his sin. When I say

\* *H.* dying thou shalt die.

† *Or*, thyself.

‡ *H.* said.

|| *H.* if I have pleasure.

8. *When I say.*—באמרי, c. iii. 18. Compare v. 7, 8, 9, with c. iii. 17, 18, 19.

10. —*we pine away.*—We experience their bitter consequences in famine and disease, and in the invasions and insults of the Babylonians.

—*shall we live?*—How can such assurances be true, as were given us c. xviii. 17, 19, 22, 27, 28, 32?

11. Compare c. xviii. 23, 32.

—*his way.*—ó. MS. A. and Ar. supply רשע, "from his wicked way."

—*for why &c.*—This line occurs c. xviii. 31.

12. —*to live in the day.*—בד is omitted ó. MS. Al. and ed. Ald. and

- unto the righteous, \* “He shall surely live;” and he trusteth in his righteousness, and doeth iniquity; all his righteousnesses shall not be remembered, but for his iniquity which he hath committed, *even* for it shall he die.
- 14 Again, when I say unto the wicked, † “Thou shalt surely die;” and he turneth from his sin, and doeth
- 15 judgment and justice, *and* the wicked returneth the pledge, giveth that again which he had taken by violence, walketh in the statutes of life so as not to commit iniquity;
- 16 ‡ he shall surely live, he shall not die: all his sins which he hath || committed shall not be remembered unto him; he hath done judgment and justice, § he shall surely
- 17 live. Yet the sons of thy people say, “The way of the Lord is not equal.” But *as for* them, their way is not
- 18 equal. When the righteous *man* turneth from his righteousness, and committeth iniquity, he shall die
- 19 \*\* because of it. And when the wicked turneth from his

\* *H.* Living he shall live.

† *H.* Dying thou shalt die.

‡ *H.* living he shall live.

|| *H.* sinned.

§ *H.* living he shall live.

\*\* *H.* for them.

in Syr. Houbigant thinks it beyond a doubt that the true reading is, וְצַדִּיקָהּ הַצַּדִּיק, as at the beginning of the verse, and in opposition to וְרַשָּׁעָהּ הַרַשָּׁע. “And *as for* the righteousness of the righteous, he shall not be able to live thereby” &c.

—*of his sin.*—See *ó.* MS. Al.

13. —*all his righteousnesses.*—צַדִּיקוֹתָיו 4 MSS. 3 edd.

—*be remembered.*—תּוֹכַרְנָה MSS. edd. See c. xviii. 24.

15. —*and the wicked.*—רַשָּׁע is wanting in 2 MSS. *ó.* Ar. Syr. but it seems to be repeated with elegance.

—*he shall surely live.*—הָיָה הָיָה MSS. Houb. so again, v. 16.

16. —*his sins.*—חַטָּאוֹתָיו, i. e. חַטָּאוֹתָיו MSS. edd.

17. —*the Lord.*—Here, and v. 20, some MSS. have יְהוָה; as c. xviii. 25, 29.

18. —*because of it.*—בִּזְיוֹ Houb. ἀντὶ sc. ἀνομιᾶς. *ó.* MS. Al. See also Syr. Arab. But V. *ó.* MS. V. and Chald. render plurally. But see on c. xviii. 26. Dathius observes, “numerus sæpe sensum, non verba, respicit.”

- wickedness, and doeth judgment and justice, he shall  
 20 live because of them. Yet ye say, "The way of the Lord  
 is not equal." I will judge you every one according to  
 his ways, O house of Israel.
- 21 Now IT came to pass in the twelfth year of our cap-  
 tivity, in the tenth *month*, on the fifth *day* of the month,  
*that* one who had escaped out of Jerusalem came unto me,  
 22 saying, The city is smitten. And the hand of Jehovah  
 had been upon me in the evening before he that had  
 escaped came; and he had opened my mouth until he  
 came unto me in the morning; \* and my mouth was  
 opened, and I was no longer dumb.
- 23 And the word of Jehovah had come unto me, saying;

\* Or, he even opened my mouth.

20. — *I will judge.*—Compare c. xviii. 30. At the end of this v. 6. MS. Al. Ar. and MS. Copt. add, "saith the Lord."

21. — *twelfth year.*—Eleventh year: Syr. and 8 MSS. reading עשתי עשרתי, which, says Dathius, Doederlein approves of: and it seems preferable. In 6. ed. Ald. and Sixti Quinti, we find *the tenth year*, a plain mistake; as the Babylonish army entered Jerusalem in the eleventh year of Zedekiah, in the fourth month, on the ninth day of the month. 2 Kings xxv. 3, 4.

— *in the tenth month.*—Twelfth month: 6. MS. V. Al. but *the tenth*, ed. Ald.

If we read *the eleventh year*, near six months will pass between the taking of Jerusalem and the communication of that event to Ezekiel. As the Hebrew text now stands, the interval must be one year, five months, and twenty-six days.

22. — *and my mouth was opened.*—Chald. furnishes a very good reading; ונפתח, and *I opened*. See c. xxiv. 25, 26, 27. If in c. xxxii. 17, we read *the twelfth year, the first month, and the fifteenth day of the month*, the interval between the revelation recorded v. 24 and the immediately preceding one is eight months and twenty days.

- 24 Son of man, they that inhabit those waste places in the land of Israel \* speak, saying ;  
 Abraham was one, and he inherited the land : but we are many : unto us is the land given for an inheritance.
- 25 Therefore say unto them, Thus saith the Lord Jehovah :  
 Ye eat with the blood, and lift up your eyes to your idols,  
 26 and shed blood : and shall ye possess the land ? Ye stand with your swords, ye commit abomination, and ye defile every one his neighbour's wife : and shall ye possess the  
 27 land ? Thus shalt thou say unto them : Thus saith the Lord Jehovah : As I live, surely they that are in the waste places shall fall by the sword ; and him that is † in the open field I will ‡ give to the beasts || to be devoured ; and they that are in the strong holds, and in the caves,  
 28 shall die of the pestilence. And I will make the land a deso-

\* H. say. † H. on the face of the field. ‡ H. I will give him.  
 || H. to devour him.

24. This seems to be the word spoken by Ezekiel before the messenger came.

—*waste places.*—The country and the city had been now laid waste by the Babylonians.

—*unto us.*—Who are many ; and preferable in the sight of God to Abraham, a single individual. They thought that they should remain unmolested in the land, when the Babylonians had left them in it ; not expecting to suffer those severe calamities which ensued in consequence of Gedaliah's murder. Jer. xli.

25. —*with the blood.*—Contrary to the law : Deut. xii. 16.

—*your eyes.*—עֵינֵיכֶם, the ancients, MSS. edd.

26. —*with your swords.*—Ready to commit acts of violence on every one that passes. But Houb. reads עַל רֹחַבְכֶּם, *in your street*, openly practising idolatry. הַבְּרֶכֶת, contra socium vestrum, i. e. populares vestros impugnatis. Doederlein apud Dathium.

27. —*unto them.*—אֲלֵיהֶם, MSS. edd.

—*I will give.*—The verb is converted by the distant *vau*.

—*caves.*—In the mountains ; which caves were the usual places of refuge in times of danger.

- lation and an astonishment, and the pride of its strength shall cease : and the mountains of Israel shall be made desolate, that none shall pass over. Then shall they know that I *am* Jehovah, when I make the land a desolation and an astonishment, because of all their abominations which they have committed.
- 30 And *as for* thee, O son of man, the sons of thy people speak concerning thee near the walls, and in the doors of the houses, and speak one to another, *even* every man to his \* neighbour, saying; Come, I pray you, and hear
- 31 what *is* the word that goeth forth from Jehovah. And my people come unto thee, † according to the manner in which the people come, and sit before thee, and hear thy words, but do them not : for they make mockings with
- 32 their mouths, and their heart goeth after gain. And, lo, thou art unto them as a song ‡ *that is sung* to musical

---

\* H. brother.

† H. according to the coming of the people.

‡ H. of musical instruments.

30. —*near the walls &c.*—“Dr. Pococke informs us that the Coptics spend their holydays—sitting under their walls in the winter. The better sort of houses in the east have porches, or gateways, according to Dr. Shaw, with benches on each side, where the master of the family receives visits.” Harmer i. 22.

—*one to another.*—אחד, 1 MS. Houb.

31. —*the people come.*—Syr. omits במבוא, and ó. MS. Al. read עמי, whence arises this version : “And my people come unto thee, and my people sit before thee.”

—*mockings.*—Chald. suggests לענים, *jests*, marg. Engl. vers. In ó. Ar. Syr. המה עשים is omitted, and כזב, or כזבים, suggested as the true reading. “For a lie is [or, lies are] in their mouth.” See on c. viii. 17.

—*and—after*—ואחריו ó. Ar. Syr. V. 8 MSS.

32. They were struck with his eloquence, without regarding his exhortations and admonitions. “Μη γὰρ ἄλλως αὐτὰ ἀνεγνώκατε ἢ ὡς ῥῥάτια; Arr. Epict. L. iii. c. 23. p. 478. ed. Upton. Vid. et Aul. Gell. l. v. c. i. neque illic philosophum loqui, sed tibicinem canere.” Secker.



instruments, of one that hath a pleasant voice, and that  
 can play well on an instrument: and they hear thy words,  
 33 but they do them not. And when this cometh to pass,  
 (lo, it shall come to pass,) then shall they know that a  
 prophet hath been among them.

---

## CHAPTER XXXIV.

1 2 THE WORD of Jehovah came also unto me, saying; Son of  
 man, prophesy against the shepherds of Israel, prophesy,  
 and say unto them;

O ye shepherds, thus saith the Lord Jehovah: Woe *unto*

---

33. — *this cometh to pass.*—Sc. הַדָּבָר הַזֶּה, this matter, this event; the  
 destruction of Jerusalem.

— *lo, it shall come to pass.*—See a like parenthesis proposed, c.  
 xxxii. 20.

1. — *came also unto me.*—"It is probable that this prophecy immediately followed the preceding. At or before the arrival of the news that Jerusalem was conquered, the prophet was to speak of the tyranny and carelessness of the governors, and to promise the return of the people." Michaelis. "Ezekiel still continues his prophetic cares and foresight toward those who survived the desolation of Jerusalem, both those who continued in Jerusalem and also the captives elsewhere. Of the former some false hopes seem to have been formed by the captive Jews, that this remnant would be still able to preserve the existence of the Jewish state in Palestine. c. xxxiii. 24." Obs. on books. ii. 199. "The negligence of the governors being pointed out as a cause of the incredulity of the people, the transition here is natural, and the connexion close between this prophecy and the foregoing one; as also between the beginning of this prophecy and its conclusion. For, considering that in part the people suffered for the faults of their shepherds, mercy now urged the prophet to declare from God that he would judge between them—save the flock, and—set up one shepherd over them, who should feed them, even his servant David. Ib. 201, 2.

2. — *shepherds.*—"The king, his counsellors, and the heads of the people." Michaelis.

*O ye shepherds.*—Houbigant reads הָרָעִים; which is confirmed by Syr.

the shepherds of Israel that feed themselves ! Should not  
 3 the shepherds feed the flock? Ye eat the milk, and ye  
 clothe you with the wool, and ye slay \* *that which is fat* :  
 4 *but* ye feed not the flock. The weak ye have not strengthened,  
 and the sick ye have not healed, and † *that which*  
*was broken* ye have not bound up, and ‡ *that which was*  
 driven away ye have not brought again, and || *that which*  
*was lost* ye have not sought : but with force have ye ruled  
 5 over them, and with rigour. And they were scattered,  
 because *there was* no shepherd : and they became meat to  
 all the beasts of the field, [and to the fowls of the heavens,]  
 6 when they were scattered. My flock wandered through  
 all the mountains, and upon every high hill ; yea, my flock  
 was scattered upon all the face of the land ; and none did  
 search or seek *after them*.

\* *H.* the fat. † *H.* the broken. ‡ *H.* the driven away. || *H.* the lost.

and v. 9. Vulg. and *ó.* MS. Vat. omit אֵלֵיהֶם. The English version may stand. The rendering “and say unto them, *even* unto the shepherds,” would require אֵל רְעִים, according to Houbigant.

—*shepherds of Israel that feed themselves.*—The beauty of the original may be expressed in Latin or Greek, though not in English : *pastoribus qui pascunt semetipsos : τοῖς ποιμέσιν οἱ ποιμαίνουσιν ἑαυτοῦς.*

—*the flock.*—The original word includes goats, throughout this chapter. See v. 17.

3. —*and ye slay.*—So V. *ó.* Syr. 3 MSS. 1 of the year 1106 ; 1 originally, and 1 now. In the four verbs the future is *frequentative*.

4. *The weak.*—הַנְּחֹלֶת in the singular number, 1 MS. V. *ó.* Syr.

5. —*no shepherd.*—None, in effect : none deserving of the name.

—*and to the fowls &c.*—The words וְלַעֲוִפֵּי הַשָּׁמַיִם are added by *ó.* MS. A. and Arab. But they are wanting, v. 8.

—*when they were scattered.*—The original word is omitted by *ó.* Ar. Syr. Houbigant joins it to the following verse, *Illæ dispersæ sunt, errantque &c.* The two Hebrew verbs are of different genders, as they now stand. But the alteration to וַשְׁגָּו in v. 6 would be slight ; and is favoured by *ó.* Ar. Syr.

6. —*upon all the face.*—“Upon the face of all,” 3 MSS. Arab. *ó.* ed.

- 7 Therefore, ye shepherds, hear the word of Jehovah :  
 8 As I live, saith the Lord Jehovah, surely because my flock became a prey, and my flock became meat to all the beasts of the field, forasmuch as there was no shepherd, neither did my shepherds search after my flock, but the  
 9 shepherds fed themselves, and fed not my flock ; therefore, O ye shepherds, hear the word of Jehovah :  
 10 Thus saith the Lord Jehovah : Behold, I *am* against the shepherds ; and I will require my flock at their hand, and will cause them to cease from feeding the flock, neither shall the shepherds feed themselves any more : for I will deliver my flock from their mouth, and they shall not be meat for them.  
 11 For thus saith the Lord Jehovah : Behold, I, *even* I, will  
 12 search after my flock, and will diligently seek them : \* as

\* *II.* according to the diligent seeking.

Ald. and in the Antwerp polyglot. In *ó.* MS. A. the reading is, *παντὶ προσώπῳ πάσης.*

10. —*require.*—The original word is translated *search after*, *v.* 6. The beauty of the reference is lost in the translation.

—*shall not be.*—תהיינה MSS.—“This must surely have been said before Zedekiah was taken : and so must *v.* 2. Some would translate, *I have required.* But what needed they then to be called upon, as *v.* 7, 9, for what they knew already, and have a woe pronounced, as *v.* 2, that was already executed : unless it be to be executed in another world?” Secker.

If the prophecy in this chapter is connected with that in the foregoing, the time of its delivery is ascertained *c.* xxxiii. 22 : and the woes denounced, and admonitions given, may be extended to the time of the captivity, and to the calamities which befel some of the ruling Jews in Egypt after the murder of Gedaliah. Jer. xlii. 1, 18, &c. If the conquest of Jerusalem, and the taking of Zedekiah, are referred to, the time when Ezekiel delivered the prophecy contained in this chapter cannot be fixed with precision.

11. —*diligently seek.*—The Hebrew word signifies, *to seek early, to seek in the morning.*

- a shepherd diligently seeketh his flock, in the day when he is among his flock *that are* spread abroad; so will I diligently seek my flock, and will deliver them out of all the places where they have been scattered in the day \* of
- 13 clouds and of thick darkness. And I will bring them out from the † people, and gather them from the countries; and will bring them to their own land, and feed them upon the mountains of Israel, by the streams, and in all
- 14 the dwelling-places of the land. I will feed them in a good pasture, and upon ‡ the high mountains of Israel shall their fold be: there shall they lie down in a good fold; and *in* a fat pasture shall they feed, upon the moun-
- 15 tains of Israel. I will feed my flock, and I will cause
- 16 them to lie down, saith the Lord Jehovah. I will seek *that which was* lost, and will bring again *that which was* driven away, and will bind up *that which was* broken, and will strengthen the sick; and will || keep the fat and the strong, *and* will feed § them with discretion.
- 17 And *as for* you, O my flock, thus saith the Lord Jehovah: Behold, I *will* judge between cattle and cattle,

\* H. of a cloud. † H. peoples. ‡ H. the mountains of the height.

|| Or, preserve, *or*, give heed to. § H. it.

12. —*in the day of clouds*.—See this clause Joel ii. 2. Zeph. i. 15. That darkness is used for calamity, see on Amos v. 20.

Two MSS. 1 originally, and 1 ed. read אֶתְהֵן in this verse.

13. —*and will bring them*.—וְהִבִּיאֶתִּים MSS.

14. —*and in a fat pasture*.—וּבִמְרֵעָה and in a fat pasture. 4 MSS. מְרֵעָה *in a fat pasture*. 1 MS.

16. —*will keep*.—אֲשָׁמֵר, or אֲשִׁמּוֹר, 6. Ar. Syr. V. Houb. Dathius. The bad shepherd “slew that which was fat:” *v.* 3: on the contrary, the good shepherd is here represented as preserving it, and as *feeding it with discretion*: which last clause establishes the reading here proposed.

17. —*between cattle and cattle*.—Between the weaker part of my sheep and goats, and the stronger part, even the rams and he-goats that

- 18 *even* the rams and the he-goats. *Seemeth it* a small thing unto you *that* ye eat up the good pasture; but that ye tread down with your feet the remainder of your pastures? and that ye drink \* the clear waters; but that ye foul with
- 19 your feet what remaineth? and that my flock eat what ye have trodden with your feet, and drink what ye have fouled with your feet?
- 20 Therefore thus saith the Lord Jehovah unto them: Behold, I, *even* I, will judge between the fat cattle † and
- 21 the lean cattle. Because ye thrust with *your* side and with *your* shoulder, and push all the weak with your
- 22 horns, till ye scatter them abroad; therefore will I save my flock, and they shall no more be a prey; and I will
- 23 judge between cattle and cattle. And I will raise up one shepherd over them, and he shall feed them, *even* my servant David: he shall feed them, and he shall be their
- 24 shepherd. And I Jehovah will be their God, and my servant David a prince among them: I Jehovah have
- 25 spoken *it*. And I will make with them a covenant of peace,

\* *H.* the clearness, *or*, depth, of the waters.

† *H.* and between.

use violence towards them. See *v.* 20. Glassius rightly observes that *rams and he-goats* are put in apposition with לֶשֶׂה, *and cattle*.

18. —*unto you*.—See כִּכְם thus used Numb. xvi. 9. Isai. vii. 13. כִּי is understood before תִּרְעוּ.

—*clear waters*.—See *ó.* Arab. Vulg.

20. —*unto them*.—So Chald. But אֲלֵיכֶם *unto you*. V. 2 MSS. 1 ed. In 2 MSS. the word is omitted: *ó.* MS. Vat. and Syr. read only אֲרֵנִי יְהוָה, *or* יְהוָה אֱלֹהִים; and *ó.* MS. A. ed. Ald. and Arab. read אֲרֵנִי יְהוָה אֱלֹהִים.

23. —*my servant David*.—This prophecy may refer to Zerubbabel, to Christ, and to a future descendant of David who shall reign over the Jews after their restoration. See on Hos. iii. 5. לָהֶם is read for לָהֶן in 21 MSS. and אֹתָם seems the true reading for אֶתְהֶן.

25. —*with them*.—With David. *ó.* Ar.

and will cause evil beasts to cease out of the land: and they shall dwell safely in the desert, and shall sleep in the  
 26 woods. And I will make them, and the places round about my hill, a blessing; and I will cause the shower to come down in its season, there shall be \* plentiful  
 27 showers. And the trees of the field shall yield their fruit, and the earth shall yield her encrease; and they shall be secure in their land, and shall know that I *am* Jehovah, when I *shall* break the bands of their yoke, and shall deliver them from the hand of those that served them-  
 28 selves of them. And they shall be no more a prey to the nations, neither shall the beasts of the land devour them; but they shall dwell securely, and none shall make them  
 29 afraid. And I will raise up for them † a peaceful plantation, and they shall be no more consumed by famine in the land, neither bear the reproach of the heathen any  
 30 more. Thus shall they know that I, Jehovah their God,

\* *H.* showers of blessing.

† *H.* a plantation of peace.

26. —and the places round about.—כְּבִיבוֹת is the reading of 6 MSS. and 3 originally, V. *ó.* Syr. Chald. “And I will make them round about my hill a blessing.”

—*plentiful showers.*—See on Joel ii. 14.

27. —shall yield their fruit.—Hebr. *give.* So, καὶ ἐδίδον καρπὸν, Matth. xiii. 8.

—*served themselves.*—Exacted service.

29. —a peaceful plantation.—Houbigant and Dathius render מַטֵּעַ plantarium, i. e. locus ubi plantatur. For לְשֶׁם these critics read שְׁלָם, with *ó.* Ar. Syr. and observe that not renown but security, prosperity, and consequent exemption from famine, are insisted on.

—*consumed by famine.*—Gathered into the sepulchre among their deceased ancestors, in consequence of famine.

30. *Thus shall they know.*—Four MSS. one originally, one now, and three edd. read וידעו הגוים “Thus shall the nations know:” which is a very good reading.

*am* with them, and *that* they, *even* the house of Israel, *are*  
 31 my people, saith the Lord Jehovah. For ye my flock,  
 \* the flock of my pasture, *are* men, and I *am* Jehovah  
 your God, saith the Lord Jehovah.

---

## CHAPTER XXXV.

1 MOREOVER THE word of Jehovah came unto me, say-  
 2 ing; Son of man, set thy face against mount Seir, and  
 3 prophesy against it, and say unto it,

Thus saith the Lord Jehovah: Behold, I *am* against thee,  
 O mount Seir, and I will stretch out mine hand against  
 thee, and will make thee a desolation and an astonish-  
 4 ment. Thy cities I will † lay waste, and thou shalt be  
 ‡ desolate; and thou shalt know that I *am* Jehovah.

\* *H.* ye the flock. † *H.* make a waste. ‡ *H.* a desolation.

---

—*am with them.*—אִתָּם is wanting in 3 MSS. and in *ó.* Ar. Syr.  
 “that I *am* Jehovah their God, and that they” &c.

31. —*For ye.*—וְאַתֶּם, 1 MS. and 1 originally.

—*are men.*—אֲדָם is omitted in *ó.* Ar. and some may approve of this  
 omission. “For ye *are* my flock, ye *are* the flock of my pasture, and I”  
 &c. But Cappellus refers to c. xxxvi. 38; and Dathius remarks that  
 the prophet thus explains how the foregoing allegory is to be understood.

—*and I am Jehovah.*—For וְאֲנִי, and *I*, see 1 MS. *ó.* Ar. Syr. V.  
 יהוה *Jehovah*, is supplied in 11 MSS. a reading supported by all the  
 ancients, except Chald. Suppose that transcribers wrote וְאֲנִי; and  
 the preceding וְאֲנִי accounts for the omission of the following “י.”

“The prophet goes on to shew that the same reason, which will operate  
 in favour of the Jews, will not operate in favour of the Heathen; espe-  
 cially not in favour of the Jews’ relations the Edomites: for they shewed  
 no mercy and therefore deserved to receive none; and because they had  
 a perpetual hatred, were to be made a perpetual desolation.” Obs. on  
 books. ii. 202.

3. —*I am against thee.*—Three MSS. read עָלַיךְ.

- 5 Because thou hast borne \* the old hatred, and hast † shed  
*the blood of* the sons of Israel by the sword, in the time of  
 their calamity, in the time of the punishment of iniquity,  
 6 *even in the end thereof*; therefore, *as I live*, saith the Lord  
 Jehovah, surely in blood will I deal with thee, and blood  
 shall pursue thee: since thou hast not hated blood, there-  
 7 fore blood shall pursue thee. Thus will I make Mount Seir  
 a desolation and an astonishment, and will cut off from it  
 8 him that passeth out and him that returneth. And I will  
 fill thy mountains with thy slain: *as for* thine hills, and  
 thy valleys, and all thy streams, they that are slain by the  
 9 sword shall fall therein. I will make thee ‡ perpetual deso-  
 lations, and thy cities shall not be inhabited: and ye shall

\* *H.* the hatred of old time.

† *Or*, poured out.

‡ *H.* desolations of eternity.

5. —*the old hatred*.—See c. xxv. 15. The ancient hatred of Esau towards Jacob is referred to.

—*and hast shed* &c.—See the phrase, ps. lxiii. 11. Jer. xviii. 21. In these places many of the ancients render the verb *to deliver up*; perhaps deriving it from גור *to gather together*. The root may be, גר *to cut asunder*. נגר, in Hiphil, may be understood of *spilling*, or *pouring out, like water*. על יד חרב may mean *with the edge of the sword*; but the phrase often denotes *the means, or instrument*.

6. —*in blood will I deal with thee*.—I find that Cappellus concurs in this interpretation: “agam tecum in sanguine.”

—*blood shall pursue thee*.—“Thy blood-guiltiness shall pursue thee: thou shalt be punished for it.” Michaelis. They that slay with the sword. Chald.

—*hast not hated*.—Hast shed blood so largely. See Mr. Lowth.

7. —*and an astonishment*.—Houbigant conjectured ומשמח; and 11 MSS. confirm this conjecture: which was also the reading of 5 MSS. originally.

—*him that passeth out and him that returneth*.—Every one. See on Mal. ii. 12.

8. —*thy mountains—thy slain*.—ó, MS. A. and ed. Ald. and Arab. read הרך and חללך. But Chald. reads the affix י, *his*, throughout the verse.

9. —*be inhabited*.—So the ancients, Houbigant, and Dathius. תושבנה 4 MSS. תשבנה many MSS.



- 10 know that I *am* Jehovah. Because thou hast said,  
 “These two nations and these two countries shall be  
 mine, and we will possess it;” whereas Jehovah was  
 11 there; therefore, *as* I live, saith the Lord Jehovah, I  
 will do according to thine anger, and according to thine  
 envy, which thou hast used from thine hatred against  
 them; and I will make myself known among them, when  
 12 I shall judge thee. And thou shalt know that I, Jehovah,  
 have heard all thy blasphemies which thou hast spoken  
 against the mountains of Israel, saying, “They are laid  
 13 desolate, unto us are they given to be devoured.” Thus  
 with your mouth have ye magnified *yourselves* against me,  
 and multiplied your words against me: I have heard  
*them*, [saith the Lord.]  
 14 Thus saith the Lord Jehovah: When the whole land  
 15 rejoiceth, I will prepare desolation for thee: as thou

—*and ye shall know.*—וידעת, *and thou shalt know*, *ó.* Ar. Syr.

10. —*two nations.*—Israel and Judah.

11. —*which thou hast used* &c.—We may render, “Because thou hast dealt with them out of thine hatred.”

—*hast used.*—עשית: MSS.

—*from thine hatred.*—משנאתך MSS.

—*among them.*—“In thee. *ó.* See v. 12.” Secker.

It follows from this verse that the prophecy contained in this chapter was delivered after the destruction of Jerusalem, and before the conquest of Edom by Nebuchadnezzar.

12. —*They are laid desolate.*—So *Keri*, which the common version follows, and 3 MSS. See also V. *ó.* Syr. Houb.

13. —*and multiplied.*—“Et multiplicastis. Syr. Ch. forte ex usu Ch. locupletandi. ἐπλήθυνας, Grabe. unde nescio. Legendum וזהעתקתם, *made your words hard.* Confer 1 Sam. ii. 3. Ps. xxxi. 19. lxxv. 6. xciv. 4.” Secker.

—*I.*—And I. *ó.* MS. A. Ar. Syr.

—*with the Lord.*—This addition is found in *ó.* MS. A. and Arab.

14. —*rejoiceth.*—After the restoration from Babylon.

—*desolation.*—See on Amos i. 12.

didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be \* desolate, O mount Seir; and all Edom, *even* all of it: and they shall know that I *am* Jehovah.

---

## CHAPTER XXXVI.

- 1 ALSO, thou son of man, prophesy unto the mountains of Israel, and say;
- 2 Ye mountains of Israel, hear the word of Jehovah: thus saith the Lord Jehovah: Because the enemy hath said against you, "Aha! even † the ancient high-place is in
- 3 our possession;" therefore prophesy, and say; Thus saith the Lord Jehovah: Because they have made *you* desolate, and swallowed you up on every side, that ye might be a possession to the residue of the nations; and ‡ ye are taken up in the lips of talkers, and *in* the defam-

\* H. a desolation.

† H. the high-place, *or*, hill, of old time.

‡ H. are caused to come up, [*or*, are come up] to the lip of the tongue, and *to* &c.

---

15. —*so will I do* &c.—I will make thee desolate; and others shall rejoice over thee.

—*and they shall know*.—וְתָדַע, "and thou shalt know," ó. Ar.

2. —*the ancient high-place*.—The hill of Sion. I suppose that we should read בִּמְתָה; which denotes a place of worship in general, because, in the idolatrous ages, such were usually situated on high places. See on c. vi. 2. Michaelis observes the affinity of βωμὸς to בִּמְתָה. Suppl. Hebr. lex. If בְּמִוְתָה, *pl.* בְּמִוְתִּים, *height*, be feminine, the present reading might stand. See Dr. Jubb, in Bp. Lowth's Isaiah: c. liii. 9.

3. —*Because*.—וּבִיעֵן 5 MSS. and 2 originally. As c. xiii. 10. and elsewhere.

—*the residue*.—The nations which remained unconquered by the Babylonians.

4 ing of the people; therefore, ye mountains of Israel, hear the word of the Lord Jehovah :

Thus saith the Lord Jehovah to the mountains and to the hills, to the streams and to the valleys, to the desolate wastes, and to the forsaken cities, which are become a prey, and a derision, to the residue of the nations that *are*  
 5 round about : therefore thus saith the Lord Jehovah : Surely in the fire of my jealousy have I spoken against the residue of the nations, and against all \* Edom, who have appointed my land to themselves for a possession, with joy of *their* whole heart, and with a † despiteful  
 6 mind, to cast it out for a prey. Prophecy therefore concerning the land of Israel, and say to the mountains and to the hills, to the streams and to the valleys : Thus saith the Lord Jehovah : Behold, I have spoken in my jealousy and in my fury, because ye have borne the reproach of  
 7 the nations. Therefore thus saith the Lord Jehovah : I have ‡ lifted up mine hand, *saying*, surely the nations that are round about you || shall *also* bear their reproach.  
 8 But ye, O ye mountains of Israel, shall shoot forth your branches, and shall bear your fruit to my people Israel ;  
 9 for they are near § coming. For, behold, I *am* for you,

\* *H.* Edom, all of it. † *H.* with despite of mind. ‡ *Or*, I have sworn.  
 || *H.* they shall. § *H.* to come.

4. —*of the Lord.*—אֱלֹהֵי is wanting in 2 MSS. and in *ó.* Ar.

5. —*all.*—כֻּלָּהּ 7 MSS. 2 edd. Houb.

—*with a despiteful mind.*—Twenty-six MSS. read כַּנְפֵּשׁ, as c. xxv. 15.

—*to cast it out.*—הִגְרָשָׁה *propter expelli eam*, Houb. But some consider the word as the Chaldee or Syriac infinitive, which Ezekiel was prone to use. See c. xvii. 9.

6, 7. We may point thus : Behold, I have spoken in my jealousy and in my fury. Because ye have borne the reproach of the nations, therefore &c.

7. —*their reproach.*—Reproach cast on them by others.

8. —*your branches.*—עֲנַפֵּיכֶם, 5 MSS.

—*for they &c.*—For they [my people Israel] are near [in time] coming [from Babylon into their own land.] *ὅτι ἐγγίξουσιν τοῦ ἐλθεῖν*, is the true reading of *ó.* not *ἐλπίζουσιν*. See ed. Grabe and ed. Breitingen.

- and I will turn unto you, and ye shall be tilled and sown :  
 10 and I will multiply men upon you, *even* all the house of  
 Israel, all of \* them : and the cities shall be inhabited,  
 11 and the waste places shall be built. And I will multiply  
 men upon you, and beasts ; and they shall encrease and  
 bring forth : and I will cause you to be inhabited accord-  
 ing to your ancient state, and will do *you* good according  
 to your † first time : and ye shall know that I *am* Jehovah.  
 12 Yea, I will cause men to walk upon you, *even* my  
 people Israel : and they shall possess thee, and thou shalt  
 be their inheritance, neither shalt thou henceforth bereave  
 13 them of men any more. Thus saith the Lord Jehovah :  
 Because they say of you, “Thou *land* devourest men,  
 14 and thou bereavest thy nation ;” therefore thou shalt  
 devour men no more, neither bereave thy nation  
 15 any more, saith the Lord Jehovah. Neither will I  
 ‡ cause the reproach of the nations to be heard against

\* *H.* it. † *Or*, beginnings. ‡ *H.* cause men to hear.

10. —*all of them.*—כלו 2 MSS. 2 in the marg. כולו 1 MS.

11. —*and they shall encrease &c.*—Seven MSS. transpose the words : “and they shall bring forth and encrease.” But the two Hebrew words are omitted by *ó*.

—*according to your first time.*—Read בראשיתכם, with *ó*. Ar. Syr. Chald.

12. —*cause men to walk.*—“והולדתי *ó*. ed. Rom. Ch. recte ut videtur. *beget*, or, *cause to be born.*” Seeker.

—*possess thee.*—אָרץ is understood here, and *v.* 13.

—*bereave them of men.*—By the sword, famine, and pestilence ; which were God’s judgments on his people for their idolatries.

13. —*they say of you.*—לָר, of thee, *ó*. Ar. Syr. The adjoining nations observed the heavy sufferings of Israel and Judah ; and accused the land of exterminating its inhabitants.

—*Thou land devourest.*—Read אַת, thou, with MSS. edd.

14. —*no more.*—For a long period of years : and absolutely no more, after the future restoration.

—*bereave.*—תשבלי MSS. edd. the ancients, and Keri.

thee any more, neither shalt thou bear the upbraiding of the \* people any more, neither shalt thou bereave thy nation any more, saith the Lord Jehovah.

- 16 THE WORD of Jehovah came also unto me, saying:  
 17 Son of man, when the house of Israel dwelt in their own land, they defiled it by their way and by their doings: their way was before me as the defilement of a removed  
 18 woman. Wherefore I poured my fury upon them for the blood which they had shed upon the land, and *because* they  
 19 had polluted it with their idols. And I scattered them among the nations, and they were dispersed through the countries: according to their way, and according to their  
 20 doings, I judged them. And when they came to the nations whither they went, they polluted mine holy name, in that it was said concerning them, “These *are* the people of Jehovah, and they are gone forth out of his land.”  
 21 But I have had pity *on them* for mine holy name, which the house of Israel have polluted among the nations, whither they are gone.  
 22 Therefore say unto the house of Israel: Thus saith the Lord Jehovah: Not for your sakes do I this, O house of Israel, but for mine holy name, which ye have polluted  
 23 among the nations, whither ye are gone. And I will sanctify my great name which hath been polluted among the nations, which ye have polluted in the midst of them; and the nations shall know that I *am* Jehovah, saith the

\* *H. peoples.*

---

15. —*bereave.*—תשכלי 2 MSS. 2 in the margin. 1 ed. V. Chald. and Keri.

20. —*they came.*—ויבאו 8 MSS. 1 ed. all the ancients, Houbigant, Dathius.

—*his land.*—Their land. *ó.* MS. A.

21. —*have polluted.*—חללוהו, MSS. *edd.*

Lord Jehovah, when I shall be sanctified because of you  
 24 in their sight. For I will take you from among the  
 nations, and gather you out of all countries; and bring  
 25 you into your own land. Then will I sprinkle clean  
 water upon you, and ye shall be cleansed from all your  
 defilements, and from all your idols will I cleanse you.  
 26 I will also give you a new heart, and a new spirit will I  
 put within you; and I will remove the heart of stone  
 from your \* flesh, and will give you an heart of flesh.  
 27 And my spirit will I put within you, and cause you to  
 walk in my statutes, and to keep my judgments and do  
 28 them. And ye shall dwell in the land which I gave to  
 your fathers; and ye shall be my people, and I will be  
 29 your God. I will also † save you from all your defile-  
 ments; and I will call for the corn and will multiply it,  
 30 and will not send famine upon you. And I will multiply  
 the fruit of the tree, and the encrease of the field; that  
 ye may ‡ receive no more the reproach of famine among  
 31 the nations. Then shall ye remember your evil ways,  
 and your doings that *were* not good; and ye shall loathe  
 yourselves for your iniquities and for your abominations.

\* Or, body. † Or, deliver. ‡ Or, bear, or, undergo.

23. —*in their sight*.—לעיניהם MSS. edd. all the ancients, Houbigant, Dathius. Here the English version forsakes the text.

23, 24. We may render: “in their sight; and I shall take you &c.”

—*the nations*.—14 MSS. read מן הגוים for מן העמים agreeably to Syr. Ar. Chald.

25. This verse is pointed as in *ó. V.* Houbigant. It illustrates the usefulness of attention to other sources of criticism than a servile regard to the Masoretic distribution of clauses.

26—28. This prophecy will be fully accomplished at the general conversion and final restoration of the Jews.

31. —*not good*.—See on c. xx. 25.

- 32 Not for your sakes do I *this*, saith the Lord Jehovah; be  
 it known unto you: be ashamed and confounded for your  
 33 own ways, O house of Israel. Thus saith the Lord Je-  
 hovah: In the day when I shall cleanse you from all  
 your iniquities, and shall cause the cities to be inhabited  
 34 and the waste places to be built, and *when* the desolate  
 land shall be tilled, whereas it was desolate in the sight of  
 35 all that passed by: then shall \* it be said, "This land  
*that was* desolate is become as the garden of Eden; and  
 the cities *that were* waste, and desolate, and ruined, *are*  
 36 *become* fenced *and* are inhabited." Then the nations  
 that are left round about you shall know that I Jehovah  
 have built the ruined places, *and* planted the *land which*  
*was* desolate: I Jehovah have spoken *it*, and I will do *it*.  
 37 Thus saith the Lord Jehovah: I will yet seek to do this  
 for the house of Israel: I will encrease them *with* men,  
 38 like a flock: as the holy flock, as the flock of Jerusalem  
 in her solemn feasts; so shall the waste cities be filled  
*with* flocks of men: and they shall know that I *am*  
 Jehovah.

\* II. shall *men* say.

32. At the end of this v. *ó*. MS. Al. and Ar. add, "saith the Lord:" MS. Copt. reads, "dicit Adonai Dominus, domus Israelis."

33—35. The Vulgate version connects these verses.

35. —*are inhabited*.—*Men* inhabit.

36. —*and planted*.—ונטעתי, "and planted," 2 MSS. *ó*. Ar. Syr. V.

—*the land which was desolate*.—The ancients render as if they read הנשמות, *the desolate places*.

37. —*seek*.—אדריש, 1 MS. Ego curabo diligenter ut hæc faciam domui Israel. Houbl. In eo curam geram Israelitarum. Dathius.

—*like a flock*.—Compare ps. cvii. 41. Job xxi. 11.

38. *as the* *Sc*.—As the flock of holy ones, or, of holinesses, i. e. as the numerous flocks destined for sacrifices, even as the numerous flocks assembled in Jerusalem during her passover and other yearly solemnities, so &c.

## CHAPTER XXXVII.

- 1 THE HAND of Jehovah was upon me; and Jehovah brought me forth in the spirit, and set me in the  
 2 midst of a valley \* which *was* full of bones, and caused me to pass by them round about; and, lo, *there were*  
 3 very many on the † face of the valley, and, lo, *they were* very dry. Then he said unto me; Son of man, ‡ can these bones live? And I answered, O Lord  
 4 Jehovah, thou knowest. Then he said unto me, Prophecy over these dry bones, and say unto them, O ye  
 5 dry bones, hear the word of Jehovah. Thus saith the Lord Jehovah unto these bones: Behold, I will cause  
 6 breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath into you; and ye shall live, and shall know that I *am* Jehovah.

\* <sup>כ</sup>H. and it *was* full.

† Or, surface.

‡ Or, shall.

1. —*Jehovah brought me.*—See *ó*. Otherwise, יר would be masculine and feminine in the same verse.

3. —*live?*—Immediately, and in your sight. The prophet replies in a doubting manner, because he knew not the scope of the vision. Houbigant.

4. —*unto me.*—Six MSS. *ó*. ed. Ald. and Arab. supply בן אדם, “O son of man.”

—*Prophecy over.*—Speak by prophetic impulse *over*, or *to*, or *concerning*, these bones. Ad hæc ossa. Houb. de istis ossibus. V. Dathius.

—*unto them.*—Perhaps, אליהן. But MSS. read אליהם here, and עליהם v. 8.



- 7 So I prophesied as I was commanded: and as I prophesied there was a noise; and, behold, *there was* a  
 8 shaking, and the bones drew near, bone to its bone. And when I looked, behold, *there were* sinews upon them, and the flesh came up, and the skin covered them above: but  
 9 *there was* no breath in them. Then said he unto me, Prophecy unto breath, prophecy, O son of man, and say unto breath, Thus saith the Lord Jehovah: Come from the four winds, O breath; and blow upon these slain, that they may live.
- 10 So I prophesied as he commanded me; and the breath came into them, and they lived and stood on their feet, a  
 11 very exceedingly great host. Then he said unto me; Son of man, these bones *are* the whole house of Israel: behold, they say, “Our bones are dried, and our hope is  
 12 lost; *as for* us, we are cut off.” Therefore prophecy, and say unto them; Thus saith the Lord Jehovah: Behold, I will open your graves, and cause you to come up out of your graves, O my people; and bring you into  
 13 the land of Israel. And ye shall know that I *am*

7. —*I was commanded.*—צוּנִי, *he commanded me*, 1 MS. 6. Ar. Syr. V. v. 10.

—*as I prophesied.*—וְכַדְבַּר־יְהוָה 6 MSS. and 2 originally.

—*drew near.*—Eichhorn here observes an error in language, וַתִּקְרְבוּ, for וַתִּקְרְבוּהָ.

—*to its bone.*—To its corresponding bone in the human body.

8. —*covered them.*—The verb may be passive, *abducebatur*. See Syr.

9. —*slain.*—Probably Jews slain in the Babylonish wars; as the valley, represented in vision, might be one near Jerusalem.

11. —*as for us.*—Houbigant observes that לָנוּ is so redundant as to add emphasis, and express entire excision.

12. —*your graves.*—In the land of their captivity, the Jews seemed as absolutely deprived of their own country as persons committed to the grave are cut off from the living. The foregoing similitude shewed in a strong and beautiful manner that God, who could even raise the dead, had power to restore them.

Jehovah, when I open your graves, and cause you to  
 14 come up out of your graves, O my people, and put my  
 breath within you, and ye live; and I place you in your  
 own land: ye shall even know that I Jehovah have spoken  
*it*, and have done *it*, saith Jehovah.

15 THE WORD of Jehovah came also unto me, saying;  
 16 Moreover, son of man, take thee one stick, and write  
 upon it, "For Judah, and for the sons of Israel his com-  
 panions:" then take another stick, and write upon it,  
 "For Joseph, the stick of Ephraim and of all the house of  
 17 Israel his companions." Then join them one to another  
 into one stick, and let them become one in thine hand.  
 18 And when the sons of thy people shall speak unto thee,  
 saying, Wilt thou not shew us \* what thou *meanest by*  
 19 *these?* say unto them, Thus saith the Lord; Behold,  
 I will take the stick of Joseph, which *was* in the hand of  
 Ephraim and of the tribes of Israel his companions, and  
 will put them with it, *even* with the stick of Judah, and  
 will make them one stick, and they shall be one in mine  
 20 hand. And the sticks whereon thou † writest, shall be in

\* H. what these *are* unto thee.

† H. shalt write.

16. —*and for the sons.*—וְכָל בֵּית, "and for all the house," 2 MSS.

—*his companions.*—חֲבֵירָיו, or חֲבֵרָיו, MSS. edd. twice.

18. —*these.*—"Quid in his tibi velis. Vulg. Recte." Secker.

19. —*which was &c.*—Which was wielded as a sceptre in the hand of Ephraim, and of the other nine tribes of Israel the companions of their chief tribe Ephraim.

In this verse אֱלִיהֶם, חֲבֵרָיו, and וְעִשְׂתִּים, are readings confirmed by MSS. and edd.

—*in mine hand.*—בִּיד יְהוּדָה, "in the hand of Judah," is the reading of *ó*. Arab. from the abbreviation "בִּיד, as Cappellus curiously observes. I prefer this reading, as it makes the prophecy more definite. "In the hand of Judah; first, under Zerubbabel, and hereafter under a great king of that tribe."

- 21 thine hand before their eyes. And say thou unto them,  
 Thus saith the Lord Jehovah: Behold, I will take the  
 sons of Israel from among the nations whither they are  
 gone, and will gather them from every side, and bring  
 22 them into their own land. And I will make them one  
 nation in the land, upon the mountains of Israel;  
 and one king shall be king over them all; and they  
 shall be no more two nations, neither shall they be  
 23 divided into two kingdoms any more at all. Neither  
 shall they be defiled any more with their idols, nor  
 with their abominations, nor with any of their trans-  
 gressions: but I will save them from all their back-  
 slidings wherein they have sinned, and will cleanse them;  
 and they shall be my people, and I will be their God.  
 24 And my servant David *shall be* king over them, and they  
 shall have one shepherd: and they shall walk in my

22. —*in the land, upon.*—בארצי ובהרי, “in my land and upon the mountains” *ó*. Ar. “in their land,” MS. Copt.

—*and they shall be* *sc.*—לא 2 MSS. יהיו MSS.

—*any more at all.*—Or, “any more divided into two kingdoms, *even* any more.” Syr. V. represent עור only once: Chald. represents it twice; and the Greek is very emphatical, οὐδὲ μὴ διαρθεῖσιν οὐκέτι.

23. —*backslidings.*—משובותיהם, from שוב. See how many MSS. and edd. leave the word at large by omitting the ו between מ and ש ἀνομιῶν, *ó*. suis rebellionibus, Houb.

24. —*shall be king.*—Rather, *shall reign*, as Syr. the verb מלך being converted by the distant *van*. See on c. xxxiv. 23. “This the Chaldee paraphrast, Hos. iii. 5, and many Rabbins explain to signify the Messiah, *eminenter*, as Grotius says.” Ben Mordecai. 8vo. 497. “It was customary among the Jews to call similar characters by one and the same name. As when Christ is called David.” Ib. 582. The similarity between Christ at his future advent to reign over the Jews, and David his progenitor, may consist in the flourishing state of spiritual affairs amidst external magnificence. “My servant David shall be their prince for ever,” favours the supposition that Christ will hereafter assume regal state on earth among the converted Jews.

—*one shepherd.*—See c. xxxiv. 23.

- 25 judgments, and observe my statutes, and do them. And they shall dwell in the land which I gave to my servant Jacob, wherein your fathers dwelt; they shall dwell therein, and their sons and their sons' sons for ever; and
- 26 David my servant *shall be* their prince for ever. And I will make with them a covenant of peace: it shall be an everlasting covenant with them: and I will place them, and multiply them; and will place my sanctuary in the
- 27 midst of them for ever. My tabernacle also shall be with them: yea, I will be their God, and they shall be my
- 28 people. And the nations shall know that I Jehovah sanctify Israel, when my sanctuary shall be in the midst of them for ever.

25. —*your fathers.*—אבותיהם, “their fathers,” *ó*. Ar. Syr. which is a preferable reading: and accordingly both Houbigant and Dathius translate *eorum*.

26. —*covenant with them.*—אתם, MSS.

—*and I will place them.*—Houbigant proposes וניחתיים, *and I will lead them*. Chald. has וברכתים, *and I will bless them*. Syr. omits the word. One MS. and *ó*. Ar. omit the whole clause. Dathius says, *Potest ex Hebraismo pleonastice dictum esse*. The force of the two verbs may be, “I will so place them in their land as to multiply them.” See ps. lxxv. 8. Isai. li. 17. where the verbs without the *copula* signify, *ita bibent ut exsugant: bibisti ut exsugas*.

—*my sanctuary.*—If we understand *for ever* in a limited sense, or suppose the condition of obedience implied, the rebuilding of the temple may be here foretold. At the final restoration of the Jews, God will place his sanctuary and tabernacle among them *for ever* in a larger sense.

## CHAPTER XXXVIII.

- 1 THE WORD of Jehovah came also unto me, saying :  
 2 Son of man, set thy face against Gog *of* the land of  
 Magog, prince of Rhos Meshech and Tubal, and prophesy  
 3 against him, and say, Thus saith the Lord Jehovah :  
 Behold, I *am* against thee, O Gog, prince of Rhos  
 4 Meshech and Tubal. And I will turn thee back, and put
- 

2. —*Gog*.—Gen. x. 2, we learn that Magog was the second son of Japhet. Ezckiel uses Magog for the country of which Gog was prince. Michaelis compares the word *Gog* with *Kuk*, or *Chak*, the general name of kings among the ancient Turks, Moguls, Tartars, Cataians, and Chinese : Spic. Geogr. p. 34 : and thinks that Magog denotes those vast tracts of country to the north of India and China, which the Greeks called Scythia, and we Tartary. The Turks are generally allowed to be of Scythian origin. “Scythopolis and Hierapolis, which the Scythians took when they overcame Syria, were ever after by the Syrians called Magog. See Plin. l. v. c. xxiii.” J. Mede. Disc. l. p. 280. The Arabs call the Chinese wall Sud Yagog et Magog, that is, Agger Gog et Magog. Hyde’s works by Sharpe. ii. 426.

The Scythians ruled over Media for twenty-two years, before they were expelled from that country by Cyaxares, early in the reign of Zedekiah. After their expulsion, Nebuchadnezzar assisted in invading them. See obs. on books. ii. 181, 2. It follows that at this time they were a remarkable people on the theatre of the world.

—*of the land*.—“And the land.” *ó*. Ar. Syr.

—*of Rhos*.—This word is understood of a people by *ó*. Symm. Theod. and Houbigant. Bochart shews that the river Araxes was called Rhos ; whence the Russi, who seem to have first settled in Taurica Chersonesus. Geogr. l. iii. c. xiii.

—*Meshech and Tubal*.—See on c. xxvii. 13.

3. —*prince*.—And the prince. *ó*. Ar.

4. —*turn thee back*.—A few that escape shall return home.

hooks into thy jaws; and I will bring thee forth, and all  
 thine army, horses and horsemen, all of them clothed *in*  
 gorgeous apparel, *even* a great company *with* bucklers and  
 5 shields, all of them handling swords: Persia, Ethiopia,  
 and Lybia with them; all of them *with* shields and hel-  
 6 mets: Gomer, and all his bands; the house of Togarmah  
*from* the north-quarters, and all his bands; *even* many  
 7 \* people with thee. Prepare even prepare thyself, thou  
 and all thy † company that are assembled unto thee: and  
 8 be thou a guard unto them. After many days thou shalt  
 be visited: in the latter years thou shalt come into a land  
 brought back from the sword, *and* gathered out of many  
 ‡ people, unto the mountains of Israel which had been

\* *H.* peoples.

† *H.* assembly.

‡ *H.* peoples.

—*hooks*.—See. c. xxix. 4. It is an allusion to the manner of taking the crocodile. Consult Bishop Lowth on Isai. xxxvii. 29. “*And I—jaws*. It seems as if those words should be joined to the preceding verse.” Secker.

5. —*Ethiopia*.—Arabia Chusæa.

6. *Gomer*.—The most ancient Celts, who were perhaps originally situated on the confines of Europe and Asia. Michaelis spic. geogr. p. 22, 3. “Cimmerians: a very old and celebrated people, who inhabited the peninsula of Crim Tartary.” Michaelis’s note on this place.

—*Togarmah*.—See on c. xxvii. 14.

7. *Prepare* &c.—We may read הִכָּן *paratus esto* twice. Syr. omits וְהִכָּן; and ó. omit the copulative *vau*: “Prepare prepare thyself.”

—*and be thou a guard*.—And do thou, confiding in thy courage and discipline, watch and guard them. But Houbigant renders, “*et quibus es præfectus*,” “and of whom thou hast the charge.”

8. *After many days*.—It seems to me that the prophecy remains to be fulfilled, after the future re-establishment of the converted Jews in their own land; when the Mahometans and Pagans will invade them. On this supposition, the subject matter of c. xxxviii, xxxix, is well connected with the promises of distant blessings made towards the close of c. xxxvii.

—*thou shalt be visited*.—Punished. But Chald. “constitues, parabis, exercitum tuum.” Or, in Pyhal, “thou shalt be numbered.”

- long desolate: but \* its inhabitants shall be brought forth from among the † people; and they shall dwell securely  
 9 all of them. And thou shalt go up, as a storm cometh, thou shalt be as a cloud to cover the land; thou and all thy bands, and many ‡ people with thee.  
 10 Thus saith the Lord Jehovah: It shall come to pass || at the same time *that* things shall arise in thine heart, and  
 11 thou shalt think an evil thought; and shalt say, “ I will go up to the land of *unwalled* villages; I will go to them that are at rest, that dwell safely; all of them dwelling  
 12 without walls, and having neither bars nor gates: § to take a spoil, and \*\* to divide a prey; to turn mine hand against the desolate places *that become* inhabited, and against a people gathered out of the nations, possessing cattle and goods, dwelling in the †† middle of the earth.”  
 13 Sheba, and Dedan, and the merchants of Tarshish, and

\* *H.* it shall be brought forth.

|| *H.* in that day.

† *H.* peoples.

§ *H.* to spoil.

‡ *H.* peoples.

\*\* *H.* to prey.

†† *Or,* heights.

—*long*.—From the time of the Roman desolations.

—*but its inhabitants &c.*—The land is often put for those who inhabit it. See Jer. xliii. 11.

—*dwell*.—One of De Rossi's MSS. added originally עֲלֶיהָ, *super eam*, with V. Syr.

9. —*as a storm cometh*.—Et imminebis, ut ingruit tempestas." Houbigant. שׁוּאָה, ὑετός. ó. καταιγίς. "Ἄλλος in Montf. Hex. Tempestas. Dathius. Compare Prov. i. 27. iii. 25. Subita conturbatio, ut a procella. Cocceius. Descendes sicut procella." MS. Copt.

—*with thee*.—אִתְּךָ, 6 MSS. and 4 originally.

12. —*mine hand*.—יָדִי, ó. Arab.

—*in the middle of the earth*.—In editis terræ locis. Houb. Sie Hierosolyma vocatur propter situm sublimiorem. Dathius. Hebræi de Judæa intelligunt, quæ in medio terræ. Cast. lex. where it is observed that, Judg. ix. 37, מִבְּרַר is plainly the same with רָאשֵׁי, *loca altiora*, v. 36.

13. —*the merchants of Tarshish*.—The traders to Tarshish; that is, the people situated on the coasts of the Mediterranean or the Red Sea,

all the villages thereof, shall say unto thee; “Art thou come \* to take a spoil? hast thou † gathered thy company ‡ to divide a prey? to carry away silver and gold, to take away cattle and goods, to || divide great spoil?”

- 14 Therefore prophesy, son of man, and say unto Gog,  
Thus saith the Lord Jehovah: In that day, when my  
15 people Israel dwelleth securely, shalt thou not rise up and  
come from thy place, from the north quarters, thou and  
many people with thee, all of them riding upon horses, a  
16 great company, and a mighty host? Shalt thou not come  
up against my people as a cloud to cover the land? shall  
it not be in the latter days that I will bring thee against  
my land; that the nations may know me, when I shall be  
sanctified in thee, O Gog, before their eyes?  
17 Thus saith the Lord Jehovah: Art not thou he of whom  
I spake in old time § by my servants the prophets of  
Israel, who prophesied in those days and years, that I  
18 would bring thee against them? And it shall come to

\* *H.* to spoil. † *H.* assembled thine assembly. ‡ *H.* to prey.  
|| *H.* to spoil. § *H.* by the hand of.

successors to those who formerly had commerce with Tarshish. Chald. has, “the traders on the sea,” understanding Tarshish of any distant place.

—*the villages.*—This is the translation of *ó*. Syr. Theod. Houb. כפריה 2 MSS. כפריהם, *their villages*, *ó*.

15. —*rise up.*—Cappellus observes that *ó*. read תער, which Houbigant and Dathius greatly prefer. The latter critic refers to Jer. vi. 22. “תער *ó*. recte, ni fallor. Confer Jer. vi. 22.” Secker.

16. —*shall it not be.*—הרבה is understood: as c. xxxix. 8.

—*the nations.*—Two MSS. and 1 originally, add כל *all*, with *ó*. Ar. See c. xxxix. 23.

17. —*Art not thou.*—ה signifies, annon? nonne? Nold. p. 214.

—*the prophets.*—Whose predictions on this subject were never committed to writing, or are now lost.

—*in those days.*—מימים, *from* &c. 1 MS. *ó*. MS. Al. Arab.

—*and years.*—ושנים *ó*. Ar. Syr. Houb.



pass in that day, \* when Gog shall come against the land of Israel, saith the Lord Jehovah, *that* my fury shall come up in mine anger and in my jealousy. In the fire of my wrath have I spoken: surely in that day there shall be a great shaking in the land of Israel: so that the fishes of the sea shall shake at my presence, and the fowls of the heavens, and the beasts of the field, and every creeping thing that creepeth upon the ground, and all the men that *are* upon the face of the ground; and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord Jehovah: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood, and *with* an overflowing shower and great hailstones; fire and brimstone will I rain upon him. Thus will I magnify myself and sanctify myself, and will be known in the sight of many nations; and they shall know that I *am* Jehovah.

\* *H.* in the day when.

19. —*in mine anger and in my jealousy.*—See this punctuation in Syr. “in my jealous anger.”

—*a great shaking.*—Houbigant says rightly that an earthquake is described in this and the following verse. Compare Zech. xiv. 3, 4, 5.

20. —*at my presence.*—” מַפְנֵי י' *Ar.* at the presence of Jehovah.” Secker.

—*the steep places.*—הַרְגֵּז has the sense of *gradus* in the sister languages. Mr. Dimock proposes הַמְגִדְלוֹת, *the towers*, agreeably to the rendering of Syr. Chald. “Many mountains in Palestine, which had vineyards, had also terraces, which were surrounded with a wall that the rain might not wear away the small quantity of soil, and leave the rock naked.” Michaelis.

21. —*against his brother.*—Compare Zech. xiv. 13.

22. —*fire.*—שֶׁשׁ 3 MSS. *Ar.* Syr. According to this reading we may translate, “And I will plead against him with pestilence and with blood:

## CHAPTER XXXIX.

- 1 Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord Jehovah: Behold, I *am* against thee, O Gog, prince of Rhos Meshech and Tubal: 2 and I will turn thee back, and leave but a sixth part of thee, when I cause thee to come up from the north-quarters, and bring thee upon the mountains of Israel. 3 And I will smite thy bow out of thy left hand, and will 4 cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou and all thy bands, and the [many] \* people that *are* with thee: to the ravenous birds of every † sort, and to the beasts of the 5 field, have I given thee to be devoured: thou shalt fall upon the face of the field: for I have spoken *it*, saith the 6 Lord Jehovah. And I will send a fire on Magog, and on

\* *H.* peoples.

† *H.* wing.

---

and an overflowing shower, and great hailstones, and fire, and brimstone, will I rain upon him." Compare Rev. xx. 8, 9; where see Lowman, that the event may be literally fulfilled by a combination of enemies to the Christian name. It is plain that the extraordinary circumstances mentioned v. 19—22 remain to be accomplished on the future enemies of the Jews, when his people are reinstated in God's favour.

2. —and leave but a sixth part of thee.—וּשְׁאַשְׁתִּיךְ 2 MSS. perhaps a reduplicative from נִשָּׂא *to deceive*. See Chald. *et seducam te*: "And I will turn thee back, and will greatly deceive thee." Mr. Dimock proposes וְהִשְׁתִּיךְ, *and deceive thee*.

—when I cause.—וְ postquam. See Nold. § 42.

4. —people.—MSS. edd. read עַמִּים רַבִּים, *many people*, with Syr.

—6. *Magog*.—The country of Gog.

- them that dwell securely in the sea-coasts; and they shall  
 7 know that I *am* Jehovah. So will I make mine holy name known in the midst of my people Israel: neither will I cause mine holy name to be polluted any more: and the nations shall know that I *am* Jehovah, the Holy One in Israel.
- 8 Behold, it cometh to pass and shall be done, saith the Lord Jehovah: this *is* the day whereof I have spoken.
- 9 And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the armour, the shields, and the bucklers, the bows, and the arrows, and the hand-staves, and the spears; and they shall burn them *with*
- 10 fire seven years: so that they shall take no wood from the field, neither cut down *any* from the forests; for they shall

—*in the sea-coasts.*—The maritime regions, whether on the Mediterranean, see c. xxxviii. 13, or the Red Sea, see ib. or the Euxine, or the Caspian. Michaelis gives ים the general sense of *regio, terra habitata*. See his suppl. ad lex. Hebr. and spic. geogr. Gen. x. 5. Mede thinks the Greek *aia* derived from ים, and that Ægyptus is *aia* Cuphti, Æthiopia *aia* Theophi, &c. Disc. L. p. 281. See also Disc. xlix. p. 272.

7. —*cause mine holy name to be polluted.*—Or, “I will not pollute mine holy name” by seeming to desert my people. But *ó.* read ידל, *βεβηλωθήσεται*, “Neither shall mine holy name be polluted any more.”

—*in Israel.*—Four MSS. read ישראֵל without ב: “the Holy One of Israel.” See also V. *ó.* MS. Al. Ar. Syr.

8. —*have spoken.*—See c. xxxviii. 17.

9. —*set on fire and burn the armour.*—Only one verb is expressed in *ó.*

Bishop Lowth observes, on Isai. ix. 4, that some heathen nations burnt heaps of arms to the supposed god of victory; and that among the Romans this act was an emblem of peace. Among God’s people it might shew trust in him as their defender.

—*seven years.*—The victory shall be so great that, during this period of time, they shall suffice for fires on the mountains, and in the open fields; where the slain shall fall, and whither the inhabitants of the adjoining cities shall occasionally go forth. See בער used with ב Isai. xliii. 2

burn the armour *with* fire : and they shall spoil those that spoiled them, and shall plunder those that plundered them, saith the Lord Jehovah.

- 11 And it shall come to pass, in that day, *that* I will give unto Gog \* a renowned place, a place of burial in Israel, the valley † of them that pass to the east of the sea : and it shall stop *the nostrils of* them that pass : and there shall they bury Gog, and all his multitude : and they shall call  
 12 it THE VALLEY OF THE MULTITUDE OF GOG. And seven months shall the house of Israel be burying them, that  
 13 they may cleanse the land : yea, all the people of the land shall bury *them* ; and it shall be renown to them *in* the day *when* I shall be glorified, saith the Lord Jehovah.  
 14 And they shall set apart men ‡ of continual employment passing through the land, *even* passing through *and* burying those that remain upon the face of the land, to cleanse  
 15 it : after the end of seven months shall they search. And || those that are appointed shall pass through the land ; and, when *any* seeth a man's bone, then shall he § set up

\* *H.* a place of a name.

‡ *H.* of continuance.

† *Or*, through which men pass to.

|| *H.* those that pass through.

§ *H.* build.

11. — *a renowned place.*—See *ó. V.* Houbigant.

— *the valley.*—גיא MSS.

— *of the sea.*—The Dead Sea, or the Sea of Gennesareth.

— *stop the nostrils.*—In Cast. lex. the Arabic verb *חסם* signifies *odoratu caruit*, and the noun *privatio odoratus*. Seeker observes that there is no authority for the common translation : that *ó.* seem to read גיא את והסמו, omitting *העברים* with Syr. *et claudent vallem* : and that perhaps we should render, *eaque [vallis] obturat i. e. claudit vada*. “*Et ca (detinet) frænat transeuntes : habenam injicit transeuntibus.*” Cocc. lex.

— *his multitude.*—המונו MSS. *ó.*

14 — *even passing through.*—את העברים is the accusative case governed by יברילו. But *ó.* Syr. omit the words.

— *to cleanse it.*—From putrid carcases.

— *after the end.*—After seven months have been employed in burying the dead, *v. 12*, search shall be made for carcases still remaining unburied : so numerous shall the slain be.

- a mark by it, till the buriers bury it in THE VALLEY OF  
 16 THE MULTITUDE OF GOG. Also the name of a city shall  
 be MULTITUDE. Thus shall they cleanse the land.
- 17 And thou, son of man, thus saith the Lord Jehovah : Say  
 unto the birds of every wing, and unto every beast of the  
 field ; Assemble *yourselves* and come, gather *yourselves*  
 from every side, to my sacrifice which I \* make for you,  
*even* a great sacrifice upon the mountains of Israel : and ye  
 18 shall eat flesh and drink blood ; the flesh of the mighty  
 shall ye eat, and the blood of the princes of the earth shall  
 ye drink ; of rams, of bulls, and of he-goats ; of bulls, all  
 19 of them fatlings of Bashan. And ye shall eat fat till ye  
 be full, and ye shall drink blood till ye be drunken, of my  
 20 sacrifice which I † make for you. Thus shall ye be filled  
 at my table *with* horses and *with their* riders, *with* mighty  
 men and *with* all ‡ warriors, saith the Lord Jehovah.

\* H. sacrifice.      † H. sacrifice.      ‡ H. men of war.

16. —*of a city*.—To be built near the great burial-place.

17. —*to my sacrifice*.—This bold imagery is founded on the custom of invitations to feasts after sacrifices. See Gen. xxxi. 54. 1 Sam. xvi. 3. Zeph. i. 7. Compare Isai. xxxiv. 6, which Ezekiel seems to have imitated ; and Rev. xix. 17, 18, where we find Ezekiel's animated address to the birds of prey, and even some of his expressions. The prophet has indulged the bent of his genius in a sublime amplification.

18. —*of rams, of bulls*.—It is observable that ó. Ar. read פרים *bulls*, for כרים *lambs*: and that this was originally the reading of 1 MS. Kings, princes, and tyrants, (see Chald.) are naturally expressed by rams, bulls, and he-goats.

20. —*at my table*.—At the table which is, as it were, spread by me. A continuation of the allegory. “The table of God is the field covered with dead bodies, the place of the slaughter of Magog. It is impossible to conceive how unbelievers could quote this verse to prove that the Jews of old times eat the flesh of horses, and even of men. Voltaire, though cautioned that not Jews, nor men, but wild beasts and birds, were invited to this feast of slaughter, that is, to the consumption of the slain, yet insisted to the last on his strange accusation.” Michaelis.

—*with their riders*.—This is the translation of ó. Syr. V. Cappellus, Houbigant, and Dathius. See also Rev. xix. 18.

- 21 And I will set my glory among the nations; and all the nations shall see my judgment which I have executed, and  
 22 mine hand which I have laid upon them. So the house of Israel shall know that I *am* Jehovah their God, from  
 23 that day and forward: and [all] the nations shall know that the house of Israel were carried away captives for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of  
 24 their enemies; and all of them fell by the sword. According to their defilement *of themselves*, and according to their transgression, I did unto them, and hid my face from them.
- 25 Concerning this matter thus saith the Lord Jehovah: Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and be jealous for  
 26 mine holy name: and they shall forget their reproach, and all their trespasses whereby they trespassed against me, when they dwelt securely in their land, and none  
 27 made them afraid; when I bring them back from the \* people, and gather them from the lands of their enemies, and am sanctified because of them in the sight of  
 28 many nations. And they shall know that I *am* Jehovah their God, in that I caused them to be carried away captives among the nations, and *afterwards* collected them  
 29 into their own land. And none of them will I leave there any more, neither hide my face any more from them, when I have poured my spirit upon the house of Israel, saith the Lord Jehovah.

\* H. peoples.

23. —*all the nations*.—בְּלִי is supplied by *ó*. Ar. but omitted MS. Copt. See c. xxxviii. 16.

—*all—by the sword*.—The whole nation was subdued; and very many were put to the sword.

25. —*the captivity*.—שְׁבוּרָת MSS.

26. *and they shall forget*.—Houbigant. See Isai. liv. 4.

## PRELIMINARY REMARKS

ON CHAPTERS XL—XLVIII.



“VITRINGA hath proved, in 2 vols. in Dutch, and a defence of them against the son of Cocceius, that this temple agrees with Solomon’s, and with that which was afterwards built by Zerobabel and Herod.” Secker.

“Men. Ben Isr. de resurrectione l. 3. c. 8. p. 314 &c produces 21 instances to shew that this prophecy of Ezekiel was not fulfilled under the second temple; and therefore is yet to be fulfilled.” Secker.

“This is certainly not the temple of Zerobabel, nor the division of the land nor the governors that we find either from Zerobabel’s time to the destruction of the Persian empire, or from Simon the Prince to the destruction of the Jewish kings of the Hasmonean race: nor the temple which Herod the Great began to build in the 18th year; much less is Herod the Prince mentioned in the xlvth chapter. I am not therefore able to give an historical account of these chapters.” Michaelis.

“Hæc mea est de tota hac pericopa sententia, quam modeste aliorum examini submitto. Non vaticinium continet, neque prædicatur quid futurum sit; sed præcipit quid fieri debeat, si totus populus, omnes tribus, ex captivitate in patriam suam redierint. Omnibus libertas concedebatur, omnes poterant redire. Jam præcipit Deus, quæ tunc debeat esse ratio cultus sacri, quæ divisio terræ inter tribus singulas. Nihil in tota descriptione extat, quod non potuisset executioni dari si modo omnes rediissent et terram a Deo eis concessam occupassent. In nova hac terræ promissæ occupatione, quam Deus populo obtulit, idem accidit quod in priori; cum, duce Joshua, terram tam diu desideratam essent ingressi. Illa divisio etiam admodum diversa fuit ab ea, quæ ex Dei voluntate fieri debebat. Socordia enim populi, bellum periculosum & diuturnum formidans, in causa fuit ut magna terræ pars primis ejus incolis relinqueretur. Atque eadem socordia, sive amor bonorum præsentium, retinebat eos, ut mallent exules vivere inter gentes, quam redire in patriam vel vastatam vel occupatam ab aliis. Numerus certe eorum, qui redierunt, erat admodum exiguus, si æstinetur ad eum qui de decem tribubus remanserunt. Quamquam enim ex his quoque se nonnulli Judæis et Benjamitis

adjunxerunt, pauci tamen illi erant, neque hi pares præstandis aut implendis iis, quæ Deus per Ezechielem omnibus præceperat." Dathius.

"The temple described by Ezekiel should have been built by the new colonists; the customs and usages which he orders should have been observed by them; the division of the country should have been followed by them. That the temple did not arise out of its ruins according to his model, and that his orders were in no manner obeyed, was the fault of Israel. How far were they behind the orders of their first lawgiver Moses? what wonder therefore that they as little regard their second lawgiver Ezekiel? He supposes the return of all the tribes; which was agreeable to the prophecies of the other prophets, and to the will of Cyrus: but only Judah and Benjamin preferred the habitations of their ancestors to the country of Chaldea; and thus the great plan of Ezekiel was at once destroyed." Eichhorn.

A Dissertation on Ezekiel's Vision of the Temple, Ordinances of the Priest, Division of the Land, flowing of waters out of the Temple, &c. By Archbishop Secker.

Ezek. c. 40—48.

The Israelites mentioned in this vision are said to be the twelve tribes: Joseph is to have two shares of the land, and Levi none; but in the names of the gates Levi is mentioned, and but one named from Joseph. The country allotted them is described by geographical marks to be the land of Canaan. Indeed the shares of the several tribes are not the same, which they were in Joshua; nor is any of the country beyond Jordan divided amongst them. And 47. 22, 23, orders, that the proselytes sojourning in each tribe shall have an inheritance in land with those of the tribe in which they sojourn. This doth not seem to have been practised before the captivity. For though the Kenites, Judg. 1. 16, or rather part of them, 1 Sam. 15. 6, dwelt among the Jews, yet as they had neither house, nor vineyard, nor field, but dwelt in tents, Jer. 35. 7—9, as did Abraham, who had not a foot of the land in possession, Acts 7. 5, their case was not the same with that which is appointed here. But still in this alteration it appears, that the twelve tribes are meant literally, else there would be no distinction between them and the proselytes\*.

\* The meaning may possibly be, that the Gentile converts to Christianity shall have the same privileges with the Jewish. But supposing this, the twelve tribes must mean real Israelites: and they are considered as the principal inhabitants in this vision: whereas the Gentile proselytes to Christianity have greatly exceeded the Jewish. There is indeed a difficulty in the execution of this order, unless the several tribes in their captivity were kept distinct. For else how could it be determined amongst



And surely the vision must relate to those Israelites, who were to return in a short time from Babylon, not to those of a future age. It belonged to those who had been idolaters\*, and practised their idolatrous worship in God's temple, so that only the wall was between him and idols: Comp. c. 8: and part of whose idolatries had been honouring the carcasses of their kings: 43. 7—9: and if they repented, the pattern of the house was to be shewn them, v. 11, which had been a small consolation, had it not been to be built for above 2000 years after. And as no other cause of God's anger against them is mentioned or hinted at but their idolatry, surely the vision must relate to their return from that captivity, before which they had been idolaters, not from one before which they had not†.

Besides, the temple to be built, or rather represented in this vision as built, is plainly the Jewish temple. Learned men, as Villalpandus and others, apprehend it to be of the same dimensions with Solomon's, and Vitrunga is said to have proved it in a Dutch work to be of the same dimensions also with Zerobabel's and Herod's. And Lowth apprehends there might be probably need of so exact a description of it, as is given in this vision, in order to enable them to build one of the same dimensions. Moses had the dimensions of the tabernacle revealed to him, Exod. 25 &c. and David of the temple, 1 Chr. 28. 11, 19; and no one after the captivity could be supposed to remember these. But there is a description of Solomon's temple 1 Kings 6, which we must suppose them to have had then, and which would be a great direction to them, though not so particular as Ezekiel's‡. Zerobabel's temple was indeed much inferior to Solomon's, Hagg. 2. 3; but this might be in ornaments, not things essential. The old people wept when the foundations of it were laid Ezr. 3. 12. but this might be joy or tenderness, not sorrow at its being of less dimensions, and indeed Solomon's was not very large||.

which of them the proselytes sojourned? But perhaps the meaning is, that where they sojourned after the return, and before the division of the land, there they should have a share. It is foretold, Zech. 2. 11, that Zion should have many proselytes at the return from Babylon; for that time appears by v. 6, 7, to be meant.

\* They and their Kings. c. 43. 7.

† It should also be observed that as a person, with a line of flax in his hands, measures here the city as well as temple, so Zech. 2. 1, 2, a person appears with a measuring line in his hand going to measure Jerusalem, the length and breadth of it; and this was when Zion, that dwelt with the daughter of Babylon, was commanded to flee from the land of the north. v. 6, 7.

‡ And it is not easy to conceive, why directions so minute as his should be given, but in order to a real literal building. For surely no certain allegorical sense can be given of each. And to make them all only as ornaments of a parable is loading it with ornaments beyond measure.

|| Some make the measures of Ezekiel's temple and other things foretold so large, that the meaning cannot be literal. But I have not yet seen sufficient authority for this. Or if the measures were much larger than Solomon's temple, or than it was possible the temple, &c. should be, it might mean, not that no literal temple was intended,

The glory of the Lord had been seen by Ezekiel leaving the first house, 10. 19, and going to a mountain on the east (as it must naturally do, when it went out of the house, because the entrance of it was from the east) and standing there. 11. 23. And from the east it returned to this temple in the vision, and filled the house. 43. 1—5. 44. 4. Now the glory of the Lord\* entered into Solomon's temple at the dedication of it, so that the priest could not enter into it to minister. 1 Kings 8. 10, 11. 2 Chron. 5. 13, 14. This was before Solomon's prayer. And again after this prayer fire came down from heaven, and consumed the sacrifice, and the glory filled the house so that the priests could not enter. 2 Chron. 7. 1, 2. One supposes therefore, it was not always in the same degree. But after this I know not that we have any mention of it in the historical books, though there is a vision of it Is. 6. Nor, I think, doth Josephus say any thing of it afterwards, though he doth say Antiq. 3. 8, 9, that the prophetic shining of the breast-plate and stone of the high priest's right shoulder left off 200 years before his time : *τοῦ θεοῦ δυσχεραὶ νόντος ἐπὶ τῇ παραβάσει τῶν νόμων*. We are not surely to think, that the glory of the Lord staid till the return from the captivity, much less stays till a future return, on any hill to the east of Jerusalem ; nor indeed is it said, but only that it went to a hill in the east, and returned by the way of the east. But are we to suppose that it did, or will literally return at all to the temple there described ? It is said here that it did, but it is said in a vision†. And neither Ezra, who gives the history of the building of the temple, nor Nehemiah, nor the prophets, who wrote afterwards, nor Josephus, mention it, which yet surely some of them would, though one should indeed have thought the departing of it at the Babylonish captivity should have been mentioned too. But if it did not return at the return from Babylon, it is not likely, if Christianity be true, to return at any future return of the Jews. For will God's glory now inhabit a temple built on the principles of Judaism, as this of Ezekiel's plainly is ?

Strangers uncircumcised in heart, and in flesh, had been brought into the temple, and the prophet was directed to tell the people of this ; and to charge that into this new temple no stranger uncircumcised in heart or flesh should enter. 44. 6—9. Surely this direction and charge must relate to a time near the commission of that offence, and to the next temple that was built after it, not a time distant, we know not how much

but that it should be a very large and spacious one, as certain numbers are put for uncertain, and hyperbolical ones for real ones, as in the burning the weapons of Gog's army, and burying their carcasses.

\* I think it is not mentioned from the entering into Canaan till now.

† Which perhaps may mean only, that God will as certainly direct and protect his people as if he was visibly present by a symbol amongst them.

above 2000 years ; especially as the last temple had no such crime allowed in it, and therefore there was no need to caution against it in a yet future one. And a literal circumcision must be meant here. For the crime under the former temple had been, admitting persons literally uncircumcised ; and the repetitions of that being forbid, the same circumcision must be meant ; besides that the sense is determined by adding in the flesh as well as in heart. Uncircumcised, when opposed to uncircumcised in heart, means literally, Jer. 9. 25, 26 ; much more then where in flesh is added.

Further, \* sacrifices were to be offered in this temple, c. 43, 44, 45, 46, of blood and fat, 44. 7, the blood to be sprinkled on the altar, 43. 18, and God promises to accept them : 43. 27. Now though Christians are said in the New Testament to offer sacrifices, and their worship is understood to be meant in the Old Testament when incense and a pure offering is mentioned, Mal. 1. 11 ; yet the word there is מנחה, which denotes particularly a bread offering, and I believe the goats, bullocks, rams for sin, peace, burnt offerings, with their times, and quantities of flour and oil added to them, as described in these chapters, cannot be understood of other, than real Jewish sacrifices†.

Besides, they were to be offered by priests of the line of Aaron, and those of the sons of Zadoc, because the other priests had been guilty of idolatry, and those priests were to be employed only in lower offices in the temple : 44. 10—16. 48. 11. Now this seems to intimate a more speedy restoration of the temple, than the 70 years of Jer. Dan. Zech. will allow, and Ezekiel never mentions a number of years, but only that the time of return is near. After the 70 years scarce any could be supposed capable of officiating, that had officiated in an idolatrous worship before. But the prohibition may be designed for their posterity. And for their posterity in Zerobabel's temple it might. But surely not in a time yet future, when nothing but a revelation can determine who are Zadoc's posterity, and when it would seem very strange, a punishment should commence for what their forefathers did so long ago. And not only the sons of Aaron as such would not be put to officiate in a Christian temple of the Jews, but Christian ministers would scarce be described in this manner. But supposing this temple to be that to be built after the return from Babylon, all would be easy.

Further still, ceremonial laws of sacrifice and purification and distinc-

\* There was to be an altar of such dimensions as are exactly specified, 43. 13, &c.

† Which, if the epistle to the Hebrews be true, to say nothing of the rest of the New Testament, God will not accept now, and therefore they must not be understood of future times.

tion between what the priests might do, and what the people might &c. were to be in force under this temple. c. 43. c. 44. Whether some of these may differ from the Mosaic, I have not particularly examined : if they do, Ezekiel must be considered as being in part a new legislator ; and I believe David and Solomon varied in some things from the rules of Moses. But still all these things cannot be designed, either to have allegorical meanings only, or to be ornaments of a parable only.

The prince mentioned in this vision, chap. 44—48, cannot be the Messias, but the ruler for the time being of the Jewish nation. It is directed, where he should sit in the temple to eat his share of the sacrifices, when and how he should go in and out, what he shall offer is specified very minutely for the sabbath day, for his voluntary offering &c. Particularly, it is directed, 45. 22, that at the passover he shall offer a bullock, a sin offering *for himself* and all the people. To guard him against the temptation of oppressing the people, he hath a provision of land allotted him, 45. 8 ; where it follows, and my princes shall not more oppress my people \*. It is directed, 46. 16. &c. that if he give land out of his inheritance to one of his children, it shall be perpetual ; but if to another, it shall be only to the Jubilee. And the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession : he shall give his sons inheritance out of his own possession. These are plainly political rules for common princes, and for a succession of them. Nor is there any thing great said either of the character, or the dignity and dominion, of any particular prince in this vision : though there are considerable things said of the prosperity of the branch of the cedar, which God would plant in the mountain of Israel, but not more than would be proper concerning a flourishing king of Israel. 17. 22, &c. Nor doth he any where say † more of the people of the Jews, than that they should return, and live happily in their own land, one people under one king, God's servant David, and should not be wicked any more or longer, but have his tabernacle amongst them for ever. See particularly c. 37. 24, and 39. 25 &c. And accordingly in this vision it is said, 43. 7 ‡, that the temple here described was the place of God's throne, where he would dwell for ever in the midst of the children of Israel, and his holy name should neither they nor their kings defile any more by their idolatries. This must relate to their return from a captivity, into which they had been sent for idolatry. And in order to preserve the truth of the prophecy,

\* The princes, it seems, had oppressed them, whence it follows v. 9, Let it suffice you O princes of Israel—take away your exactions from my people.

† Or prophesy any thing against that kingdom, in which he lived ; though not only Isaiah, who lived before, but Jeremiah, who lived in a remote part of the empire, did.

‡ On the house being filled with the glory of the Lord.

the words *for ever* and *no more* must be explained, as they must in several other places for the same purpose. But supposing them to be understood of a long time only, they will preclude any plea, that the things here foretold were to have been fulfilled if the Jews had been pious ; but were not, they being otherwise.

Some object against understanding the description of the temple &c. literally, that the waters said to flow from the temple, and the increase of them, and their sweetening the Dead Sea, and the trees upon their banks with leaves for medicine, 47. 1—12, cannot be so understood, and direct the rest not to be so understood. But there was some literal foundation for this also. For there was much water conveyed in pipes to the temple for washing the place and the sacrifices and the priests, as Aristeeas affirms, whose book must have been written whilst the temple stood, and Light-foot from the Rabbins, and the nature of the things shews. And if I understand Lowth right, they ran out at the east end of the temple, and these several pipes uniting their streams with one another, and with the water of Siloam, and Kidron, and others, which were formerly more plentiful about Jerusalem, than in later times, and with waters from cisterns, see Reland, p. 294, 299, 300, 303, 856—860, might in a short space grow deep and considerable, and might also have trees on their banks, though I find no mention of any, and though Reland p. 295 mentions a place, where Kidron had none. What virtue the leaves of these trees might have I know not. But I see not why Grotius should think, these waters must be those of the fountain Callirhoe : for that being a medicinal water, as Josephus and Pliny say it was, see Reland p. 302, 303, hath no connexion with the medicinal virtue of the trees on its banks. And though Solinus in Grotius says, it was Hierosolymis proxima, yet that proximity might be at some miles' distance, and these waters were at a town which took its name of Callirhoe from them, and was near the Dead Sea. Reland p. 302, 678. Grotius also understands the healing of the waters to mean only, that this river shall pass through the Dead Sea, without being hurt by it, as the Rhone through the Lemane Lake, and others. But no river passes through the Dead Sea, but all are lost in it. And though perhaps a larger quantity running in might make fish live in it ; yet neither hath this ever literally happened, nor doth it appear to what very great purpose it would serve. Can it be intended then only as an hyperbolical expression, that in some time then future Jerusalem should have a more plentiful supply of water \*, or in general, that it should have

\* Which might be by repairing of the aqueducts, of which as Solomon and Hezekiah took care, so did afterwards Nehemiah and Simon. See Notes on Zech. 14. 8 in Pool.

every thing they could wish \*? Is. 41. 17—20 promises the Jews plenty of water in the wilderness, where there was none before, and that a variety of trees should grow there; and 43. 19, 20, that they should be for his people to drink, and that the beasts, dragons, and owls, should honour him for them. And from 35. 6—10, and 48. 20, 21, one should think this was to be at the journey from Babylon, in which, if any miracles of this kind had been literally performed, surely the book of Ezra, or Nehemiah, would have mentioned them. But Is. 44. 1—5 rather directs to understand these promises of God's spirit, which should extend to the fiercest of the Gentiles, as well as be abundantly poured on the Jews; and to these waters every one that is thirsty is invited, Is. 55. 1, and shall draw water with joy out of the wells of salvation, Is. 12. 3; and God feeds his sheep by the waters of rest. Ps. 23. And this seems the most natural interpretation of what is said here, and Joel 3. 18, that a fountain shall come forth of the house of the Lord, and water the valley of Shittim, which was near the Dead Sea; and Zech. 14. 8, that living waters should flow from Jerusalem, half to the eastern, half to the west sea †. Indeed Commentators mention some springs at Jerusalem that flowed literally some to the one, some to the other; but I know not on what authority. And were it literally true, it would still seem also a figure of what v. 9 expresses, "And the Lord shall be king over all the earth." And which Isaiah 2. 3, and Micah 4. 2, express in terms nearer akin to this figure: The Lord shall go forth of Zion, and the word of the Lord from Jerusalem ‡. And the conversion of the Gentiles is foretold in the Old Testament under the figure of taming wild beasts, and may be well understood here in Ezek. by healing the waters of the Dead Sea, of which yet some places would not be healed ||. But still this doth not prove, that the rest of the prophecy is not to be understood literally, any more than that the return from the captivity is not to be understood so. Nor doth any thing determine this increase of religious knowledge and practice to Christianity. Yet the mention of fishers favours it, as the apostles were some of them

\* As indeed a promise of streams of water in uncommon places seems, Is. 30. 25, to mean plenty of good and happiness.

† Conformably to which Ezek. 47. 9 mentions two rivers, though before and after only one is mentioned. But see Hebr. Bib.

‡ And Is. 11. 9. brings it nearer still, The earth shall be full of the knowledge of the Lord as the waters cover the sea. Refer ad n. 1. And it hath been already observed here, that Zech. foretels, there should be many proselytes after the return from Babylon.

|| If the waters mentioned in the above place of Zech. 14. 8, be the same with the fountain opened to the house of David, and the inhabitants of Jerusalem for sin and uncleanness, Zech. 13. 1, this would turn one's thoughts to water for washing, not drinking, i. e. to expiation, not instruction. But the fountain, Zech. 13. 1, seems rather parallel to the clean water sprinkled Ezek. 36. 25. For the water of sprinkling was for חטאת and נרה, Numb. 19. 9, 13, which are the very words used Zech. 13. 1.

such, and Christ tells them, they should be fishers of men. But on the other hand this makes a confusion of figures : first, to make the waters a symbol of religious knowledge and divine grace, then instantly to represent the conversion of men, by pulling them out of these waters in which alone they can live : whereas considering it only as an ornament consequential to the waters being made wholesome, this difficulty is avoided.

Some indeed have understood *v.* 8, that these waters were to flow through Galilee ; and so *ó.* translate it, and so Ch. Syr. may be understood. Whether the word may not also be an appellative in them I know not. But if it be Galilee, it must be also eastern Galilee, and no such country is named elsewhere \*. Besides no waters from Jerusalem could flow through Galilee ; but they did flow through the east country, to the Dead Sea, which is called the East Sea, *v.* 18 ; and these very waters are said to flow that way in Joel, and part of them to flow that way in Ezekiel. And the word must in some places of scripture signify something different from Galilee, and probably signifies a country, or boundary. Nor doth the New Testament, or any old Christian writer, so far as I can learn, apply this text to Christ's preaching. Still, without question, Christianity had spread true religion vastly more, than Judaism did ; and therefore this part of the prophecy is more applicable to Christianity. And as these waters flowed out after the temple was built, and it is not said how long after, or how long they were in coming to be so great a stream ; the building of the temple, and the rules about worship, and about the prince, may be literal, and belong to Judaism, and this of the waters be figurative, and belong chiefly to Christianity. But then † the division of the land cannot well be both literal and true ; for few of the twelve tribes returned, and we have no ground to think any such division was made to those that did. Nor yet did their sins hinder these things. For, as was mentioned above, it is in this vision foretold, they should not sin ‡.

\* Upper and lower are : but one lay just south of the other.

† The city and temple were not built according to these directions ; for they were not separate from one another as *c.* 45, *c.* 48 require them, and accordingly Revel. 21. 22 says there was no temple in the city, but gives another reason ; nor were there such portions assigned, so far as appears, to people, prince, or priests at Jerusalem.

‡ And probably for some time after their return from captivity they sinned less than ever they had done in the same time before.

One should not think Ezekiel had respect to the tree of life, in what he says of the trees on the bank of this river. For though indeed in Hebrew *tree* may be used for such trees, yet Gen. 2. 9 placing the tree of life in the midst of the garden intimates there was but one, whereas in Ezekiel there are many trees, and it should seem of several sorts. Yet Revel. 22. 2, plainly referring to this place, calls the tree [for he says *ξύλον* though he must mean in the plural] *ξύλον ζωῆς*.

## CHAPTER XL.

- 1 IN THE five and twentieth year of our captivity, in the first *month*, on the tenth *day* of the month, in the fourteenth year after that the city was smitten, on the self-same day the hand of Jehovah was upon me, and he brought  
 2 me thither: in the visions of God brought he me into the land of Israel, and set me upon a very high mountain, upon which *was* as the \* frame of a city over against me.

\* Or, building.

1. —*in the first month.*—For בראש השנה I read with *ó.* בראשון: as c. xxix. 17. xxx. 20. xlv. 18, 21.

—*fourteenth year.*—See on c. i. 1, 2. The eleventh year of Zedekiah, in which Jerusalem was taken, was also the eleventh year of Jehoiachin's captivity, from which the prophet dates: and therefore the twenty-fifth year of Jehoiachin's captivity was the fourteenth year after the taking of Jerusalem.

—*on the self-same day.*—Εν τῇ ἡμέρᾳ ἐκείνῃ. *ó.* ea igitur die. Houb. illo inquam die. Dathius.

—*and he brought me thither.*—Jehovah brought me in vision from the land of my captivity. "This clause is not in *ó.* Syr. seems improper to be said before v. 2, and hath probably crept in here from v. 3. Some perhaps may think that for שמה we should read ירשלמה, as י precedes." Secker.

2. —*a very high mountain.*—If mount Moriah cannot be so called, the station may be considered as merely represented in vision, without a corresponding real one. "This probably signifies nothing more than that Jerusalem and the true worship of God should be very much exalted, and made known to all the world. A similar image we find in Isai. ii. 2." Michaelis.

—*upon which.*—על also signifies *apud, prope.*

—*over against me.*—מנגד *ó.* Houbigant. But if the mountain was no more than a visionary representation, the common reading and translation may stand: "by which was as the frame of a city on the south."



3 And when he had brought me thither, behold, *there was* a man whose appearance *was* as the appearance of brass, with a line of flax in his hand, and a measuring reed; and  
4 he stood in the gate. And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and \* set thine heart unto all that I shall shew thee: for to the intent that I might shew *them unto* thee art thou brought hither: declare all that thou shalt see unto the house of Israel.

5 And, behold, a wall on the outside of the house round about, and in the man's hand a measuring-reed of six cubits *in length*, by the cubit and an hand-breadth: and he measured the † breadth of the building, one reed; and the height, one reed.

6 Then came he to the gate ‡ which looked toward the

\* Or, regard.

† Or, thickness.

‡ H. Whose face *was* the way toward the east.

3. —*of brass*.—Bright and sparkling.

4. —*said unto me*.—One MS. adds ויאמר, *and said*: but see v. 45.

—*set thine heart unto*.—See Exod. ix. 21. Deut. xxxii. 46. “Diligently attend to.”

—*shew them unto thee*.—Perhaps הראות, as ה follows.

—*art thou brought*.—הובאת, 2 MSS.: and 5 other MSS. and 2 edd. omit the ה at the end.

5. —*by the cubit and an hand-breadth*.—Each cubit containing a cubit and an hand-breadth; called the great cubit c. xli. 8, and supposed equal to half a yard. According to Michaelis, the Hebrew measures are: 1. The finger's breadth. 2. Four fingers, or hand-breadth. 3. Ell; the smaller of five hand-breadths, the larger of 6. 4. Rod; of 6 ells. He also allows the Rabbinical account, that a finger is equal to the length of 6 barley grains.

—*of the building*.—Of the outer wall; which was three yards high, and three yards broad. This wall surrounded a part which corresponded to the court of the Gentiles, and served as a security against the precipices of the mount on which the temple stood. The word is here translated by δ. προτείχισμα, and in many following places τὸ δόριζον.

6. *Then came he* &c.—After having passed the court of the Gentiles, he came to the eastern gate of the court of Israel. Villalp.

east, and went up the steps thereof, and measured the  
 \* *upper* threshold of the gate, one reed broad, and the  
 7 other threshold of the gate, one reed broad. And every  
 chamber was one reed long, and one reed broad; and  
 between the chambers were five cubits: but the threshold  
 of the gate, by the porch of the gate within, was one reed.  
 8 [He measured also the porch of the gate within, one  
 9 reed.] Then he measured the porch of the gate, eight  
 cubits; and the pillars thereof, two cubits: now the porch  
 10 of the gate was inward. And the chambers of the gate,  
 eastward, were three on this side, and three on that side;  
 they three had one measure, and the pillars had one  
 11 measure on this side and on that side. And he measured

\* Or, lintel.

—*the steps thereof.*—במעלות שבע, *seven steps*, is the reading of *ó*. Arab. See v. 22, 26. במעלותיו. MSS.

—*the upper threshold &c.*—*Liminis utriusque superioris et inferioris latitudinem mensus est.* Dathius. The breadth of these was equal to the breadth of the wall.

7. *And every chamber &c.*—These chambers for the porters were built on each side of the gateway; but, as they projected beyond the walls of the gateway half a cubit on each side, they of course left the passage between them only five cubits: see Houbigant: whereas, according to v. 6, the inner threshold of the gate was a reed, or six cubits.

8. *He measured &c.*—Houbigant omits this verse with *ó*. Syr. V. 10 MSS. and 1 ed. He observes that the four first words are repeated from the beginning of v. 9, and the three last from the end of v. 7; and that the whole is inconsistent with v. 9. Possibly the porch of the inner gate, mentioned v. 15, is here represented as measured.

9. —*the porch.*—This portico looked inward, i. e. into the first court. Lowth. It was eight cubits in breadth.

—*and the pillars thereof.*—ואיליו, or ואיליו, 9 MSS. These were side-pillars, or half-columns, of stone; which supported the lintel, and were each one cubit broad.

10. —*eastward.*—The three chambers were in a line eastward.

—*and the pillars.*—ואיליו, 6 MSS. Their side-pillars, or half-columns, or fronts of the doors, were equal.

—*and on that side.*—ואם, 15 MSS. 2 edd.

the breadth of the entry of the gate, ten cubits; and the  
 12 length of *the entry of* the gate, thirteen cubits. The  
 border also before the chambers *was* one cubit *on this side*,  
 and the border *was* one cubit on that side; and *every*  
 chamber *was* six cubits on this side, and six cubits on that  
 13 side. Then he measured the gate from the roof of *one*  
 chamber to the roof of another: the breadth *was* five and  
 14 twenty cubits; *and* door *was* over against door. He  
 measured also the pillars, sixty cubits: and *they were* by

11. —*ten cubits.*—The breadth of the gate exceeded that of the porch by two cubits, that is, by the breadth of the two side-columns mentioned v. 9. See Houbigant.

—*and the length.*—וַאֲרָךְ, 2 MSS. 6. V.

—*of the entry of the gate.*—See Houbigant.

12. *The border.*—Some understand this of a projecting rail, or balustrade. Houbigant says that, as the vestibule was only thirteen cubits long, that space was occupied by two chambers and by the additional breadth of two side-columns; and that the third chamber was not in the area of the vestibule, but between the columns of the court within. Others rightly place the three chambers in the interval mentioned v. 15.

—*on this side.*—The former part of this verse will correspond with the latter, if מִפֶּה is supplied after אֶחָדָה, with MS. n. 30.

—*six cubits on that side.*—מִפֶּה, MSS: and throughout the chapter.

13. —*of another: the breadth.*—We may read לִגְגַּי וּרְחֹב “from roof of *every* chamber to roof: and the breadth” &c. These opposite chambers of the vestibule were six cubits broad: v. 7. To these twelve cubits add ten for the breadth of the vestibule, v. 11; and three cubits for the walls on which the beams of the chamber rested; and the whole breadth of the roof will be twenty-five cubits.

14. Observe how 6. and Syr. differ from the text. In 6. MS. A. the measure is twenty cubits, but in MS. Vat. and Ar. twenty-five.

*He measured also.*—Houbigant reads וַיִּמָּד.

—*and they were* &c.—Houbigant renders, Parastadibus erant portæ in circuitu atrii: literally, “and to the pillars of the court *were* gates round about:” the singular being twice used distributively for the plural, as v. 7, 16. He thinks that the length to which these pillars extended is here meant, and not, as most suppose, their height: and understands the

- 15 the pillars of the court of the gate round about. And  
 from the front of the gate of the entrance unto the front  
 16 of the porch of the inner gate, *were* fifty cubits. And  
*there were* narrow windows to the chambers, and to their  
 pillars within the gate round about; and likewise to the  
 porches *were* windows round about within: and upon *each*  
 pillar *were* palm-trees.
- 17 Then he brought me into the outer court; and, lo, *there*  
*were* rooms, and a pavement made for the court round  
 18 about: thirty rooms *were* upon the pavement. And the  
 pavement towards the side of the gates, by the length of

sixty cubits of the length of the porticos of which the wing of the outer enclosure consisted; which porticos were distinguished by columns, and were empty and without chambers. He observes that the angel had only a reed of six cubits; is no where represented as ascending; and measured only the height of the outer wall, *v.* 5, and of the altar, *v.* 42.

The rendering in the text supposes the pillars ranged within the area, on each side of the portico, to the distance of thirty cubits north and as many south, though not extending as far as the thirty chambers mentioned *v.* 17; fifteen of which chambers may have been situated on one side of the portico, and fifteen on the other, to the extremity of the building.

15. *And from*.—Houbigant reads וּמֵעַל. The outer vestibule was thirteen cubits long: *v.* 11. The length of the inner vestibule is here added.

—*the entrance*.—הָאֵיכָּוֶן, MSS. edd. For עַל לְפָנַי MSS. read עַל פְּנֵי.

16. —*and to their pillars*.—Read אֵילֵי־הָם with Houbigant. The flat semi-columns, mentioned *v.* 10, had windows with narrow openings outward, but widening within.

—*were windows*.—*V.* 6. and 2 MSS. read חֲלוֹנוֹת, without *vau* prefixed.

17. —*the outer court*.—The court of Israel, or of the people: the outer of the two courts mentioned 2 Kings xxi. 5. Herod added a third, called the court of the Gentiles.

—*upon the pavement*.—Over the paved cloister, upon the higher pavement. Perhaps we should read עַל הַרְצָפָה.

- 19 the gates, *was* the lower pavement. Then he measured the breadth, from the front of the lower gate unto the front of the inner court without, an hundred cubits eastward.
- 20 Then he brought me northward; and *as for* the gate that looked toward the north, in the outer court, he measured
- 21 the length thereof and the breadth thereof. And the chambers thereof *were* three on this side, and three on that side; and the pillars thereof, and the porches thereof, *were* as the measure of the former gate: the length thereof *was*
- 22 fifty cubits, and the breadth five and twenty cubits. And the windows thereof, and the pillars thereof, and the palm-trees thereof, *were* as the measure of the gate which looked toward the east; and they went up unto it by seven
- 23 steps, and the porches thereof *were* in front. And *there*

18. —*the lower pavement.*—Which lay on either side of the entry formed by the gates. This paved cloister was equal in breadth to the length of the entry between the two gates. See v. 11, 15.

19. —*the lower gate.*—The western gate of the entry; from which to the opposite eastern front of the inner court were one hundred cubits. The breadth of the area, comprehended between the gate of the outer square and that of the inner, was one hundred cubits.

—*eastward.*—In the direction which looked towards the eastern part, from which the mensuration began.

20. *Then he brought me* &c.—See *ó. Ar. Houb.* וַהֲבִיאֵנִי (as v. 17, or, וַיּוֹלִכֵנִי, as v. 24) לַצִּפּוֹן. It is also necessary to read לְקִדְמָה, or קִדְמָה, in v. 19.

21. Manuscripts have וַתֵּאֵי מִפָּה twice, וַאֲלֵיו, and וַאֲלֵמֶי: and Houbigant reads הֵיוּ. But that the singular may be used distributively for the plural, see v. 14. There are like variations in MSS. v. 23, 24, 25.

—*fifty cubits.*—See v. 15.

—*five and twenty cubits.*—See v. 13.

22. —*and the pillars thereof.*—Syr. reads וַאֲלֵיו, which is naturally followed by *and the palm-trees thereof.* See v. 16. Mention is made of the porches in the close of the verse.

—*in front.*—So Houbigant, who reads לְפָנֶימָה.

was a gate of the inner court over against the gate toward the north, as toward the east; and he measured from gate to gate an hundred cubits.

- 24 Then he led me toward the south; and, behold, a gate toward the south: and he measured the pillars thereof, and  
 25 the porches thereof, according to those measures. And *there were* windows in it, and in the porches thereof round about, like those windows: the length *was* fifty cubits, and  
 26 the breadth five and twenty cubits. And \* *there were* seven steps *in* going up to it, and the porches thereof *were* in front: and it had palm-trees, one on this side and  
 27 another on that side, on the pillars thereof. And *there was* a gate of the inner court toward the south; and he measured from gate to gate toward the south, an hundred cubits.

- 28 And he brought me to the inner court by the south gate; and he measured the south gate according to those mea-  
 29 sures. And the chambers thereof, and the pillars thereof, and the porches thereof, *were* according to those measures: and *there were* windows in it, and in the porches thereof, round about: the length *was* fifty cubits, and the breadth  
 30 five and twenty cubits. And the porches round about

\* Or, the steps thereof *were* seven steps.

23. —*inner court*.—Or, court of the priests.

—*as toward the east*.—Read מִלְּקָרִים as *ó*. Houb. “as there was a gate over against that toward the east.” See v. 19.

26. —*in going up to it*.—עֲלִיתָיו, ascensus ejus; MSS. edd.

—*in front*.—See v. 22. “in the front of the gates:” the singular and plural number being both used to the substantive understood distributively.

29. —*fifty cubits*.—See v. 15, 21.

—*five and twenty cubits*.—See v. 13, 21.

30. This verse is omitted in *ó*. MS. Vat. and Michaelis thinks that it is not genuine. It is wanting in 2 MSS. and was at first wanting in a third.

were five and twenty cubits long, and five cubits broad.

31 Also the porches thereof *were* toward the outer court; and palm-trees *were* upon the pillars thereof; and *in* the going up thereof *were* eight steps.

32 And he brought me into the inner court toward the east; and he measured the gate according to those mea-

33 sures. And the chambers thereof, and the pillars thereof, and the porches thereof, *were* according to those measures: and *there were* windows in it, and in the porches thereof round about: the length *was* fifty cubits, and the

34 breadth five and twenty cubits. And the porches thereof *were* toward the outer court; and palm-trees *were* upon the pillars thereof, on this side and on that side; and *in* the going up to it *were* eight steps.

35 And he brought me to the north gate, and measured *it* .

36 according to those measures; the chambers thereof, the pillars thereof, and the porches thereof: the length *was*

37 fifty cubits, and the breadth five and twenty cubits. And the porches thereof *were* toward the outer court; and

palm-trees *were* upon the pillars thereof, on this side and on that side; and *in* the going up to it *were* eight steps.

38 And *as for* the rooms and their entries in the porch of the gates, there they washed the burnt-offering.

—*long*.—Villalpandus, and others, interpret this of height: which, says Houbigant on v. 11, is always denoted by קומה or גבה; as v. 5, 42. The porticos about the door of each adjacent chamber within the gateway extended in length twenty-five cubits; and the breadth of each portico was five cubits. See v. 7, 16.

31. —*the going up*.—מעלות, *steps*, 2 MSS. But מעליו, *its steps*, is a reading of better authority here and v. 34, 37.

36. —*the chambers*.—וּתְּאֵן, *and the chambers*, 4 MSS. 6. Ar. Syr.

37. —*the porches thereof*.—See V. 6. v. 31, 34.

38. —*in the porch*.—Nine MSS. and 3 edd. read אֵילִם, which resembles אֹלִם. Otherwise we must read בְּאֵילֵי, *in the pillars*.

—*of the gates*.—Both the inner and outer gate. See v. 44. But השַׁעַר seems the true reading, as in v. 39, 40, 41, and Syr.

—*they washed*.—See Lev. i. 13.

- 39 And in the porch of the gate *were* two tables on this side, and two tables on that side, to slay thereon the burnt-offering and the sin-offering and the trespass-offering.
- 40 And on the side without, at the going up to the door-way of the north gate, *were* two tables; and on the other side,
- 41 which *was* at the porch of the gate, *were* two tables: four tables *were* on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew
- 42 *their sacrifices*. And the four tables for the burnt-offering *were of* hewn stone: their length *was* a cubit and an half, and their breadth a cubit and an half, and their height a
- 43 cubit: whereupon also they laid the instruments where-with they slew the burnt-offering and the sacrifice. And *there were* edges, *of* an hand-breadth, prepared within round about: and upon the tables *was* the flesh of the offering.
- 44 And he brought me to the inner gate; and, behold, *there were* two rooms in the inner court; one on the side of the north gate, and its prospect *was* toward the south; and one on the side of the south gate, *and* the prospect
- 45 *was* toward the north. And he said unto me, This room, whose prospect *is* toward the south, *is* for the priests that

43. —*edges*.—See c. xliii. 13. *labra*, V. Houb. Dath. *χειλη*, A. 2. Aq. Theod. in Montf. Hex. *unci*, Chald. Grot.

44. *And he brought me* &c.—It is clear that v. 45, 46, refer to the chambers mentioned in this verse: and therefore Mr. Lowth and Houbigant justly prefer the reading of *ó*. For *ומחוזה* Houbigant proposes *ויוליכני*, or *ויביאני*, or *והוצאני*.

—*and behold*.—*והנה*, *ó*. Houb.

—*two rooms*.—*שנים*, (rather *שתים*) for *שרים*. Houb. from *ó*.

—*one*.—*אחד* (rather *אחת*) for *אשר*. Houb. from *ó*.

—*and its prospect*.—Read *ופניה*, as in v. 45, 46; or, *פני*, which, as Houbigant observes, is parallel to the other *פני* in this verse.

—*toward the south*.—*הדרום*, for *הקרים*. Houb. from *ó*.

—*and one*.—*Καὶ μία*. *ó*.



- 46 keep the charge of the house. And the room, whose prospect *is* toward the north, *is* for the priests that keep the charge of the altar : these *are* the sons of Zadok, who come near to Jehovah, from among the sons of Levi, to minister unto him.
- 47 Then he measured the court ; the length *was* an hundred cubits, and the breadth an hundred cubits ; *it was* square : and the altar *was* before the temple.
- 48 Then he brought me to the porch of the temple ; and he measured the pillars of the porch, five cubits on this side and five cubits on that side : and the breadth of the gate *was* three cubits on this side and three cubits on that side.
- 49 The length of the porch *was* twenty cubits, and the breadth ten cubits : and they went up to it by ten steps : and there were columns by the porch, one on this side and another on that side.

46. — *Zadok*.—The lineal descendent of Aaron, through Eleazar and Phineas. See 1 Chron. vi. 53. Numb. xxv. 13.

48. — *measured the pillars of the porch*.—מַלְאֵם, *the porch*, 2 MSS. and 1 originally ; V. *ó*. MS. Al. Syr. The reading of the text, מַלְאֵם, or מַלְאֵם as one MS. reads and another in the margin, is explained by v. 9 ; and the thickness of the piers, or doorecase, must be understood. If the breadth of the porch be meant ; it was measured in two parts, corresponding to the valves of the doors.

— *of the gate*.—The folding gate, each part of which measured three cubits.

49. — *ten cubits*.—This is the reading of *ó*. ed. Ald. See 1 Kings vi. 3.

— *ten steps*.—Read עֶשֶׂר with *ó*. and with Houbigant in his version.

## CHAPTER XLI.

- 1 Afterward he brought me to the temple; and he measured the pillars; six cubits *was* the breadth on this side and six cubits *was* the breadth on that side, *which was* the
- 2 breadth of the tabernacle. And the breadth of the door-way *was* ten cubits; and the sides of the door-way *were* five cubits on this side and five cubits on that side: and he measured the length thereof forty cubits, and the breadth twenty cubits.
- 3 Then he went inward, and measured the pillars of the door, two cubits; and the door, six cubits; and the breadth

In Josephus, the *πρόναος*, or vestibule, was 20 cubits long, according to the breadth of the house, and 10 broad. Ant. viii. iii. 2.

1. —*the pillars*.—But *αἰλάμ*, *ó*. the porch: and we find *אֵילָם* and *אֵילָם* in MSS. See on c. xl. 48.

—*of the tabernacle*.—As appears from Exod. xxvi. 16, 22, 23: where the west side of the tabernacle consists of eight boards, each a cubit and a half broad. But *ó*. read *αἰλάμ*, the porch; and Houbigant proposes *הָאֵיל*, taken distributively: “*this was* the breadth of the pillars.” In this verse commentators understand *רָחֵב* of thickness; as v. 5.

2. —*of the door-way*.—The door-way, or entrance, filled up by folding gates.

—*the sides*.—The walls on each side. Thus the whole breadth was twenty cubits: as was that of Solomon’s temple, 1 Kings vi. 2.

—*forty cubits*.—According to the dimensions of that part of the temple which was before the Most Holy Place in Solomon’s structure. 1 Kings vi. 17.

3. —*the pillars*.—The pillar on which each valve hung was one cubit broad.

—*the door*.—Each valve was three cubits broad. See c. xl. 48.

of the door-way, seven cubits [on this side, and seven  
4 cubits on that side.] And he measured the length  
thereof, twenty cubits, and the breadth, twenty cubits;  
according to *the front* of the temple.

5 Then he measured the wall of the house, six cubits; and  
the breadth of *every* side-chamber, four cubits round  
6 about, round about the house. And the chambers *were*  
\* one over another, three *stories*, thirty, *in* rows; entering  
into the wall which *was built* for the house for the side-

\* *H.* chamber over chamber thrice.

—*cubits* [on &c.—The words inserted between brackets have the authority of *ó. Ar.* and are agreeable to the tenour of the descriptions in other places. Houbigant. Thus the whole breadth was twenty cubits: according to the dimensions in next verse.

4. —*twenty cubits*.—The length and breadth of the Holy of Holies in Solomon's temple. 1 Kings vi. 20.

—*according to*.—Two MSS. read עַל-פָּנָיו, *secundum*. Nold. 13. See Mr. Lowth.

5. —*six cubits*.—This was the thickness of the temple-wall, as it ran even with the lowest story of chambers.

—*side-chamber*.—See 1 Kings vi. 5, 8.

—*four cubits*.—Syr. reads *seven*. The breadth of the lowest chamber is five cubits, 1 Kings vi. 6. Josephus makes the length and breadth five cubits, and the height twenty. Ant. Jud. viii. iii. 2.

—*round about*.—סביב סביב pertinent ad הַצֶּלַע; tertium סביב de templo dicitur. Houb.

6. —*three stories*.—See 1 Kings vi. 6. שלוש signifies *thrice*: Exod. xxxiv. 23, 24. 2 Kings xiii. 18, 19.

—*thirty*.—See Jos. Ant. Jud. viii. iii. 2: where it appears that round Solomon's temple were chambers, three stories high, each story consisting of thirty chambers. It is supposed that twelve were placed to the north of the temple, twelve to the south, and six to the east.

—*in rows*.—I suppose ב understood before פַּעֲמִים, as 1 Kings vii. 4, 5.

—*entering* &c.—The beams of the chambers entering into the outer wall, built opposite to that of the temple.

chambers round about, that *the beams* might be holden; 7 for *they were* not holden in the wall of the house. And *there was* a widening and a winding about \* still upward to the side-chambers; for the winding about of the house *went* \* still upward, round about the house; therefore the breadth of the house *was* upward: and from the lowest 8 chamber they went up to the highest by the midst. I saw also the height of the house round about: the foundations of the side-chambers *were* a full reed *of* six cubits *to* each 9 chamber. The thickness of the wall, which *was* for the

\* II. upward upward.

—*holden*.—The original word is a doubtful term of architecture, not used elsewhere. Perhaps “that the beams might be holden firm in the wall:” גוברים, or כפסים, being understood. For though the beams of the chambers were admitted into the outer wall, they rested on the projections of the inner wall: either from reverence to the sacred place, or to secure it from fire.

7. —*a widening and a winding about*.—Perhaps an hendiadys for a winding stair-case which widened upward, as the inner wall decreased in thickness; this wall being six cubits thick as high as the first story; five, from the floor of the second story to that of the third; and four, from the floor to the ceiling of the third story: and thus there was a rest of one cubit in breadth to support the beams of the stories.

—*for the winding about &c.*—For the stairs widened as they rose.

—*the breadth of the house*.—That is, of the chambers in each story; each upper story being larger than that immediately below it by one cubit.

—*and from*.—I read with Houbigant ומן, which much resembles וכן.

8.—*the height of the house*.—Of the chamber, which rose to three stories.

—*the foundations*.—מוסדות, 12 MSS. 1 ed. *Keri*. By the foundations many understand the inner side-wall of the lower chambers, on which the beams of their ceilings rested. See v. 5. This seems to be confirmed by the next verse; which mentions the thickness of the outer wall, into which the beams of the chambers were inserted. See v. 6.

—*a full reed*.—מלא, i. e. מלוא. See MSS.

—*to each chamber*.—I conjecture הצלע, from similarity of sound.

- side-chambers without, *was* five cubits: and the *space* which was left *was* the \* place of the side-chambers which
- 10 *belonged* to the house. And between the rooms *was* the breadth of twenty cubits, round about the house on every
- 11 side. And the doors of the side-chambers for the *space* which *was* left *were* one door toward the north and another door toward the south: and the breadth of the space *which* *was* left *was* five cubits round about.
- 12 And the building which *was* before the separate place, at the side toward the west, *was* in breadth seventy

\* *H.* house.

See v. 11. Some render אַזְעִילָה, *ad axillam usque*: as if a cubit were meant which reached to the arm-pit, instead of the elbow. See Cocceius. But Michaelis justly objects to the introduction of a new measure: and supposes the word equivalent to טַפַּח, and thus to express a cubit and a hand-breadth. See v. 5. Suppl. ad lex. Hebr. Houbigant renders *separatus*, making it agree with *calamus*.

9. —the space which was left.—מִנוּחַ MSS. There was a space besides, for a walk, or gallery of communication, along the chambers. This space was five cubits broad: v. 11.

10. —twenty cubits.—This seems to be the distance between the rooms built round the wall which enclosed the inner court. Singula vero conclavia distabant inter se viginti cubitis. Dathius.

11. And the doors &c.—And the entrance into the side-chambers, which entrance belonged to the galleries, was one entrance northward and another southward.

12. —the building &c.—The wall; as c. xl. 5. This wall, at the west end of the temple, measured seventy cubits from north to south: for

The breadth of the temple,	v. 2,	was	.	.	20 cubits
of the two side walls,	v. 5,	.	.	.	12
of the two chambers	v. 5,	.	.	.	8
of their outer walls,	v. 9,	.	.	.	10
of the space which was left,	v. 11,	.	.	.	10
of the outer wall on each side,	v. 12,	.	.	.	10

cubits; and the wall of the building *was* five cubits thick round about, and the length thereof *was* ninety cubits.

- 13 Then he measured [before] the house, an hundred cubits long; even the separate place, and the building, and the  
 14 walls thereof, an hundred cubits long. Also the breadth towards the front of the house, and of the separate place  
 15 toward the east, *was* an hundred cubits. And he measured the length of the building before the separate place, and that which was behind it, and the side-buildings thereof on this side and on that side, an hundred cubits.

—*ninety cubits.*—This wall extended further, from west to east, by 20 cubits; for

The length of the temple, v. 2, 4, was	.	.	60 cubits
The breadth of one side wall, at the west, was	.	6	
of one chamber	.	.	4
of one outer wall	.	.	5
of the space that was left	.	.	5
of the outer wall at each end	.	.	10
			—
			90

—*the separate place.*—By the separate place most understand the temple; and some make it equivalent to *the space which was left*: v. 11: which latter sense seems the more probable one, as the word is distinguished from בית, v. 14.

—*before the house.*—לפני הבית. This is the reading of ó. Ar. The outer enclosing wall westward was an hundred cubits long.

—*the building.*—והבנין 1 MS. The two walls of the space that was left seem to be meant.

—*and the walls thereof.*—וקירותיהם. ó. *and their walls*: the extreme surrounding wall.

14. —*towards the front.*—See ó. V. Here, again, the wall of circuit was an hundred cubits eastward.

15. —*the length of the building.*—This is called the length of the wall which enclosed the area, because it was parallel to the length of the temple.

—*and that* &c.—וואשר is the reading of Syr. Houbigant reads וועל, and places ושר before פני אל. Thus the wall of circumference to the north and to the south is represented as measuring an hundred cubits.

—*and the side-buildings thereof.*—ואתיקיה, MSS. edd. *et appendices*

- 16 And the inner-temple, and the porches of the court, the thresholds, and the narrow windows, and the side-buildings round about their three stories overagainst every threshold, were overlaid with wood round about from the ground up to the windows; and the windows were covered.
- 17 Upon *the space* above every door, and upon the inner house, and without, and upon all the wall round about,
- 18 within and without the house, *were* made cherubim and palm-trees, so that a palm-tree *was* between cherub and
- 19 cherub: and *every* cherub had two faces; and the face of a

*ejus.* Houb. Dath. The root being נתק, *avellere*, projecting pillars of the separate place, or buildings detached from it and placed by the wall of circuit, may be meant.

16. *And the inner &c.*—This is Houbigant's punctuation.

—*the thresholds.*—Both upper and lower.

—*and the narrow windows.*—החלונות, 2 MSS. See v. 26.

—*side-buildings.*—This general term may have a different sense here and v. 15. Here it may mean the galleries of the chambers.

—*overagainst every threshold.*—Above, opposite to, the lower threshold.

—*were overlaid.*—*Erat tectorium ligni.* Cocceius says, ex contextu patet notio. Some derive the word from the Chald. *decorticavit*; the wood being fitted for the use by taking off the bark. See Pol. Syn. For the fact, see 1 Kings vi. 9, 15.

—*from the ground.*—מהארץ, as v. 20. Houb.

—*covered.*—With lattices, or curtains, or both.

17.—*and upon.*—ועל, 1 MS.

—*the house.*—Houbigant reads לבית. Perhaps we may read עשוי מרות, the preposition ב being understood. Thus the rendering will be “*according to the measure of each, were made &c.*” For the measures must have differed, according to the different positions.

18.—*were made.*—Houbigant and Dathius point the two verses thus. The participle is distributive, as v. 19.

—*cherubim and palm-trees.*—See 1 Kings vi. 29.

—*two faces.*—Which appeared; the other two being supposed below the plane.

- man *was* toward a palm-tree on one side, and the face of a lion toward a palm-tree on the other side: *it was* made upon all the house round about: from the ground unto above the door *were* cherubim and palm-trees made on the wall of the temple.
- 21 *As for* the temple, the posts *were* squared; and *as for* the front of the sanctuary, the appearance *of the one was* as the appearance *of the other*.
- 22 *As for* the altar of wood, the height thereof *was* three cubits, and the length thereof two cubits, [and the breadth thereof two cubits:] and the corners thereof, and the base thereof, and the walls thereof *were of* wood. And he said unto me, This *is* the table which *is* before Jehovah.
- 23 And the temple and the sanctuary had two doors.
- 24 And the two doors had two leaves *apiece, they were* \* turning leaves; two leaves for one door, and two leaves

\* *Or*, leaves which turned about.

20. —on the wall.—בִּקְיֶר, Ch. V. Houb.

21. —the temple.—וְהַהֵיכָל is the reading of 3 MSS. of one originally and of Houbigant. But observe הַמִּזְבֵּחַ, v. 22.

—the posts.—מִזְוָה 1 MS. For the fact, compare 1 Kings vi. 33. vii. 5. Both the pillars and door cases were squared, not round and arched.

22. —of wood.—Moses was commanded to make it of Shittim wood, two cubits high, one long, and one broad: and here the Arabic version makes the length and breadth one cubit: though in *ó*. two cubits are assigned to the three dimensions. Exod. xxx. 1, 2. xxxvii. 25.

—the base thereof.—אֲרֵנוֹ is the reading of *ó*. basis quâ pavimento adhærebat et infigebatur altare. See Mich. suppl. ad lex. Hebr. The probable root is from the Arab. رَأَن inferior fuit, whence رَوْن quod inferius est. See Cast. lex.

—walls.—Sides, or edges. See c. xl. 43.

—the table.—The altar is thus called, c. xliv. 16. Mal. i. 7, 12. And by altar the apostle means table, Hebr. xiii. 10.

24. —one door.—That of the temple.

—the other door.—That of the sanctuary. See 1 Kings vi. 34.



25 for the other *door*. And *there were* made on them, *even*  
 on the doors of the temple, cherubim and palm-trees, like  
 as *were* made upon the walls: and *there were* beams of  
 26 wood upon the front of the porch without. And *there*  
*were* narrow windows and palm-trees, on this side and on  
 that side, on the sides of the porch, and *on* the side-  
 chambers of the house; and *also* beams.

---

## CHAPTER XLII.

1 Then he led me forth to the outer court, \* the way  
 toward the north; and he brought me to the rooms which  
*were* before the separate place, and which *were* before the

\* The way *was* the way.

---

25. —*And there were made.*—I suppose וַעֲשׂוּי to be the true read-  
 ing, as v. 11, 19. עֲשׂוּיִם. Houb.

—*on the doors.*—

In foribus pugnam ex auro, solidoque elephanto,  
 Gangaridum faciam. Virg. Georg.

—*upon the walls.*—See v. 17—20. 1 Kings vi. 32, 35.

—*beams of wood.*—The heads of the beams which supported the  
 second story appeared in the front of the vestibule. Villalp.

26. —*on this side &c.*—Compare c. xl. 10, 16.

—*and also beams.*—Continued along the stories of the side-chambers.  
 Or we may render, and *on* the beams. Sc. were palm-trees.

1. —*outer court.*—Outer with respect to the temple itself. The  
 court of the priests is meant. Houbigant. But *ó*. MS. Vat. reads “the  
 inner court.”

—*the rooms.*—הַלְשָׁנוֹת, 1 MS. *ó*. But the singular may be used  
 distributively. In *ó*. MS. Al. and Ar. the reading is “fifteen rooms.”  
 See c. xl. 17.

—*the separate place.*—See c. xli. 12.

- 2 building toward the north. The length *was* an hundred cubits toward the north-gate; and the breadth *was* fifty  
 3 cubits. Before the gates which *belonged* to the inner court, and before the pavement which *belonged* to the outer court, *were* side-buildings against side-buildings in  
 4 three *stories*. And before the rooms *was* a walk of ten cubits' breadth inward, and of an hundred cubits long; and  
 5 their doors *were* toward the north. Now the upper rooms *were* shortened: for the galleries took of those more than  
 6 of the lowest and middlemost of the building. For they *were* in three *stories*; but had not pillars, as the pillars of the courts: therefore they were straitened more than the  
 7 lowest, and than the middlemost from the ground. And

—*the building*.—The wall of separation.

2. *The length*.—In *ó*. MS. Vat. and in Arab. אֶל-פָּנָי is omitted in the beginning of the verse. פֶּתַח is also omitted before הַצִּפּוֹן in *ó*. Ar. and Ar. seems to read, for פֶּתַח פָּנָי, אֶל, as the rendering is נִדְחוּ. The sense is much more clear and natural if we render as in the text, or, “toward the north.” The whole length of the rooms will then be meant; the breadth of which was fifty cubits; according to the length of the whole gateway, or entrance, described, c. xl. 15, 21.

3. —*the gates*.—הַשַּׁעֲרִים, *ó*, both the outer and inner gate. See c. xl. 15, 18, 33. But Syr. הַשַּׁעֲרָה, *the gate*.

—*side-buildings*.—These buildings looked two ways; toward the temple, and toward the pavement of the outer court: c. xl. 17.

4. —*and of an hundred cubits long*.—See *ó*. Syr. Houb. מֵאָה אַמָּה וְאַרְבָּעָה. Syr. This was the length of the outer enclosing wall of the area in which the temple stood.

—*doors were toward the north*.—And therefore the angel brought Ezekiel to the outer court towards the north.

5. —*took of those*.—יָאֵכְלוּ, *did eat*, 4 MSS. 1 marg. and Bibl. Ven. ann. 1518. marg.

6. —*had not pillars*.—To support the galleries; but the breadth of these was taken out of the middle and upper rooms themselves. See Bernard L'Ami in Mr. Lowth.

—*they were straitened*.—נִצְרְרוּ, Houb. Or, *Sepositum quid erat ab eis præ &c.*

- as for the wall that *was* without, overagainst the rooms, toward the outer court *which was* before the rooms, the  
 8 length thereof *was* fifty cubits. For the length of the rooms that *were* in the outer court *was* fifty cubits; also of  
 9 those opposite to them: *in* all an hundred cubits. And from the bottom of these rooms *was* the entry from the east, as one came to them from the outer court.
- 10 In the breadth of the wall of the court toward the south, before the separate place, and before the building, *were*  
 11 also rooms. And the way before them *was* like the appearance of the rooms which *were* toward the north, as long as they *and* as broad as they; and all their goings out *were* both according to their fashions and according to  
 12 their doors. For in like manner *were* the doors of the rooms which *were* toward the south: *there was* a door in

7. —*without*.—In the court of the priests.

—*fifty cubits*.—Equal in length to one wing of the rooms; and perhaps divided by steps.

8. —*also of those opposite to them*.—והנה על פניהן, is the reading of *ó*. See Houbigant. The length of the other wing was also fifty cubits. Between these wings might be a gateway. These wings, divisions, or ranges, of apartments, if detached from each other, must extend themselves on each side somewhat beyond the wall of one hundred cubits which enclosed the temple. C. xli. 13, 14, 15.

9. *And from the bottom*.—Read הלשכות ומתחת with Masora, MSS. and Houbigant.

—*from the east*.—The length of the building was east and west; and the stairs were placed at the east end.

—*the outer court*.—See on v. 1.

10. —*toward the south*.—Read דרך הדרום with *ó*. Ar.

11. —*before them*.—לפניהן one MS. and bibl. Ven. marg.

—*and as broad as they*.—וּבְרָחֵב, *ó*.

—*and all*.—וּבְכָל, *ó*. “they were as long as they and as broad as they, and according to all their goings out, and according to their fashions, and according to their doors.”

12. *For in like manner were the doors*.—Perhaps we should read וּפְתָחֵי, “And as for the doors.”

- the head of the way, *even* the way before the wall which looked eastward as one came to them.
- 13 Then he said unto me, *As for* the north rooms *and* the south rooms, which *are* before the separate place, they are holy rooms where the priests that approach unto Jehovah shall eat the most holy things: there shall they lay the most holy things, both the offering of flour, and the sin-offering, and the trespass-offering; for the place *is* holy.
- 14 When the priests enter therein, then shall they not go out of the holy *place* into the outer court, but there shall they lay their garments wherein they minister; for they *are* holy: and shall put on other garments, and shall approach *to the place* which *belongeth* unto the people.
- 15 Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect *is* toward the east, and measured it round about.
- 16 He measured the east \* side with the measuring reed five hundred cubits, *even* with the measuring reed round

\* *H. wind.*

—*which looked.*—חַפְּנֵה, 1 MS. The chambers on the south side, like their corresponding ones on the north side, were entered from the east.

13. —*and the south rooms.*—The ancients, except Chald. read וּלְשִׁבּוֹת, and the *vau* may have been omitted from the similarity of the preceding letter.

—*the most holy things.*—See Lev. vi. 17. xxiv. 9.

14. —*enter therein.*—From the inner court toward the temple. For there must have been an inner access to these rooms; as well as the outer one at the east ends, mentioned *v.* 9, 12.

—*wherein.*—בִּהֶם, 4 MSS. 1 originally, and in 2 the ך is on a rasure.

—*and shall put on.*—וּלְבָשׁוּ MSS. edd.

15. —*measured it.*—The side on which the gate stood.

16. —*five hundred cubits.*—Read, here, and *v.* 17, 18, 19, אַמּוֹת for קַנִּים with Arab. and with *ó. v.* 17, 20. See Cappellus. MSS. and edd. establish the reading of חֲמֵשׁ אַמּוֹת. Houbigant observes that, according to Josephus, the circuit of the mount on which the temple stood did

17 about. He measured the north \* side five hundred  
 18 cubits, with the measuring reed round about. The south  
 † side he measured, five hundred cubits, with the mea-  
 19 suring reed round about. On the west ‡ side he  
 measured five hundred cubits, with the measuring reed.  
 20 On the four || sides he measured it: it had a wall round  
 about, five hundred cubits long, and five hundred cubits  
 broad; to make a separation between the holy and  
 the prophane place.

\* H. wind.    † H. wind.    ‡ H. wind.    || H. winds.

not exceed four stadia, or five hundred Roman paces; and that therefore one side could only measure one hundred and twenty-five paces. See Ant. xv. xi. 3. Now 125 paces amount to 625 feet, at 5 feet to a pace; and 500 cubits, supposing each equal to a foot and a half, amount to 750 feet; which is itself too large a measure for Josephus's dimensions of the mount. Yet from c. xliii. 12, it appears that the mount admitted of the mensuration here given. Josephus speaks of the *περιβολος* built by Solomon; if Houbigant refers to the place which I have quoted: and, B. J. v. v. 1, he makes the whole compass, comprehending Antonia, to be six stadia. "The Roman stade was 625 Roman feet, which Josephus takes to be equal to the Jewish feet, or small ells, without considering the difference which may be between them." Michaelis.

18, 19. —*round about*.—המרה סביב, 2 MSS. סביב 2 MSS. and 2 others originally. Vulg. reads סביב, joining it to v. 18. ל' primo ס, 1 MS.

20. —*measured it*.—The holy place.

—*a wall*.—This was the outermost wall of circuit.

The vision in c. xl, xli, xlii, seems designed to shew that, if the Jews repented of their iniquities and idolatries, their temple should be rebuilt, and their worship according to the Levitical law should be restored. The buildings might at first be erected after the general plan here described, without deviation from it, though without ability to execute every part: and the whole might afterwards resemble it in many respects, though never exactly. However the Jews should have proceeded conformably to the directions here given.

## CHAPTER XLIII.

1 Then he led me to the gate, *even* the gate that looked  
 2 toward the east. And, lo, the glory of the God of Israel  
 came from the east: and the sound thereof *was* as the  
 sound of many waters: and the earth shined with his  
 3 glory. And the appearance which I saw *was* as the  
 appearance which I saw when he came to destroy the  
 city: and the appearance [of the chariot] *was* as the  
 appearance which I saw by the river Chebar: and I fell  
 4 upon my face. And the glory of Jehovah came into the  
 house *by* the way of the gate whose prospect *was* toward  
 5 the east. Then the spirit took me up, and brought me  
 into the inner court; and, lo, the glory of Jehovah filled  
 6 the house. And I heard *one* speaking unto me out of the

1. —*even the gate.*—שַׁעַר is omitted in *ó*. Ar. Syr. V. but expressed in Chald.

2. —*from the east.*—"It had removed thither, xi. 23: and was now returning." Seeker.

—*and the sound thereof.*—See c. i. 24.

3. *And the appearance.*—Omit וּמַרְאֶה, and read וְהַמְרֹאֶה, with *ó*. and Houbigant.

—*when he came.*—בָּבֹאִי 2 MSS. Vulg. "Αλλος in Montf. Hex. cum veniret (Dominus.) Houb. C. ii. 10. ix. 5, &c. But Chald. explains בָּבֹאִי thus, "cum prophetarem ad perdendam civitatem." בָּבֹאִי may be corrupted from "בָּבֹאִי יְהוָה i. e. בָּבֹאִי יְהוָה, *when Jehovah came.*

—*and the appearance.*—The word רָכֶב, or מַרְכָּב, *of the chariot*, is supplied by *ó*. The Jews called the vision מַרְכָּב. See Grot. on c. i. 4. וּמַרְאֶה is the reading of 2 MSS. as well as of *ó*.

4. —*came into the house.*—To shew that God would again accept that place and its sacred rites, and afford the Jews his protection. Grot.

- 7 house; and the man was standing by me. And he said unto me: Son of man, [thou seest] the place of my throne, and the place of the soles of my feet; \* where I will dwell in the midst of the sons of Israel for ever; and the sons of Israel shall no more defile mine holy name, neither they nor their kings, by their fornication, and by
- 8 the carcases of their kings, in the midst of them: in that they set their threshold by my threshold, and their post near my post, and *there was only* a wall between me and them; † and *in that* they polluted mine holy name by their abominations which they committed: wherefore I
- 9 have consumed them in mine anger. Now let them remove far away from me their fornication, and the carcases of their kings; and I will dwell in the midst of them for ever.

\* Or, for I will dwell there.

† Or, them: thus they polluted.

7. —[*thou seest*] *the place*.—אתה ראה is supplied by *ó*. But Dathius remarks that את is sometimes prefixed to the nominative case: “*This is the place*” &c. See c. xliv. 3.

—*where I will dwell*.—Virtually; though not by a cloud between the cherubim in the Holy of Holies, as in the former temple. But *ó*. שמי ישכן, “my name shall dwell.”

—*for ever; and the sons*.—Perhaps, “if the sons” &c. See Nold. §. 60. Or, after *for ever* the condition of obedience, which is expressed v. 9, must be understood, and extended to iniquities, v. 10, as well as idolatries.

—*and by the carcases of their kings*.—Here, and v. 9, the context seems to require נפסלי; “and the graven images.” “It seems that some monuments of the deceased kings were erected near the wall which surrounded the temple and the courts. This vicinity was regarded as a profanation of the temple.” Michaelis.

“Manassch and Amon were buried in the king’s garden, hard by the walls of the temple. 2 Kings xxi. 18, 26.” J. Mede. Disc. ii.

—*in the midst of them*.—בתוכם, *ó*. But I prefer ובמקומם, “and in their high places.” See *ó*. Syr. for prefixing the *van*.

8. —*in that they set* &c.—See 2 Kings xvi. 14. xxi. 4, 5, 7. c. viii. 3.

- 10 And thou, son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities; and  
 11 let them measure the pattern. And if they be ashamed of all that they have done, let them know the form of the house, and the pattern thereof, and the goings out thereof and the comings in thereof, and all the forms thereof, and all the statutes thereof, and all the laws thereof: and write *it* in their sight, that they may observe all the forms thereof and all the statutes thereof, and do them.
- 12 This *is* the law of the house upon the top of the mount: all the border thereof round about *shall be* most holy: lo, this *is* the law of the house.
- 13 And these *are* the measures of the altar by cubits; *each* cubit *being* a cubit and an hand-breadth: now the bottom

10. *And thou.*—וְאַתָּה 19 MSS. and 8 originally: *ó*. Ar. V. Syr. Houb. —*shew the house to the house of Israel.*—Houbigant reads הִגֵּד אֶל הַבָּנִים, One MS. reads בְּנֵי “to the sons of Israel;” which is a more elegant reading, and probably from the contraction “ב.

—*the pattern.*—תְּבִנִית, Houb. 2 MSS. and perhaps 3 others. But Houbigant also proposes תְּכִנִּיתוֹ. Or read תְּבִנִּיתוֹ, as v. 11. Houbigant suspects a corruption in וְיִמְדְּדוּ, and observes that *ó*. read וְיִמְדְּדוּהוּ [rather וְיִמְדְּדוּהוּ] Καὶ τὰ μέτρα αὐτοῦ. Perhaps, וְיִמְדְּדוּהוּ וְתְבִנִּיתוֹ, “and its measures and its pattern.”

11. —*the form of the house.*—וְצִרְתָּ, Καὶ διαγράφεις, *ó*. Sic enim vertunt Cantic. viii. 9. nec male.” Secker.

—*statutes thereof.*—After this clause *ó*. and Houb. omit וְכָל צִוְּתוֹ. The words are omitted in one MS. the first time they occur: and in 4 MSS. and 7 originally, the second time they occur.

12. —*of the mount:*—This is the punctuation of *ó*. Ar. V. Syr. Chald. Houb.

—*lo, this is the law of the house.*—Houbigant omits this, with *ó*. Syr. It may serve for emphasis.

13. —*the bottom.*—The base of the altar. It had a border, or rim: and seems to have been called הֵיק, *the lap, sinus*, from its hollowness or capacity, which bore a general resemblance to that made by the flowing eastern garments when prepared to receive any thing. Ps. lxxix. 12. Isai. lxxv. 6 Luke vi. 33. See הֵיק again v. 17. See Villalp.



*shall be* a cubit *high* and a cubit broad, and the border thereof by the edge thereof round about *shall be* a span ;  
 14 and this *shall be* the outer part of the altar. And from the bottom upon the ground to the lower ledge *shall be* two cubits, and the breadth one cubit; and from the lesser ledge to the greater ledge shall be four cubits; and  
 15 the breadth a cubit. And *the surface of* the altar *shall be* four cubits; and from the *surface of* the altar and upward  
 16 *shall be* four horns. And *the surface of* the altar shall be twelve *cubits* long by twelve broad, square on the four

—*a cubit high*.—כַּבִּי is again omitted after *span* ; and thrice after *cubits*, v. 14, 15.

—*border*.—A rim, rising round the four sides to the height of a span, or half a cubit.

—*the outer part*.—Ambitus, pars quæ longius prominebat. Houb.

14. —*from the bottom*.—From the ground to the surface of that projecting part which formed the lower ledge.

—*to the lower ledge*.—To the lower area, narrowing, or imbenching ; *diazoma, crepido*. On this the priests walked round the altar ; and it was called the lower and lesser ledge, in opposition to the higher and greater ledge mentioned v. 17.

—*one cubit*.—This was the breadth of the lower, or greater, ledge : so that the side of the altar at the base was wider by two cubits (one at each end) than the side of the lower ledge.

—*and from the lesser ledge to the greater*.—The lower ledge is called the greater, in ṣ. Ar. see MS. Al. הַתַּחְתּוֹנָה הַגְּדֹלָה being supplied after הַתַּחְתּוֹנָה : and therefore some say that here the mensuration is downward.

—*four cubits*.—Twice as high as from the surface of the ground to the surface of the greater ledge.

—*a cubit*.—However, the decrease in breadth shall be only one cubit on a side.

15. And the surface of the altar.—The true reading seems to be אֶל־אֵל : whether the word signifies אֵל, *the light of God*, or אֵל־אֵר, *the lion of God*. It here denotes the hearth of the altar of burnt offerings, on which the sacrifices were consumed.

—*four cubits*.—High, from the surface of the ledge immediately below it.

- 17 sides thereof. And the ledge *shall be* fourteen cubits long by fourteen broad on the four sides thereof; and the border about it *shall be* half a cubit: and the bottom thereof *shall be* a cubit about, and its ascent shall look toward the east.
- 18 Then he said unto me; Son of man, thus saith the Lord Jehovah, These are the statutes of the altar: in the day when it shall be made, to offer burnt-offerings thereon,
- 19 and to sprinkle blood thereon, then shalt thou give to the

17. —*the ledge*.—It shall project on each side a cubit beyond the area of the hearth.

—*half a cubit*.—High, and probably as much broad: but the breadth is contained in the fourteen cubits.

—*the bottom*.—It is generally thought that this is a repetition of what was affirmed v. 13.

—*ascent*.—See Exod. xx. 26. פִּיגָה Talm. Bab. It was an inclined plane.

Thus the altar is ten feet high and twenty broad; as Solomon's, 2 Chron. iv. 1.

For the base, v. 13, is in height . . . . .	1 cubit
From the surface of the base to the first ledge, v. 14, is . . .	1 cubit
From the lower edge to the upper, v. 14, are . . . . .	4 cubits
From the upper ledge to the Ariel, v. 15, are . . . . .	4 cubits
	—
	10
	—

And as to the breadth: the upper ledge, v. 17, was . . . . .	14 cubits
Add a cubit on each side for the higher ledge: v. 14, latter part	2
Add a cubit on each side for the lower ledge: v. 14, former part	2
Add a cubit on each side for the base, v. 13, . . . . .	2
	—
	20

The altar of burnt offerings, described Exod. xxvii. 1. xxxviii. 1, was smaller than this; because it was to be removed from place to place with the tabernacle.

19. —*shalt thou give*.—Command to be given. Or, thy people shall give. וְנָתַתָּ MSS. here and v. 20.

priests the Levites that are of the seed of Zadok, that approach unto me, saith the Lord Jehovah, to minister  
 20 unto me, a young bullock for a sin-offering. And thou shalt take of the blood thereof, and put *it* on its four horns, and on the four corners of the ledge, and on the border  
 21 round about: and thou shalt cleanse and purge it. And thou shalt take the bullock of the sin-offering; and \* it shall be burnt in the appointed place of the house, without the sanctuary. And on the second day thou shalt offer a kid of the goats without blemish for a sin-offering; and they shall cleanse the altar, as they cleansed *it* with  
 22 the bullock. When thou hast made an end of cleansing *it*, thou shalt offer a young bullock without blemish, and a  
 23 ram out of the flock without blemish: thou shalt even offer them before Jehovah, and the priests shall cast salt upon them, and shall offer them up *for* a burnt-offering to  
 24 Jehovah. Seven days shalt thou sacrifice every day a goat *for* a sin-offering: they shall also sacrifice a young bullock, and a ram of the flock, *each* without blemish.  
 25 Seven days shall they purge the altar and purify it, and  
 26 consecrate it. And when they have finished these days,

\* *H. one* shall burn it.

21. —the bullock.—See Exod. xxix. 14. Lev. viii. 17.

25. —seven days &c —Compare Exod. xxix. 36, 37: where only a bullock is mentioned.

26. —shall they purge.—יִבְּרֹנוּ, MSS. edd. Or, point thus, with Houbigant:—"blemish seven days. And they shall purge" &c.

—and consecrate it.—The altar. Houbigant. The expression in the original, "and they shall fill its hand," is metaphorical; the priests being consecrated to their office partly by the act of filling their hands with what they were to offer. Exod. xxix. 24. But יְדֵיהֶם, *their hands*, is the reading of *δ.* MS. Vat. and ed. Ald. "the priests shall consecrate themselves."

it shall be *that* on the eighth day, and forward, the priests shall sacrifice upon the altar your burnt-offerings and your peace-offerings: and I will accept you, saith Jehovah.

---

## CHAPTER XLIV.

- 1 Then he brought me back the way of the gate of the outward sanctuary which looked toward the east; and it
- 2 *was* shut. Then said Jehovah unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it; because Jehovah the God of Israel entered in by it,
- 3 therefore it shall be shut. *It is for* the prince; the prince he shall sit in it to eat food before Jehovah: he shall enter by the way of the porch of that gate, and by the same way shall he go out.
- 4 Then brought he me the way of the north gate before the house: and I looked, and, lo, the glory of Jehovah filled the house of Jehovah: and I fell upon my face.

---

1. —*of the outward sanctuary.*—In opposition to the temple itself, which was the inner sanctuary. This was called the outward *sanctuary*, because none but priests entered into it. The gate is to be understood of the inner gate which immediately communicated with the court of the priests. Houbigant.

2. —*opened.*—Unless at particular seasons. See c. xliii. 4. xli. 1, 2.

3. It is for *the prince.*—נָסִיחַ is sometimes used before the nominative case. The word *prince* comprehends Zerubbabel, and other governors of the Jews after their return from Babylon. That the kings had a corresponding place, see 2 Chron. vi. 13. xxiii. 13. xxxiv. 31.

—*to eat food.*—Compare Deut. xii. 7, 18. xv. 20.

4. —*filled the house.*—As appeared by the light which shone through the windows.

- 5 And Jehovah said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the statutes of the house of Jehovah and all the laws thereof; and mark well the enterings in of the house with all the goings out of the sanctuary.
- 6 And thou shalt say to the rebellious, *even* to the house of Israel, Thus saith the Lord Jehovah: \* let it suffice you
- 7 of all your abominations, O house of Israel, in that ye brought † strangers, uncircumcised in heart and uncircumcised in flesh, to be in my sanctuary to pollute it, *even* my house, when ye offered my food, the fat, and the blood; and ye brake my covenant with all your abominations:
- 8 neither did ye keep the charge of mine holy place; but ye set *for* keepers of my charge in my sanctuary keepers for yourselves.

\* *H.* let it be enough [*or*, much] for you. † *H.* the sons of a stranger.

5. —*enterings in.*—למבוא־י V. Syr. Chald.

—*with all.*—לכל, *to all*, 3 MSS. ולכל, *and to all*, 1 MS. “*Forté legendum וכל*.” Secker.

6. —*even to the house.*—אל is wanting in 2 MSS. and Syr. translates “to the rebellious house of Israel.” Chald. reads אל עם מרי, “to the rebellious people:” ó. Houb. אל אל מרי אל, *to the rebellious house, to &c.*”

7. —*to pollute it &c.*—לחלל, 1 MS. V. Syr. Ch. “to pollute mine house:” but ó. omit ביתי אל, *mine house*.

—*my food.*—The sacrifices appointed by me.

—*fat.*—Lev. iii. 16.

—*blood.*—Lev. iv. 6. c. xlv. 15.

—*and ye brake.*—ותפרו ó. Ar. Syr. V. Houb. But ויפרו may refer to *strangers*; and 5 MSS. read “their abominations.” See Lev. xxii. 25.

—*with all.*—אל כל, 4 MSS. 3 originally.

8. —*keepers for yourselves.*—See Syr. Houb. It is sufficient to supply שמרים before לכם. Those who kept for you, not for me; who were designed as guards for your own persons.

- 9 Thus saith the Lord Jehovah: No \* stranger, uncircum-  
 cised in heart and uncircumcised in flesh, shall enter into  
 my sanctuary; of any strangers that are among the sons  
 10 of Israel. But even the Levites who departed far from  
 me when Israel went astray, who went astray from me  
 11 after their idols, shall bear their iniquity. Yet they shall  
 be ministers in my sanctuary, † *having* charge at the  
 gates of the house, and ministering at the house: they  
 shall slay the burnt-offering, and the sacrifice for the  
 people, and they shall stand before them to minister unto  
 12 them. Because they ministered unto them before their  
 idols, and were a stumbling-block of iniquity to the house  
 of Israel; therefore have ‡ I lifted up mine hand || against  
 them, saith the Lord Jehovah, and they shall bear their  
 13 iniquity: and they shall not come near unto me to do the  
 office of a priest unto me, and to come near unto any of  
 mine holy things in the most holy *place*: but they shall  
 bear their shame, and their abominations which they have  
 14 committed: and I will make them keepers of the charge  
 of the house, for all the service thereof, and for all which  
 15 shall be done therein. But the priests the Levites, the  
 sons of Zadok, that kept the charge of my sanctuary when  
 the sons of Israel went astray from me, they shall draw

\* *H.* son of a stranger. † *Or*, officers. ‡ *Or*, sworn.  
 || *Or*, concerning.

---

10. —*the Levites.*—Many of the priests and Levites lived to see the second temple. Ezra iii. 12. But the descendants of former idolatrous priests and Levites may be meant. See v. 15.

—*Israel.*—Some MSS. and V. Syr. add בְּנֵי, *the sons of Israel*.

13. —*to do the office of a priest.*—In offering up sacrifices.

—*in the most holy place.*—Probably the outer building of the temple, which was forty feet square. But see c. xliii. 12.

15. —*the Levites.*—“And the Levites.” V. Syr. 2 MSS. originally.

The whole passage, from v. 10 to v. 16, naturally refers to the period of time when the second temple was rebuilt.

- near unto me to minister unto me, and shall stand before me to offer unto me the fat and the blood, saith the Lord
- 16 Jehovah. They shall come into my sanctuary, and they shall draw near unto my table to minister unto me, and shall keep my charge.
- 17 And it shall come to pass *that*, when they enter in at the gates of the inner court, they shall be clothed with linen garments, and no wool shall come upon them, while they minister in the gates of the inner court, and within.
- 18 They shall have linen ornaments upon their heads, and shall have linen drawers upon their loins; they shall not
- 19 gird *themselves* with any thing that causeth sweat. And when they go forth into the outer court [*even* into the outer court] unto the people, they shall put off their garments wherein they ministered, and lay them in the holy rooms, and shall clothe themselves with other garments, and they shall not sanctify the people in their
- 20 garments. Neither shall they shave their head, nor

17.—*in the gates*.—Where they had chambers assigned to them for particular offices. See c. xl. 38, 39.

18. —*any thing that causeth sweat*.—In sudore, seu, sudantes. Dathius. Modo instabili, segniter, laxe. Gussetius. ַעַד, significatu Chaldaico, veste lacera. Houbigant. ַעַד ֶ. Ar. V. MSS.

19. —*even into the outer court*.—The ancients, 4 MSS. Houbigant, and Dathius, omit the repetition of the three Hebrew words: and 3 of De Rossi's MSS. omitted them originally.

—*sanctify*.—Some interpret this, Bless. See Numb. vi. 23, 24. But Houbigant renders, “ne populum per eas religione obstringant:” whatever touched any thing holy becoming itself holy, and no longer to be profaned by vulgar use. Exod. xxx. 29. Lev. vi. 27. c. xlv. 20. “What touched the altar, or furniture of the tabernacle was holy. Probably what the holy garments touched was so too.” Secker.

20. —*shave*.—See Lev. xxi. 5. Sacrorum ministri seipsos ad vivam cutem aut calvitium non radent, nec eorum caesariem prolixam & incultam gerent; sed, utriusque extremi vanitatem declinantes, capita tondébunt solummodo. Spencer. 581.

suffer their locks to grow long; they shall surely poll  
 21 their heads. Neither shall any priest drink wine, when  
 22 they enter into the inner court. Neither shall they take  
 for their wives a widow, or her that is put away: but they  
 shall take virgins of the seed of the house of Israel, or a  
 23 widow that is the widow of a priest. And they shall  
 teach my people *the difference* between the holy and the  
 prophane, and cause them to discern between the defiled  
 24 and the clean. And in controversy they shall stand to  
 judge; after my judgments shall they judge it; and they  
 shall keep my laws and my statutes in all \* mine assem-  
 25 blies, and they shall hallow my sabbaths. And they shall  
 come unto no dead person † to defile themselves: but for  
 father, or for mother, or for son, or for daughter, or for  
 brother, or for sister that hath no husband, they may  
 26 defile themselves. And after his cleansing, they shall  
 27 reckon unto him seven days. And in the day when he  
 goeth into the sanctuary, into the inner court, to minister  
 in the sanctuary, he shall offer his sin-offering, saith the

\* Or, my solemn feasts.

† II. for defilement.

21. —*drink wine.*—See Lev. x. 9, 10, 11.

22. —*for their wives.*—See Lev. xxi. 14.

23. —*the holy &c.*—What places, according to the ceremonial law, are holy, and what common; what things are defiled, and what clean.

24. —*to judge.*—לשפוט is the reading of *ó*. Syr. Chald. Houb. and למשפט, *to judgment*, has the authority of MSS. edd. and Keri. But *ó*. read ריב דם *a controversy of blood*.

—*after my judgments shall they judge it.*—במשפט, *in judgment*, 2 MSS. Perhaps, כמשפטי. Nine or ten MSS. read ישפטוהו.

25. —*they shall come.*—יבוא may be distributive: but 1 MS. and Houb. read plurally.

—*dead person.*—Lev. xxi. 1, 2, 3.

—*or for brother.*—ולאח MSS. *ó*. Ar. Syr. V.

26. —*they shall reckon.*—יספר *ó*. Ar. Syr. 1 MS. originally: *he shall reckon*.

27. —*his sin-offering.*—See Lev. iv. 3.



- 28 Lord Jehovah. They shall have no inheritance; I *am* their inheritance: and ye shall give them no possession in  
 29 Israel; I *am* their possession. They shall eat the offering of flour, and the sin-offering, and the trespass-offering:  
 30 and every devoted thing in Israel shall be theirs. And the first fruits of all *things*, the first born of all *things*, and every heave-offering of all things from all your heave-offerings, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause a  
 31 blessing to rest on thine house. The priests shall not eat of any thing that dieth of itself, or that is \* torn; *whether it be of fowl or of beast.*

\* Or, a prey.

28. *They shall have no inheritance.*—Read לֹא הִיְתָדָה and נִחְלָהָ, with V. Cornelius a Lapide, Houbigant, and Dathius: for thus the former part of the verse corresponds to the latter. The two latter critics remove *saith the Lord Jehovah* from the end of the foregoing verse, and place that clause after *inheritance*.

Perhaps וְהִיְתִי, *And I will be unto them an inheritance*; even *I* will be *their inheritance*. “And their priesthood shall be &c. This I have added from Josh. xviii. 7.” Michaelis. See Numb. xviii. 20. Deut. x. 9. xviii. 2.

29. —*devoted thing.*—As a field, or a beast. See Lev. xxvii. 28. Numb. xviii. 14, 18.

30. —*the first fruits.*—So רֵאשִׁית is used Deut. xxvi. 10. See the law, Exod. xxiii. 19. xxxiv. 26. Numb. xviii. 13. Neh. x. 35. The punctuation is adopted from *ó*, where the reading is, רֵאשִׁית בְּרֵאשִׁית.

—*the first born.*—See Exod. xxii. 29, 30. Neh. x. 36.

—*every heave-offering.*—See Exod. xxix. 28. Lev. x. 15. Numb. v. 9. Neh. x. 37. עֶרֶס in Chald. is *commiscuit*.

—*your dough.*—Numb. xv. 19, 20, 21.

31. —*dieth of itself.*—Lev. xvii. 15. xxii. 8.

—*torn.*—Of beasts in the field. Exod. xxii. 31. Lev. xxii. 8.

## CHAPTER XLV.

- 1 Moreover, when ye shall divide the land by lot for inheritance, ye shall offer an oblation to Jehovah, \* an holy portion of the land; the length *shall be* five and twenty thousand cubits, and the breadth ten thousand; this *shall be* † an holy portion in all the borders thereof round about. [And] of this there shall be for the sanctuary five hundred *cubits in length* by five hundred *in breadth*, square round about; and fifty cubits for the suburbs thereof round about. Even of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand; and therein shall be the sanctuary, *even*

\* *H.* holiness. † *H.* holiness.

1. —*divide—by lot.*—See Josh. xxiii. 4.

—*ye shall offer an oblation.*—Ye shall heave, as it were, an heave-offering, as the first fruits of the land itself. Mr. Lowth. See c. xlv. 30.

—*cubits.*—Houbigant reads thus for the second אַרְךְ. Michaelis prefers *cubits* to *rods*. It may be collected from v. 2 that the cubit was the measure to be used. “Duplex אַרְךְ non agnoscunt ṣ Syr. Vulg. Videtur vel prius ortum ex אַרְץ, vel posterius ex אֵלֶּף: non geminatur v. 3.” Secker.

—*the borders thereof.*—ט בְּבִלְוֵהוּ.

2. [And].—וְהָיָה, the ancients, except Chald. 3 MSS. and 1 in the margin; and Houbigant.

—*five hundred.*—This agrees with c. xlii. 16—20, as amended.

—*suburbs.*—Pomærium, spatium sine ædibus. Houb. A part *excluded* or *cast out* of walls or precincts. Tayl. conc.

3. *Even of this measure.*—Igitur secundum mensuram hanc (paulo ante indicatam) metitor &c. Corn. a Lapide. This verse is a repetition of v. 1, 2.

—*shalt thou measure.*—וְתִכְדֹּם 9 MSS. 3 edd. Houb.

- 4 the most holy place. This holy portion of the land shall be for the priests the ministers of the sanctuary, that draw near to minister unto Jehovah; and it shall be a place for their houses, and an holy place for the sanctuary. And five and twenty thousand *in* length, and ten thousand *in* breadth, shall be for the Levites the ministers of the house for a possession, *for* cities to dwell in. And ye shall appoint the possession of the city, five thousand *in* breadth and *in* length five and twenty thousand, overagainst the oblation of the holy portion: it shall be for all the house of Israel. And *portions shall be* for the prince on this side and on that side of the oblations of the holy portions and of the possession of the city, before the oblations of the holy portions and before the possession of the city, from the west side westward and from the east side eastward: and the length *shall be* overagainst every one of the portions, from the border of the west to the

4. *This holy &c.*—Or thus: “This *is* the holy portion of the land: it shall be for the priests” &c.

—*and an holy place for the sanctuary.*—למקדש seems an explanation of ומקדש, to shew that the preposition is omitted.

5. — *for cities to dwell in.*—עיריהם לשבת, is the reading of *ó*. But Houbigant prefers שערים, *gates*. Civitatem. Th. See the note in Montf. Hex.

6. — *five thousand &c.*—This rectangle contained an area of about seventeen miles in circuit; which was more than four times the circuit of Jerusalem. See Jos. B. J. v. iv. 3; where that city is said to be thirty-three stadia in circumference. Much therefore is here allowed for the convenience of the inhabitants.

7. — *oblations.*—In *ó*. we find ἀπαρχάς and ἀπαρχῶν; and therefore they read תרומות twice, comprehending the portions of the priests and also of the Levites.

—*from the east side eastward.*—Perhaps we should read הקדימה קרב. See c. xl. 6.

—*length &c.*—As one of the portions. *ó*.

—*overagainst every one of the portions.*—To be assigned to the adjoining tribes. See c. xlviii. 8.

- 8 border eastward. *As for* the land, it shall be unto him a possession in Israel, that my princes may no more oppress my people: and the *rest of* the land shall they give to the house of Israel according to their tribes.
- 9 Thus saith the Lord Jehovah: Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your oppressions from my people, saith the Lord Jehovah.
- 10 Ye shall have just balances, and a just ephah, and a just  
11 bath. The ephah and the bath shall be of one measure; that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof  
12 shall be according to the homer. And the shekel *shall be* twenty gerahs: *the pieces of silver of* twenty shekels, five and twenty shekels, *and* fifteen shekels shall be *together* your maneh.
- 13 This *is* the heave-offering which ye shall offer; the sixth part of an ephah out of an homer of wheat, and the sixth

8. As for *the land*.—See ל Nold. §. 30. But Chald. reads הארץ.

—*it shall be*.—תהיה 2 MSS. והיה לו. *to the border eastward of the land.* And it shall be &c.

9. —*oppressions*.—Houbigant derives the word from the Syr. גרש, *traxit, raptavit*. The Arab. root signifies *comminuit*, like the Hebr. גרם, and also *diripuit rem*. Michaelis derives it from the Arab. גרם *deposcere*, and thinks that it refers to *servitutem juris pasceudi in subditorum agris*. However, in his version he renders, *expulsiones ex patriis agris*. See suppl. ad lex. Hebr.

10. —*just balances* &c.—See Lev. xix. 36. Deut. xxv. 15.

11.—*of one measure*.—The bath for things liquid, and the ephah for things dry: the bath containing about 75 gallons, and the ephah about 32 pecks. See Arbuthnot.

12. —*twenty gerahs*.—See Exod. xxx. 13.

—*maneh*.—We may well suppose that three of the usual current coins among the Jews answered to the three numbers of shekels here mentioned. The amount of the three was sixty shekels; which made a maneh, *μνα*, or mina.

13. —*and the sixth part*.—All the ancients read וששית; instead of

- 14 part of an ephah out of an homer of barley. And *as for* the statute concerning oil, [*even the bath of oil,*] *ye shall offer* the tenth part of a bath out of a cor: a cor is ten  
 15 baths; for an homer is ten baths. And *ye shall offer* one \* lamb out of the flock, out of two hundred, from the watered pastures of Israel; for the offering of flour, and for the burnt-offering, and for the peace-offerings, to make  
 16 reconciliation for you, saith the Lord Jehovah. All the people of the land † shall *give* this heave-offering with the  
 17 prince in Israel. And it shall belong to the prince *to give* burnt-offerings, and the offering of flour, and the drink-offering, in the feasts, and in the new moons, and in the sabbaths, and in all the solemn assemblies of the house of

\* Or, kid.

† *II.* shall be for this.

וששיתם, *et sextabitis*. The sixth part of an ephah from each homer, was the sixtieth part of the whole.

14. —concerning oil.—After this, one MS. omits הזבת השמן; of which words there is no trace in Syr. The tenth part of a bath from each cor is the hundredth part of the whole.

—a cor is ten baths.—V. Ch. read חזר here.

—for an homer &c.—The homer is universally reckoned equal to the cor. This is the proportion observed in Chald. and in Syr. if we render, De oleo vero; ex decem mensuris quibus constat eorus deciman sumant mensuræ unius. In ó. the proportion is too large: “one bath of ten baths.”

15. —from the watered pastures.—The reading in ó. is משפחות ביבלי, *from all the families*.

—for the offering of flour.—To accompany it, Exod. xxix. 39, 40: and for a burnt-offering, Lev. i. 10: and for peace-offerings. Lev. xvii. 3, 5.

—for you.—עליכם. ó. But if we read, “from all the families,” or, “from the families,” עליהם may refer to משפחות, κατὰ τὸ σημαυνόμενον.

16. —with the prince.—See ל Nold. § 9. and Mr. Lowth.

17. —burnt-offerings.—העלה, or העולה, the burnt-offering, 7 MSS.

—and in all.—ובכל MSS. edd. ó. Ar. V. Syr. Chald.

Israel: he shall sacrifice the sin-offering, and the offering of flour, and the burnt-offering, and the peace-offerings, to make reconciliation for the house of Israel.

- 18 Thus saith the Lord Jehovah: in the first *month*, on the first day of the month, thou shalt take a young bullock  
19 without blemish, and shalt cleanse the sanctuary. And the priest shall take of the blood of the sin-offering, and put *it* upon the posts of the house, and upon the four corners of the ledge of the altar, and upon the posts of  
20 the gate of the inner court. And in like manner shalt thou do on the seventh day of the month, for him that erreth and for him that is simple: so shall ye make reconciliation for the house.
- 21 In the first *month*, on the fourteenth day of the month, ye shall have the passover, a feast of seven days: *every one*  
22 shall eat unleavened bread. And upon that day shall the prince sacrifice for himself, and for all the people of the  
23 land, a bullock *for* a sin-offering. And seven days of the feast he shall sacrifice a burnt-offering to Jehovah, seven

—*he shall sacrifice*.—By the priest, at his own charge.

18. —*thou shalt take*.—See on c. xliii. 19.

—*cleanse the sanctuary*.—See Lev. xvi. 16. A yearly ceremony seems to be here enjoined, and not a mere dedication. “The regulations about the sacrifices, which here follow, are in several circumstances very different from the Mosaical ones.” Michaelis.

19. —*the posts*.—It seems that we should read מוֹזוֹת twice: see V. 6. unless the word may be taken distributively.

20. —*of the month*.—“בְּחֶדֶשׁ. Sic Num. x. ii. לְחֹדֶשׁ.” Secker. 3 לְחֹדֶשׁ MSS. 2 originally.

—*that erreth*.—See Lev. iv. 2, 13, 27.

—*that is simple*.—That wants understanding to conduct himself, so as to avoid legal defilement.

21. *In the first*.—וּבְרֵאשִׁוֹן. 6. Syr.

—*of seven days*.—“Legendum videtur שבועת; vel forte שבועת, ut Exod. xii. 15.” Secker. Both these readings are found in MSS.

22. —*a bullock* &c.—Lev. iv. 14.

23. —*seven days*.—Lev. xxiii. 8.

- bullocks and seven rams without blemish daily the seven  
 24 days; and a kid of the goats daily *for* a sin-offering. And  
 he shall sacrifice an offering of flour, an ephah for a  
 bullock and an ephah for a ram; and *of* oil an hin for an  
 ephah.
- 25 In the seventh *month*, on the fifteenth day of the month,  
 during the feast, he shall do the like seven days; accord-  
 ing to the sin-offering, according to the burnt-offering,  
 and according to the offering of flour, and according to  
 the oil.

---

## CHAPTER XLVI.

- 1 Thus saith the Lord Jehovah: The gate of the inner  
 court, that looketh toward the east, shall be shut the six  
 days of work; but on the \* sabbath-day it shall be  
 opened, and on the day of the new moon it shall be  
 2 opened. And the prince shall enter by the way of the  
 porch of *that* gate without, and shall stand by the post of  
 the gate; and the priests shall sacrifice his burnt-offering,  
 and his peace-offerings, and he shall bow down himself at  
 the threshold of the gate: then he shall go forth, but the  
 3 gate shall not be shut until the evening. Likewise the  
 people of the land shall bow down themselves *at* the door  
 of this gate before Jehovah, on the sabbaths and on the

\* Or, day of rest.

---

—*a kid of the goats* &c.—Numb. xxviii. 15. xxix. 5.

25. —*seven days*.—Lev. xxiii. 34.

—*according to the burnt-offering*.—וּבְעֹלֶה, and according to the  
 burnt-offering, 2 MSS. 6. Syr. Ch.

- 4 new moons. And the burnt-offering, which the prince shall bring unto Jehovah on the sabbath-day, *shall be* six  
 5 lambs without blemish, and a ram without blemish. And the offering of flour *shall be* an ephah for a ram; and the offering of flour for the lambs \* as he is disposed to give;  
 6 and *of* oil an hin for an ephah. And in the day of the new moon there shall be a young bullock without blemish;  
 7 and six lambs, and a ram, without blemish. And he shall sacrifice *as* an offering of flour an ephah for a bullock, and an ephah for a ram: and for the lambs according as his hand shall attain unto; and *of* oil an hin for an ephah.  
 8 And when the prince shall enter, he shall go in *by* the way of the porch of *that* gate, and he shall go forth by the way thereof.  
 9 But when the people of the land enter before Jehovah on the solemn assemblies, he that entereth the way of the north gate, to bow down himself, shall go forth the way of the south gate; and he that entereth the way of the south gate shall go forth the way of the north gate: he shall not return the way of the gate by which he entered,  
 10 but shall go forth overagainst it. And he that is prince in the midst of them shall enter when they enter, and

\* *H.* from the giving of his hand.

4. —lambs without blemish.—תמימים, MSS.

5. —as he is disposed to give.—See Deut. xvi. 17. For the proportions of flour and oil, see c. xlv. 24.

6. —bullock without blemish.—תמים, many MSS. as Houbigant proposed.

—ram without blemish.—תמימים, MSS.

4—7. “These laws of the proportion of the flour-offering, and the burnt-offerings, are again very different from the Mosaical laws. Numb. xv. 4—12.” Michaelis.

9. —but shall go forth.—יציא MSS. all the ancients: Houbigant. *Vau* follows.



- 11 shall go forth when they go forth. And in the feasts, and in the solemn assemblies, the offering of flour shall be an ephah for a bullock, and an ephah for a ram, and for the lambs as he is able to give; and an hin of oil for an ephah. And when the prince shall sacrifice a free-will offering, *even* a burnt-offering or peace-offerings *for* a freewill-offering unto Jehovah, the gate that looketh toward the east \* shall be opened for him, and he shall sacrifice his burnt-offering and his peace-offerings, as he was wont to do on the sabbath-day: then he shall go forth, and † the gate shall be shut after he goeth forth.
- 13 And he shall sacrifice *for* a burnt-offering daily unto Jehovah a lamb ‡ of the first year without blemish: he shall sacrifice it || every morning. And he shall sacrifice with it an offering of flour every morning; *even* the sixth part of an ephah, and the third part of an hin of oil to moisten the fine flour, *as* an offering of flour to Jehovah; by a perpetual statute continually. He shall sacrifice the

\* *H.* one shall open for him the gate. † *H.* the son of his year.

† *H.* one shall shut the gate. § *H.* by morning by morning. So v. 14, 15.

10. —*and shall go forth.*—יָצָא, the ancients, MSS. Houb. *Vau* follows. The prince and the people were to begin and end their worship together, for the greater solemnity.

13. —*he shall sacrifice.*—יַעֲשֶׂה 1<sup>o</sup>. all the versions except Chald. 7 MSS. 1 now, 2 originally. יַעֲשֶׂה 2<sup>10</sup>. V. 6. Ar. Houbigant reads יַעֲשֶׂה twice.

14. —*he shall sacrifice.*—יַעֲשֶׂה 2 MSS. and the ancients, except Chald. It seems best to understand this of the Prince; because Exod. xxix. 40, Num. xxviii. 5, a tenth part of an ephah of flour, and a fourth part of an hin of oil, are commanded to be offered with the lambs morning and evening continually.

—*statute.*—חֻקַּת 2 MSS. 6. Syr. Chald. חֻקַּת 16 MSS.

15. *He shall sacrifice.*—יַעֲשֶׂה Arab. V. But יַעֲשֶׂה *they*, the princes in succession, *shall sacrifice*, 12 MSS. 3 originally, Keri, Chald. and יַעֲשֶׂה, *and they shall sacrifice*, Syr. Houb.

lamb, and the offering of flour, and the oil, every morning, *for* a continual burnt-offering.

- 16 Thus saith the Lord Jehovah: If the prince give a gift unto any of his sons, the inheritance thereof \* shall belong to his sons; it shall be their possession by inheritance. But if he give a gift of his inheritance to one of his servants, it shall be his to the year of liberty, when it shall return to the prince: but his inheritance *given* to his sons shall be theirs. Moreover the prince shall not take of the people's inheritance, to † force them out of their possession; *but* he shall give inheritance to his sons out of his own possession: that my people be not scattered every man from his possession.
- 19 Then he brought me through the entry which *was* at the side of the gate into the holy rooms *belonging* to the priests, which looked northward: and, lo, a place *was* there in the side thereof westward. And he said unto me, This *is* the place where the priests shall boil the trespass-offering and the sin-offering, and where they shall bake the offering of flour: that they carry them not forth into

\* *H.* it shall be.

† *H.* oppress.

13—15. “Here is only mention made of a morning offering, and the evening offering is entirely omitted: which makes an important difference between this and the old laws. Exod. xxix. 38—46.” Michaelis.

16. —*the inheritance thereof.*—“Out of his inheritance. *ó.* as *v.* 17.” Secker.

17. —*but his inheritance.*—Houbigant reads נחלת with *ó.* Syr. “but the inheritance of his sons &c.” Secker approves of this reading.

19. *Then he brought me &c.*—See c. xlv. 4.

—*the side thereof.*—Perhaps בִּירְכָתוֹ. Syr. has the affix. Houbigant reads בִּירְכָת יְמִינָה, *in latere occidentali.*

20. —*shall boil.*—2 Chron. xxxv. 13.

—*the trespass-offering.*—That part of this, and of the sin-offering, and of the offering of flour, was the portion of the priest, see Numb. xviii. 9, 10.

- 21 the outer court, to sanctify the people. Then he brought me forth into the outer court, and caused me to pass by the four corners of the court; and, lo, \* in every corner of
- 22 the court *there was* a court. In the four corners of the court *were* small courts, *forty cubits in* length and thirty
- 23 *in* breadth: the four corners *were of* one measure. And *there was* a row *of building* round about in them, *even* round about them four; and *it was* made *with* boiling-
- 24 places under the rows round about. Then he said unto me, These *are* the houses of them that boil; where the ministers of the house shall boil the sacrifice of the people.

---

## CHAPTER XLVII.

- 1 Afterward he brought me again unto the door of the house; and, lo, waters issued forth from under the threshold of the house eastward: for the forefront of the house *stood* toward the east, and the waters came down from under the right threshold of the house, on the south

\* *H.* a court in the corner of the court, a court in the corner of the court.

---

—*to sanctify the people.*—See on c. xliv. 19.

22. —*small courts.*—Read קטנות with Syr. *ó.* Houb. But *fumosa*, Dathius: as marg. Engl. *made with chimneys.*

—*forty cubits.*—Add אמה, or באמה, with all the ancients.

—*the four corners.*—לארבעת 2 MSS. מקצעות 1 MS.

23. —*made.*—Et culinæ erant id quod factum fuit.

—*under the rows.*—הטורות 1 MS. הטורות 1 MS.

1. —*eastward.*—Which threshold was towards the east.

—*the right threshold.*—מפתן is the reading of 3 MSS. and of Chald. “the right hand, or south, side of the threshold.” It was one reed broad.

- 2 of the altar. Then he brought me out *by* the way of the gate northward; and led me round *by* the way without unto the outer gate *which was by* the way that looked  
 3 eastward; and, lo, waters ran from the right side. And when the man that had the line in his hand went forth eastward, he measured a thousand cubits; and he caused me to pass through the waters, *and* the waters *were* to the  
 4 ankles. Again he measured a thousand *cubits*; and he caused me to pass through the waters, *and* the waters *were* to the knees. Again he measured a thousand *cubits*, and he caused me to pass through [the waters,] *and* the  
 5 waters *were* to the loins. Again he measured a thousand *cubits*, *and it was* a river which I could not pass through: for the waters were \* lifted up, *and were* waters † to swim in, a river which could not be passed through.  
 6 And he said unto me, Son of man, hast thou seen this? Then he brought me and caused me to return *by* the

\* Or, were swollen.

† H. of swimming.

c. xl. 6. Or מִתַּחַת *infernè*, adverbially: *from beneath, from the right side of the threshold of the house.*" The waters are said to flow from the right, or south part; because the face is supposed to look eastward, when the points of the heavens are to be fixed. See on Joel ii. 20.

2. —*from the right side.*—When the prophet came to the outer eastern gate, still he saw waters running from the south side of that gate.

3. —*ankles.*—So Syr. Chald. Aq. Symm. Theod. V. Houb. Dath.

4. —*the waters were to the knees.*—See מִי for מֵי, MSS. 1 ed.

—*and he caused me to pass through [the waters].*—In 7 MSS. בְּמֵי is added; it stood originally in an eighth, perhaps in a ninth, and is found in the margin of a tenth.

5. —*were lifted up.*—Ἐξύβριζεν, ó. lifted up their proud waves. But MS. Pachom. reads ἐπαύειν. These waters beautifully represent the gradual progress of the gospel. See Isai. ii. 2—4. Christ and his apostles often taught in the second temple. Compare the allegory with Joel iii. 18. Zech. xiv. 8. Isai. lv. 1. John vii. 38.

6. —*caused me to return.*—From the temple along the brink of the

7 brink of the river. Now as I returned, lo, on the brink  
 of the river *were* very many trees on this side and on that  
 8 side. Then said he unto me, These waters issue forth  
 toward the eastern border, and go down to the desert, and  
 go into the sea; they go forth into the salt sea, and the  
 9 waters shall be healed. And it shall come to pass *that*  
 every living thing which moveth, whithersoever the river  
 shall come, shall live: and there shall be very many fish:  
 because these waters shall come thither and shall heal,  
 therefore every thing shall live whither the river shall

river. But 3 MSS. and Syr. וישיבני, *and placed me*. However, וישיבני is the reading best supported.

8. —*they go forth into the salt sea*.—I read עַל הַיָּם הַמֶּלַח יִצְאִים. 'Ο 'Εβραῖος, ἀντὶ τῆς διεκβολῆς, τῆς ἀλμυρᾶς τῆς θαλάσσης ἔχει. See Montf. Hex. and Syr. has "in mare, in aquas fœtentes." The healing of the waters supposes that their bad quality is expressed: and v. 10, 11, restrain the sense of ים to the Dead Sea or Sea of Sodom, called הַמֶּלַח ים Gen. xiv. 3. Dent. iii. 17, "in contradistinction to the Sea of Galilee, the water of which was fresh." Tayl. conc.

—*shall be healed*.—This finely represents the tendency of the gospel to heal the corruptions of human nature.

9. —*whithersoever the river shall come*.—לֵךְ הַיָּם. Ar. Syr. V. מִי־נַחַל שֶׁ חֲסִי Ch. "the river shall come, the sea shall live." Michaelis: dividing נַחַלִּים into ים נַחַל.

—*shall live*.—Even in the Asphaltite lake, which is so unfavourable to animal life. Josephus represents this lake as salt and incapable of feeding fishes. Tacitus says that it does not suffer fishes, or water fowl, to live in it. Yet Maundrell observed two or three shells of fishes on the shore. Bishop Pococke found its water very salt; and on tasting it his mouth was constricted, as if it had been a strong alum water. The Bishop observes, "It has been said by all authors, and is the common opinion, that there is no fish in this lake: the fresh water fish of the river Jordan probably would not live in it. After I left the holy land, it was positively affirmed to me that a monk had seen fish caught in this water; and possibly there may be fish peculiar to the lake, for which this water may not be too salt:—but this is a fact that deserves well to be inquired

- 10 come. And it shall come to pass *that* fishers shall stand upon it; from En-gedi even to En-eglaim there shall be a spreading forth of nets; and their fish shall be, according to their kinds, as the fish of the great sea exceeding  
 11 many. *As for* the miry places thereof, and the pits thereof, they shall not be healed; they shall be appointed  
 12 for salt. And by the river upon the brink thereof, on this side and on that side, shall grow all trees for food,

into. The air about this lake has always been thought to be very bad." See the very curious accounts of this lake which Bishop Newton has collected, vol. ii. 4<sup>o</sup>. 204. "The Dead Sea is more brackish than any known sea or salt-well in the world. It contains as much salt as water can dissolve, viz. the fourth part of the weight of the water; and this is the reason why neither men nor animals sink in the Dead Sea. If you throw fishes into so heavy a water, they cannot swim in it; but fall immediately on their side." Michaelis.

10. —*shall stand*.—There is authority in MSS. for עמדו and ועמדו, which latter Houbigant prefers.

—*from En-gedi*.—This is the punctuation of Syr. Vulg. Arab. and may be that of *6*. En-gedi was in the wilderness of Judah. Josh. xv. 61, 62. De L'isle places it towards the south west point of the Dead Sea.

—*to En-eglaim*.—This city is placed by De L'isle at the north of the Dead Sea, where the Jordan runs into it. Eglaim is mentioned Isai. xv. 8, as a place on the borders of Moab, which country ran on the east of the Dead Sea.

—*and their fish shall be*.—It is obvious to correct the text by reading ידיו: ולכניה.

—*according to their kinds*.—In their several kinds, each kind as numerous as the fish of the Great Mediterranean Sea.

In v. 9, 10, there is an amplification of what is said in v. 8, that the waters should be healed: and the salutary effect of the gospel is strongly illustrated.

11. —*the miry places*.—בצאתיו MSS. that is, as I suppose, בצאותיו, or בצותיו, from בצא or בצה, *cœnum, lutum*.

—*they shall not*.—לֹא, 16 MSS. and, as Houbigant observes, all the ancients. *Vau* precedes.

—*for salt*.—They shall remain filled with salt water. The allego-

whose leaf shall not fade, neither shall their fruit come to an end: every month they shall bring forth \* new fruit, because their waters † issue forth from the sanctuary: and their fruit shall be for food, and their leaf for healing.

- 13 Thus saith the Lord Jehovah: This *shall be* the border whereby ye shall inherit the land, according to the twelve  
 14 tribes of Israel. Joseph *shall have* two portions. And ye shall inherit it ‡ one as well as another; *concerning* which I || lifted up mine hand to give it unto your fathers: and this land shall fall unto you for an inheritance.  
 15 And this *shall be* the border of the land toward the north side, from the great sea *towards* the way of Hethlon, as

\* Or, early. † H. they issue. ‡ H. every man as his brother.  
 || Or, swear.

rical sense is, that some shall reject the gospel, and some receive it without obeying it.

12. — *and their fruit shall be.*—והיה MSS. edd.

— *for healing.*—Perhaps, לְתִרְפָּא. The leaves of some plants and trees have a healing quality.

This verse, in its allegorical sense, expresses the blessed state of the good in this life: see Jer. xvii, 7, 8: and their perfect happiness in the future paradisiacal state. See Rev. xxii. 1, 2; where ξύλον is used *for trees*, as עץ. From v. 1 to v. 12 we have one of the most striking allegories in the Hebrew scriptures.

13. — *This shall be the border.*—וזה is the reading of 5 MSS. and was that of 7 originally. Houbigant reads וזה, and refers to v. 15. Here Grotius's note is, Hæc assignatio, & quæ sequitur capite postremo, locum habitura fuisset si Decem tribus, non minus quam Judæ & Benjaminis, se ad Deum convertissent: sic enim pariter impetrassent reditum. Nunc pauci tantum permixti Judæ & Benjamini rediere, iique sedes cum illis habuere communes.

14. — *shall fall.*—A metaphor taken from the falling of the lot.

15. — *Hethlon.*—Mentioned again, c. xlviii. 1. De L'isle writes it Hethalon with Vulg. and places it between Tyre and Damascus.

- 16 *men go to Zedad· Hamath, Berothah, Sibrain, which is between the border of Damascus and the border of Hamath; and Hazarhatticon, which is by the border of*  
 17 *Hauran. Also the border from the sea shall be Hazar-Enan by the border of Damascus, and Ziphron, northward, and the border of Hamath: this is the north side.*  
 18 *And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel \*by*

\* II. of Jordan.

—*Zedad*.—See Numb. xxxiv. 8.—It is written Sedada in De L'isle, with Vulg. and placed east of Hethlon, nearly in the same latitude.

16. —*Hamath*.—In the northern part of the tribe of Naphtali.

—*Berothah*.—Some say that this was a small town east of Zedad. Berytus, in Phœnicia, seems too far north.

—*Sibrain*.—Or, Sabarim, is situated, according to De L'isle, between Hethlon and Zedad: but it is expressly said to be between Hamath and Damascus. Syr. reads “and Sepharvaim.”

—*Hazar-hatticon*.—Hazar media. See Syr. Dath. *the middle village*: marg. Engl. vers.

—*Hauran*.—The city Aurana, and the district Auranitis, are in the north east limit of the Holy Land.

17. *Also &c.*—The north border eastward is ascertained v. 15, 16. Here it is shewn how far it extends itself northward.

—*Hazar-Enan*.—Or, the village of Enan. See Numb. xxxiv. 9. This is placed by De L'isle to the north of Cesarea Philippi.

—*Ziphron*.—Houbigant observes that Syr. renders by a proper name, et Zaphion: and both he and Dathius translate, et Zaphon ad aquilonem. Ziphron occurs in the parallel place, Numb. xxxiv. 9.

—*this is*.—Read תַּזֵּן, as v. 20, here and v. 18, 19. See MSS. and Houbigant.

18. —*and from the land of Israel*.—From the extremity of the land of Israel eastward beyond Jordan.

—*from the border*.—The northern border, mentioned in the foregoing verse. See v. 20. Mr. Lowth. For תַּמְרוֹת, read תַּמְרֵי, *φοινικῶνος*, which Michaelis translates the palm-forest here, and v. 19.



- Jordan, from the border to the east sea: *this is the east*  
 19 *side.* And the south side southward *shall be* from  
 'Tamar to the waters of strife *in* Kadesh, as far as the  
 river by the great sea: *this is the border southward on*  
 20 *the south side.* The west side also *shall be the great sea,*  
 from the border to *the country overagainst the way that*  
*goeth to Hamath.*
- 21 And ye shall divide this land among you, *even among the*  
 22 *tribes of Israel.* And it shall come to pass *that ye shall*  
 cause it to fall unto you for an inheritance, and unto the  
 sojourners that sojourn among you, who beget children  
 among you: and they shall be unto you as he that is born  
 in the land among the sons of Israel; they shall cause *the*  
*land* to fall unto them for an inheritance together with  
 23 you, among the tribes of Israel. And it shall come to  
 pass *that,* in what tribe the sojourner sojourneth, there  
 shall ye appoint *him* his inheritance, saith the Lord  
 Jehovah.

—*the east sea.*—עַד for עַל, some MSS. The Dead Sea is here meant. The Sea of Chinnereth is also mentioned, Numb. xxxiv. 11.

19. —*southward.*—Or, towards Teman, which is the name of an Idumean city. See on Hab. iii. 3. But a pleonasm may be allowed. See e. xlviii. 28. Exod. xxvi. 18. xxvii. 9. xxxvi. 23. xxxviii. 9. Possibly תְּמַנָּה may be rendered, *toward the right hand.*

—*Tamar.*—Called Hazazon-tamar, or Engedi, 2 Chron. xx. 2.

—*of strife.*—MSS. read מַרִּיבָת, as e. xlviii. 28, in construction with Kadesh, which place is on the south limit of Judah.

—*as far as the river.*—Besor, which runs into the sea not far from Gaza. See on Am. vi. 14.

20. —*from the border.*—The southern-border, mentioned in the foregoing verse. Mr. Lowth.

—*the way that goeth.*—The way by which men come to Hamath.

22. —*shall cause it to fall.*—Shall divide. See v. 14.

23. —*sojourner.*—When a proselyte.

## CHAPTER XLVIII.

- 1 Now these *are* the names of the tribes : from the north end, towards the country *by* the way of Hethlon as one goeth to Hamath, Hazar-Enan, the border of Damascus northward, towards the country of Hamath : and let his  
 2 east side be the sea : Dan one. And by the border of  
 3 Dan, from the east side to the west side, Asher one. And by the border of Asher, from the east side even to the  
 4 west side, Naphtali one. And by the border of Naphtali,  
 5 from the east side to the west side, Manasseh one. And by the border of Manasseh, from the east side to the west  
 6 side, Ephraim one. And by the border of Ephraim, from the east side even to the west side, Reuben one.  
 7 And by the border of Reuben, from the east side to the west side, Judah one.  
 8 And by the border of Judah, from the east side to the west side, shall be the oblation which ye shall offer, five and twenty thousand *cubits* in breadth, and in length as one of the portions, from the east side to the west side :  
 9 and the sanctuary shall be in the midst of it. The oblation which ye shall offer unto Jehovah *shall be* five and twenty thousand in length, and ten thousand in breadth.

1. —*Hazar-Enan*.—If before this word we supply, *the boundary shall be*, what follows will be nearly parallel to v. 17.

—*and let &c.*—One MS. reads וְהָיָה. See Vulg.

2. —*from the east side to.*—קְרִימָה and יַעַר are found in MSS. from this v. to the end of v. 7.

3. —*to the west side.*—יַעַר, twice, 5 or 6 MSS.

—*one of the portions.*—Given to the adjoining tribes.

9. —*unto Jehovah.*—For his sanctuary and priests. See c. xlv. 1.

- 10 And of these *cubits* shall be the holy oblation for the priests; toward the north five and twenty thousand *in length*, and toward the west ten thousand *in breadth*, and toward the east ten thousand *in breadth*, and toward the south five and twenty thousand *in length*: and the sanctuary of Jehovah shall be in the midst of it. "It shall be for the priests *that are sanctified*, [of] the sons of Zadoc, who kept my charge, who went not astray when the sons of Israel went astray, as the Levites went astray. And it shall be a most holy oblation for them, out of the oblation of the land, by the border of the Levites. And, over-against the border of the priests, the Levites *shall have* five and twenty thousand *in length*, and *in breadth* ten thousand: all the length *shall be* five and twenty thousand, and the breadth ten thousand. And they shall not sell of it; neither shall *any one* exchange or transfer the first fruits of the land: for *they are* holy unto Jehovah. And the five thousand *which are* left in breadth, overagainst the five and twenty thousand *in length*, shall be a profane place for

10. —in length.—Vulg. supplies *longitudinis*, which Houbigant thinks necessary.

8—10. "Comparing this with v. 15, it appears that the sanctuary was not to be in the city: which also appears from xlv. 1, 7." Secker: who also observes that *והר המקדש*, and the mountain of the sanctuary, is the reading of *6. Ar.* at the close of v. 10.

11. —that are *sanctified*.—*המקדשים*, *6. Syr. Chald.* *המקודש*, 3 MSS. and *בני*, 1 MS. But V. Houb. *sanctuarium*, and marg. Engl. vers. the sanctified *portion shall be* for the priests. *Sacerdotibus destinatum.* Dathius.

12. —*oblation*.—*תרמה*, 3 MSS.

—*out of the oblation*.—Out of the whole oblation.

13. —*the Levites shall have*.—The *lxx* and *Ar.* translate as if they read *וללויים*, as c. xlv. 5. We may translate, And *as for* the Levites, *they shall have* overagainst &c.

14. —*or transfer*.—*יעביר*, Keri, 7 MSS. and 3 originally.

15. —*five thousand*.—See c. xlv. 6.

- the city, to dwell in, and for the suburbs: and the city  
 16 shall be in the midst of it. And these *shall be* the mea-  
 sures thereof: the north side four thousand and five  
 hundred, and the south side four thousand and five hun-  
 dred, and the east side four thousand and five hundred,  
 17 and the west side four thousand and five hundred. And  
 the suburbs of the city shall be toward the north two hun-  
 dred and fifty, and toward the south two hundred and  
 fifty, and toward the east two hundred and fifty, and  
 18 toward the west two hundred and fifty. And the residue  
 in length, overagainst the holy oblation, shall be ten  
 thousand eastward and ten thousand westward: it shall be  
 overagainst the holy oblation; and the encrease thereof  
 19 shall be for food to them that serve the city. And *as to*  
*him* that serveth the city, he shall serve it out of all the  
 20 tribes of Israel. All the oblation *shall be* five and twenty  
 thousand by five and twenty thousand: ye shall offer the

16. — *and the south side four thousand and five hundred.*—One חמש is wanting in MSS. edd.

—*and the east side.*—וּפָאֵת, 4 MSS.

According to Josephus, B. J. v. 4. 3. Jerusalem was thirty-three stadia in circuit: which the square here described does not greatly exceed.

17. — *the suburbs.*—The city and suburbs together make a square of five thousand.

18 — *and the encrease thereof.*—וְתֵבֶטֶת, 4 MSS. Keri.

—*serve the city.*—Perform burthensome offices of public utility: whether of a higher or lower kind. “Unto those citizens who are possessed of land of which they make arable land, or gardens.” Michaelis.

19. — *he shall serve it.*—יַעֲבֹדָהּ, 18 MSS. 1 ed.

20. — *by five and twenty thousand.*—This square is composed of three rectangles: that for the priests, v. 9, 25,000 by 10,000; that for the Levites, v. 13, 25,000 by 10,000: and that for city and suburbs, 5000 by 5000, v. 16, 17, adding 10,000 on each side, v. 18, making together a rectangle of 25,000 by 5000.

holy oblation four square, together with the possession of the city.

- 21 And the residue *shall be* for the prince, on this side and on that side of the holy oblation and of the possession of the city; overagainst the five and twenty thousand *of* the oblation toward the border *of the land* eastward, and westward overagainst the five and twenty thousand toward the border *of the land* westward, *even* overagainst the portions *shall be* for the prince: and the holy oblation, and the sanctuary of the house, shall be in the midst thereof.
- 22 Even from the possession of the Levites, and from the possession of the city which *shall be* in the midst, shall be for the prince: between the border of Judah and between the border of Benjamin shall be for the prince.
- 23 And *as for* the rest of the tribes, from the east side unto
- 24 the west side, Benjamin one. And by the border of Benjamin, from the east side unto the west side, Simeon
- 25 one. And by the border of Simeon, from the east side

—*together with the possession of the city.*—So Nold. לֹא, §. 8. Compare c. xlv. 7.

21. —*the border of the land.*—So Houbigant. The portion of the prince ran eastward to the Jordan, or the Dead Sea, and westward to the great sea; retaining its breadth of 25,000 cubits from north to south.

—*and westward.*—One מִן seems superfluous; and yet there is no external authority for omitting either.

—*the portions.*—Utramque divisionem. Houb. Beside these [or, joining to these] portions, shall be that belonging to the prince. Mr. Lowth. The portions are those of Judah and Benjamin. Compare c. xlv. 7.

—*in the midst thereof.*—בְּתוֹכָהּ Keri, 2 MSS. one originally and perhaps another, and Bibl. Venet. marg. The whole oblation, and of course the temple, shall lie between the two portions belonging to the prince.

22. —*the Levites.*—Including the priests: as c. xlv. 15.

—*which shall be in the midst.*—Houbigant reads אֲשֶׁר בְּתוֹךְ; and observes that most of the versions omit אֲשֶׁר. Chald. alone renders it.

- 26 unto the west side, Issachar one. And by the border of  
 Issachar, from the east side unto the west side, Zebulon  
 27 one. And by the border of Zebulon, from the east side  
 28 unto the west side, Gad one. And by the border of Gad,  
 at the south side southward, the border shall be even from  
 Tamar to the waters of strife in Kadesh, as far as the  
 29 river by the great sea. This is the land which ye shall  
 cause to fall for an inheritance unto the tribes of Israel;  
 and these are their portions, saith the Lord Jehovah.
- 30 And these are the goings out of the city: on the north  
 side shall be four thousand five hundred cubits by measure:  
 31 and the gates of the city shall be after the names of the  
 tribes of Israel, three gates northward; one gate of  
 32 Reuben, one gate of Judah, one gate of Levi. And on  
 the east side shall be four thousand and five hundred: and  
 three gates; one gate of Joseph, one gate of Benjamin,

25. — *Issachar*.—This tribe was anciently placed between Zebulon to the north and the half tribe of Manasseh to the south; and was divided from the tribe of Simeon, not only by the half tribe of Manasseh, but by the tribes of Ephraim Dan and Benjamin.

28. — *from Tamar*.—See on c. xlvii. 19.

29. — *for an inheritance*.—בְּנִחֻלָּה, 1 MS. as c. xlv. 1. xlvii. 22. Chald. prefixes ל.

“Since there is no doubt but that other things which are said in these chapters relating to the temple and the land of Israel are of a prophetic nature, it seems safer to determine that the above-mentioned measures were observed both in building the temple and in assigning the lots to the tribes; though we know not how these things were done, because there is a great chasm in the sacred history from the time of Ezra to that of the Maccabees.” Houbigant.

These portions may have been given to some of the twelve tribes, as they returned: and may hereafter be given to such as return when the Jewish people shall be restored to their own land, and who know their tribe either by tradition or by the instruction of inspired prophets.

32. — *one gate of Joseph*.—וְשַׁעַר, 7 MSS. all the ancients. There being a gate named after Levi, the gate of Joseph includes Ephraim and Manasseh the sons of Joseph.

one gate of Dan. And on the south side *shall be* four thousand and five hundred *by* measure : and three gates ; one gate of Simeon, one gate of Issachar, one gate of  
 34 Zebulon. And on the west side four thousand and five hundred : *and* their gates three ; one gate of Gad, one  
 35 gate of Asher, one gate of Naphtali. *It shall be* round about eighteen thousand *cubits* : and the name of the city from *that* day *shall be*, JEHOVAH *is* THERE.

---

34. *And on the west side.*—וּפֶאֶת 4 MSS. and 5 originally : all the ancients.

—*and their gates three.*—וּשְׁעֵיהֶם, 1 MS. ó. MS. Al. ed. Breit. Ar. Syr. *and three gates*, as in the preceding verses. וּשְׁעֵרֵיהֶם, *and their gates*, Vulg. But Chald. as Hebr.

35. —*eighteen thousand.*—A square, each side of which was four thousand five hundred. It must be observed that the square is considered throughout these descriptions as a perfect figure. See also Rev. xxi. 16.

—*from that day.*—Houbigant thinks that יהוה was omitted from its similitude to יהוה, which follows. See Arab. Vulg.

—JEHOVAH *is* THERE.—Jehovah occasionally protected Jerusalem ; he filled it with glory by his visible Representative the Messiah ; and he will gloriously manifest himself in this city at its restoration.





## INDEX OF THINGS.

---

- Abbreviation "ב for בית and בני page 10  
 ————— "י for יהודה, 212  
 ————— for יהוה, 256
- Addition in *δ*. 22, 58, 155, 196, 203, 210, 245, 250  
 ——— in Syr. 137, 142  
 ——— crept into the text, 7, 8, 15, 66, 136
- Adultery, how punished, 73  
 Alcohole, a paint for the eyes, 127  
 Allegory, vii, viii, xxxiv, 174, 281  
 Altar, God's table, 223  
 ——— its dimensions, 260
- Amulets, 58  
 Apostrophe, xxxvii  
 Aradus, 146  
 Ariel, why the altar was so called, 260  
 Arm, in what sense uncovered, 19  
 Armour, why burnt, x, 221  
 Arrows, divination by, 111  
 Arvad, 146  
 Asphaltite lake, 279  
 Barsom, a bundle of twigs, 38  
 Bath, a measure, 270  
 Bedouines, 67  
 Berothah, 282  
 Beryl, why called tarshish, 7  
 Besor, 283  
 Books, ancient, 12  
 Bread, staff of, 20  
 Caldron, why a dignified image, 45, 129  
 Calneh, 151  
 Canaan, a fertile country, 95, 219  
 Canneh, 151  
 Cedar, 144  
 Chebar, ii, 1, 14  
 Children, punished for the idolatry of their fathers, 84  
 Chilmad, 151  
 Chittim, 145  
 Clothed with trembling, shame, &c. 142  
 Comparisons, xxxiii, decorum in them, 94  
 Conjectural criticisms, 60, 112  
 Copper mines, in Caucasus 148  
 Coptic MS. i, 98, 138, 159, 161, 192, 209, 217  
 Cor, a measure, 271  
 Corsica, 145  
 Covering the face, 50  
 ——— the mouth, 132
- Crocodile, 162, 179  
 Cubit, 235  
 Dan, 150  
 Darkness for Calamity, 198  
 Dead Sea, 279  
 Dedan, 137, 148, 150  
 Description, xxxviii  
 Diblath, 26  
 Distributive affix, 45  
 Divination by arrows, 111  
 Dung, used for fuel, 20  
 Eagle, parable of the, 78  
 East, worshipping toward the, 37  
 Eden, a city, 151  
 Editions, differ in words, 30  
 Egypt, 161, 165, 169, 178  
 Elam 184  
 Elegy, xl  
 Elisha, 146  
 Encyclopedie, xlix  
 En-eqlaim, 280  
 Engeddi, 280  
 Ephah, 270  
 Eyes, painting them, 127  
 Fable, xxxv  
 Fertility of the holy land, 95, 219  
 Fire, passing through it, 69  
 Forest, used for a city or kingdom, 104  
 Future tense in Hebrew, frequentative, 9, 64, 196  
 Gammadim, 147  
 Gardens, how watered in the east, 173  
 Gebal, 146  
 Gloss, 35, 44, 101  
 Gomer, 216  
 Ground, sitting on it a posture of grief, 142  
 Hamath, 282  
 Hand, to lift it up, i. e. to swear, 95  
 ——— right and left used for north and south, 74, 112  
 Hands, smiting them together, 109  
 Haran, 151  
 Hauran, 282  
 Hazar Enan, 282  
 Hazar-batticon, 282  
 Hebrew language, xxiii—li  
 ——— books lost, xxiv  
 Helbon, wine of, 149  
 Hethlon, 281  
 High places, 69, 70, 204  
 Hin, 19

- Homer, a measure, 271  
 Horn, 167, 171  
 Hymn, xli  
 Javan, 147, 150  
 Idolatry, committed by the Israelites in  
   Egypt, 97, 120  
 Jerusalem, its circuit, 269  
 Infinitive mood, its use, 6  
 Inkhorn, how carried, 39  
 Kedar, 150  
 Koa, 123  
 Lectisternium, 127  
 Lions, how taken, 92  
 Litotes, 87, 99  
 Lud, 146  
 Magog, a country, 215  
 Maneh, 270  
 Manuscripts, differ in words, 11, 29, 37,  
   47, 56, 200, 202, &c.  
 Mark, made in the form of the ancient  
   *thau*, 40  
 Measures, Hebrew, 235  
 Meshech, 147  
 Metaphor, xxxi  
 Migdol, 164  
 Minnith, 149  
 Mount on which Ezekiel's temple stood,  
   254  
 Mountains, places of worship, 24, 85  
 No. a city, 170  
 Noph, 169  
 North, kings of the, 187  
   — denotes the Chaldeans, 2  
 Nose jewel, 68  
 Number, men of. For *few*, 51  
 Ode, xlii  
 Omission in 6. 88, 136  
   — in Hebr. 176  
 On, a city, 170  
 Onomatopœia, in Hebrew, xxiii  
 Pachom. MS. i. 26, 38, 161, 278  
 Panic, a kind of grain, 149  
 Parable, xxxvi, 105  
 Parallelism, xxxi  
 Particles, Hebrew, xxvii  
 Past tense used for the future, 171  
 Pathros, 165  
 Pekod, 123  
 Periphrasis, xxxi, 176  
 Person, the third plural active used for the  
   passive voice, 154  
 Phibeseth, 170  
 Phut, 146  
 Points, cardinal, how determined, 74  
 Pomegranate, 92  
 Preposition, understood, 87  
 Prophets, said to do what they foretel, 182  
 Prophetesses, 57, 58  
 Prosopopœia, xxxvii  
 Proverb, 51, 84  
 Raamah, 151  
 Repetition, in the spirit of the ancients, 49  
   — by mistake, in the text, 66  
 Rhos, 215  
 Sabbath, how a sign, 97  
 Sacrifices, human, 69, 126  
   — feasts on them, 223  
 Sanctuary, 262  
 Scythia, 185, 215  
 Senir, 144  
 Septuagint, its punctuation corrected, 138,  
   145  
 Sepulchres, ancient, 183, 186  
 Sheba, 150  
 Shepherds, heads of the people, 195  
 Shekel, 19  
 Shoa, 123  
 Sibraim, 282  
 Sidon, 159  
 Sign, 49  
 Similitudes, decorum in them, 94  
 Sin, a city, 170  
 Sitting on the ground, a posture of grief,  
   142  
 Slaves, 147  
 Smiting on the thigh, 109  
 Smiting the hands together, 109, 117  
 Sodom, its situation, 76  
 Status constructus, 109, 170  
 Sublimity in the Hebrew scriptures, xlv—  
   xlviii  
 Swearing, the gesture used in it, 95  
 Syene, 164  
 Syrus Hexaplaris, 58, 110, 148  
 Tahapanes, 170  
 Tamar, 283  
 Tarshish, 7, 147, 217  
 Tel-abib, 14  
 Teman, 137  
 Temple, its vestibule eastward, 37, c.  
   xlvii. 1.  
   — Ezekiel's, 225—233, 254, 258  
   — its law different from the Mosai-  
   cal, 272, 274, 276  
 Tenses, Hebrew, xxvii  
 Thammuz, a month, 1  
 Togarmagh, 148  
 Tree, green and dry: the righteous and  
   the wicked, 105  
 Tubal, 147, 185  
 Tyre, 138, 139, 141, 152, 166  
 Uncircumcised, a term of contempt, 155,  
   178  
 Usury, why forbidden to the Israelites, 85  
 Uzal, 150  
 Vadan, 150  
 Versions of O. T. xxix, xxx  
 Vine, grows very high on trees, 93  
 Wine, of Helbon, 149  
 Zedad, 282  
 Ziphron, 282  
 Zoan, 170

# INDEX OF PERSONS.

- Addison, xlviii, 162  
 Aholah, 120  
 Aholibah, 120  
 Ammianus Marcellinus, 2  
 Ammon, 114, 115  
 Appian, 139  
 Apries, 162, 164, 188  
 Arbuthnot, 270  
 Arrian, 194  
 Ascham, 96  
 Athenæus, 149  
 Aulus Gellius, 194  
 Berosus, 164  
 Blayney, xl  
 Bochart, 3, 145, 185  
 Cæsar, 149  
 Cappellus, *passim*  
 Casaubon, 149  
 Cherubim, 4, 44, 157  
 Cicero, xxi, 82  
 Cimmerians, 147  
 Cocceius, 2, 13, 55, 100, 217  
 Cornelius à Lapide, 131, 267, 268  
 Curtius, Quintus, 141  
 Daniel, 62, 154  
 Dathius, *passim*  
 David used for the Messiah, 199, 213  
 De Rossi, *passim*  
 Desvœux, 187  
 Dimock, i, 31, 35, 38, 48, 50, 59, 143, 149, 153, 158, 172, 219  
 Diodorus Siculus, 36  
 Dionysius Halicarn, 70  
 Doederlein, xlv, 142  
 Eichhorn, i, xv—xx, 60, 226  
 Euripides, 67, 95  
 Ezekiel, history of him and his times, i—v.  
 ——— his character as a writer, vi—xxiii  
 ——— signification of the name, 13  
 ——— why sometimes unrefined, 65, 120  
 ——— an imitator, 125, 143, 163, 182, 193, 223  
 ——— negligent of accuracy, 174  
 ——— observes decorum in his images, 94  
 ——— his division of the land, 281, 287  
 Galen, 66  
 Glassius, 199  
 Gog, 215  
 Goimer, 216  
 Green, xl, xlv  
 Grotius, vi, xxv, 117, 151, 152, 157, 281  
 Gussetius, 13, 56, 80, 179, 180, 265  
 Hallet, 103  
 Hare, xliii  
 Harmer, 56, 57, 127, 146, 162, 194  
 Herodotus, xxx, 100, 161, 188  
 Hesiod, 78  
 Homer, xxx, 24, 109, 133  
 Horace, 51, 57, 78, 87, 99, 152  
 Houbigant, *passim*  
 Howard, 20  
 Howes, liv, 172, 178, 185, 186, 188, 195, 201  
 Huetius, 139  
 Hyde, 215  
 Jerom, 153  
 Johnson, xxvii  
 Josephus, 96, 140, 170, 244, 254  
 Ithobal, 140, 154  
 Jubb, 204  
 Justin, 96  
 Juvenal, 12  
 Kennicott, *passim*  
 Le Clerc, xxvi—xxviii  
 Livy, 28, 127  
 Lowman, 220  
 Lowth, Bishop, vi.—xii. xxiv, xxviii, xlix, 173, 174, 183  
 Lowth, Mr. 16, 61, 65, 67, 163, 287  
 Lucretius, 20, 83  
 Lud, 146  
 Lycophron, 100  
 Marsham, v. 138, 161  
 Martial, 75  
 Mason, xliii  
 Maundrell, 96  
 Mede, Joseph, 215, 257  
 Megasthenes, 165  
 Meibomius, 172  
 Messiah, 114  
 Michaelis, J. D. v. et *passim*  
 Milton, xliii, 6, 36, 43, 100  
 Moerlius, 29, 180

- Moses, xxx, xlix  
 Newton, Bishop, 139, 145, 165, 166,  
     280  
 Paley, 95  
 Peters, xxx  
 Pharaoh Hophra, 188  
 Pliny, 184, 215  
 Plutarch, 145  
 Pocock, 140  
 Polybius, 24  
 Porphyry, 38  
 Potter, xliii, 112  
 Pradus, 3, 92,  
 Prideaux, 164, 166  
 Ptolemy, 2  
 Robertson, xliv, 70  
 Russel, 56  
 Sabceans, 127  
 Sale, 112  
 Scaliger, 161  
 Schnurrer, 155  
 Schultens, 121, 132  
 Scylax, 141  
 Scythians, 185, 215  
 Secker, v. 226—233, dissertation and  
     notes: et passim  
 Shaw, 39, 57, 96  
 Son of God, Israel so called, 108  
 Son of man, 10  
 Sophocles, 38  
 Spencer, 127  
 Tacitus, 96  
 Taylor, 4, 17  
 Thammuz, 37  
 Theocritus, 51  
 Thucydides, 186  
 Tott, 127  
 Toup, 100  
 Vatablus, 130  
 Villalpandus, 241  
 Virgil, 2, 37, 57, 66, 67, 96, 100, 107,  
     133, 145, 168, 186, 251  
 Vitringa, 225  
 Voltaire, 223  
 Warburton, xxiv  
 Woide, i.  
 Xenophon, 24  
 Zabians, 127

## INDEX OF TEXTS EXPLAINED.

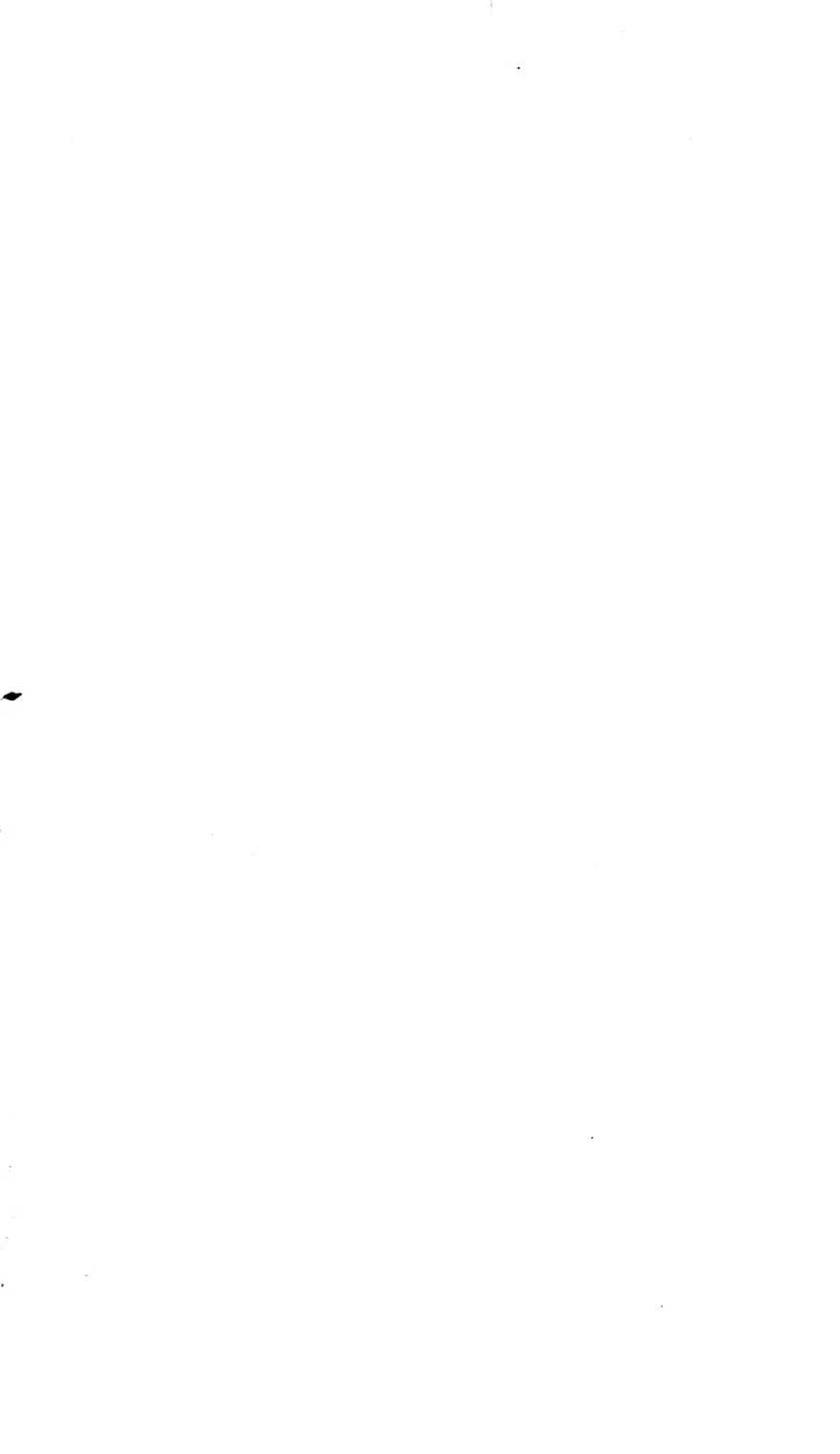
Gen. xlix. 10 . . . . .	114	Psalm cxiv. 1, 2, 3 . . . . .	xlii, xliii
Deut. xxxii. 5, 6 . . . . .	xxxvii	— cxxiv. 5 . . . . .	xxxii
Judg. v. 28—30 . . . . .	xxxvii	— cxxxix. 15 . . . . .	xxxii
2 Sam. i. 19, 21, 25 . . . . .	xl	— cxliv. 8 . . . . .	95
2 Kings xxv. 3 . . . . .	138	Isaiah v. 1—6 . . . . .	xxxvi
Job xxxix. 25 . . . . .	xl	— xiv. 4—27 . . . . .	xliii—xlvi
Psalm lxxx. 11, 15 . . . . .	xxxiv	— xxiii. 14 . . . . .	x
— ciii. 5, 11, 20 . . . . .	xli, xlii	Lament. i. 12 . . . . .	xl

# INDEX OF HEBREW WORDS

TREATED OF IN THE NOTES.

- 
- 
- |                                       |  |
|---------------------------------------|--|
| אחרית posterity, offspring 124        | מלוא fulness 51                                  |
| אי a maritime region 221              | מצבה a fortress, a citadel 141                   |
| גביש large hailstones 55              | מקדש a refuge 47                                 |
| אנוש wretched man 133                 | מקרוֹב shortly 28                                |
| אֹרז cedar 144                        | משי silk 67                                      |
| ארמון why a palace 91                 | משע suppling, or cleansing 66                    |
| אשם a sacrilegious offence 137        | מתלכח infolding itself 2                         |
| ברא to cut asunder limb by limb 129   | נפש self 15                                      |
| ברם rich apparel 151                  | סינ dross 118                                    |
| בשר body 42                           | סלון a thorn 11                                  |
| בתק to cleave asunder limb by limb 73 | עבתיִם thick boughs 173                          |
| נב a raised place 70                  | ערנ a rill 80                                    |
| נבה a strake of a wheel 7             | עצם a joint 130                                  |
| נוח to break forth 179                | עצמותם themselves 186                            |
| נולג a wheel-carriage 123             | עשה to deal with, to punish 104, 175             |
| דור why to pile 130                   | פננ panic 149                                    |
| דיק why a tower 17                    | פקודה prefect 39                                 |
| דרג a steep place 219                 | פרח to escape 58                                 |
| זרע to plant 79                       | קבל a battering ram 140                          |
| חזה a pointed iron collar 90          | קבר to bury 163                                  |
| חיצ a wall 55                         | קח the infinitive from לקח 79                    |
| חלל slaughter 109                     | קל light, used with מ 37                         |
| חמל to place affection on 133         | קלקל to mingle 112                               |
| חסן why treasure 119                  | שואה a storm 217                                 |
| חפץ to have pleasure: how used 88     | שלה to shoot forth. verb neut. 173               |
| חרב a mattock, a pickaxe 140          | שלט a quiver 147                                 |
| חשם to stop the nostrils 222          | צנה a pointed shield 123                         |
| חשמל amber, or a compound metal 3     | צפה gore 180                                     |
| טבר middle, height 217                | צפצפה much care 79                               |
| יד a place, or trait 111              | ראה with ל to behold 7                           |
| יניע fruit of labour 124              | with ב to behold with some affection of mind 158 |
| כדכד a sparkling gem 149              | רגל a leg 3                                      |
| כסה to cover, used with על 131        | רוח the will 5                                   |
| כלל excellent wares 151               | רקח to prepare as a compound 131                 |
| כתף side 136                          | תעש badger's skin, or the name of a colour 67    |
| לכן concerning this matter 64         | תפל untempered mortar 55                         |
| מחם strokes of a battering ram 140    |  |
| מכרה rise 65                          |  |

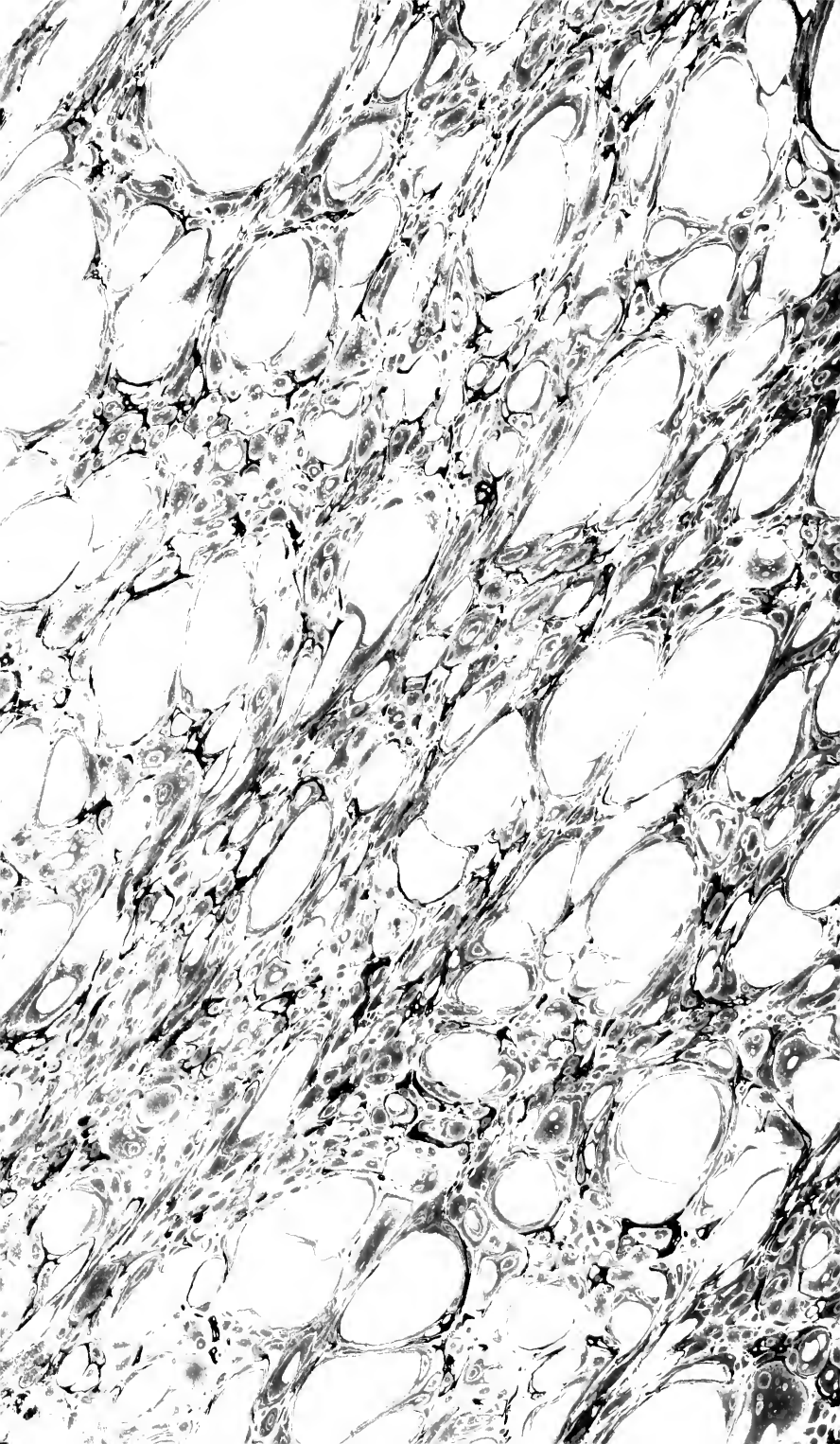
LONDON :  
BRADBURY AND EVANS, PRINTERS, WHITEFRIARS.

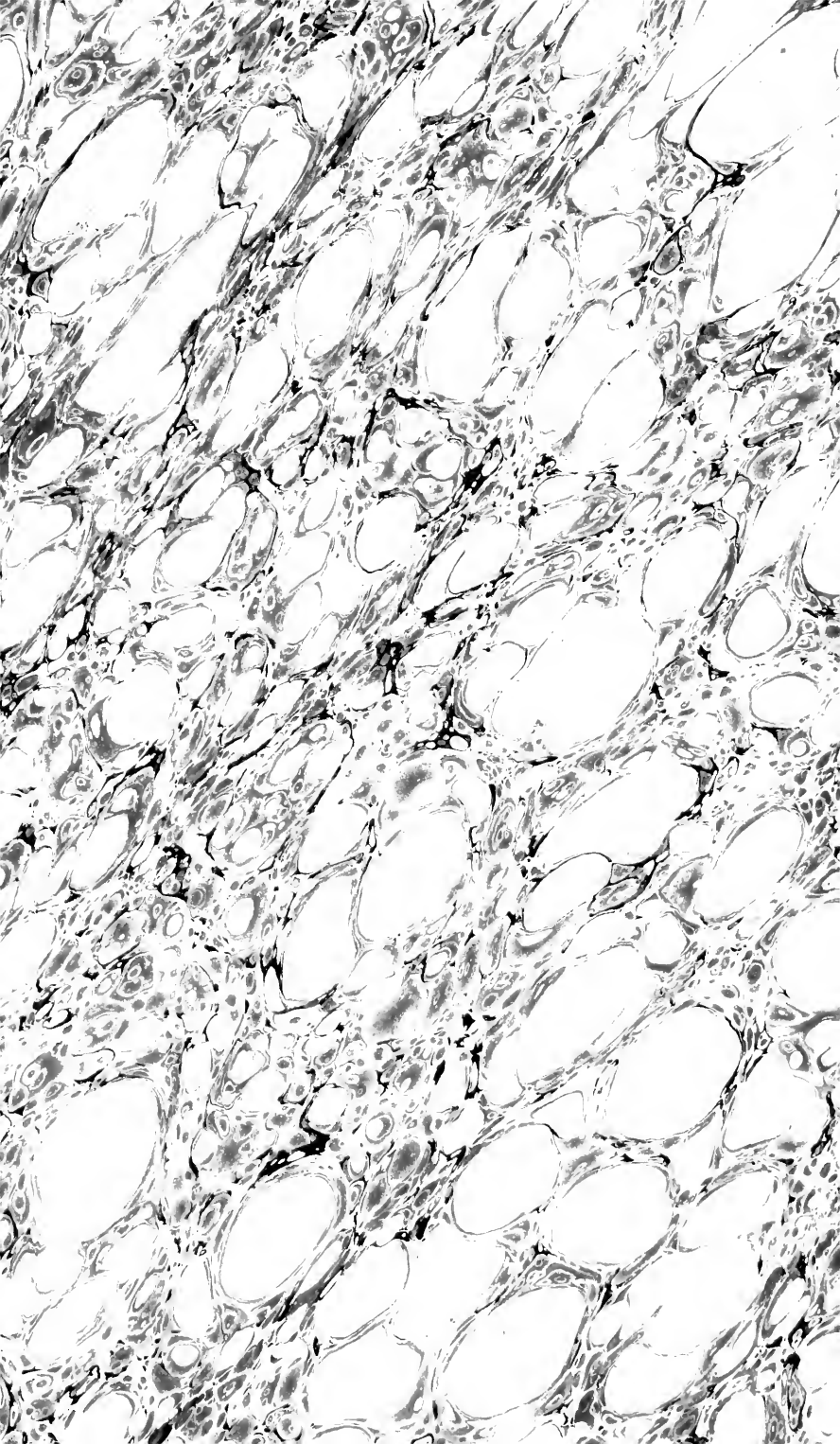


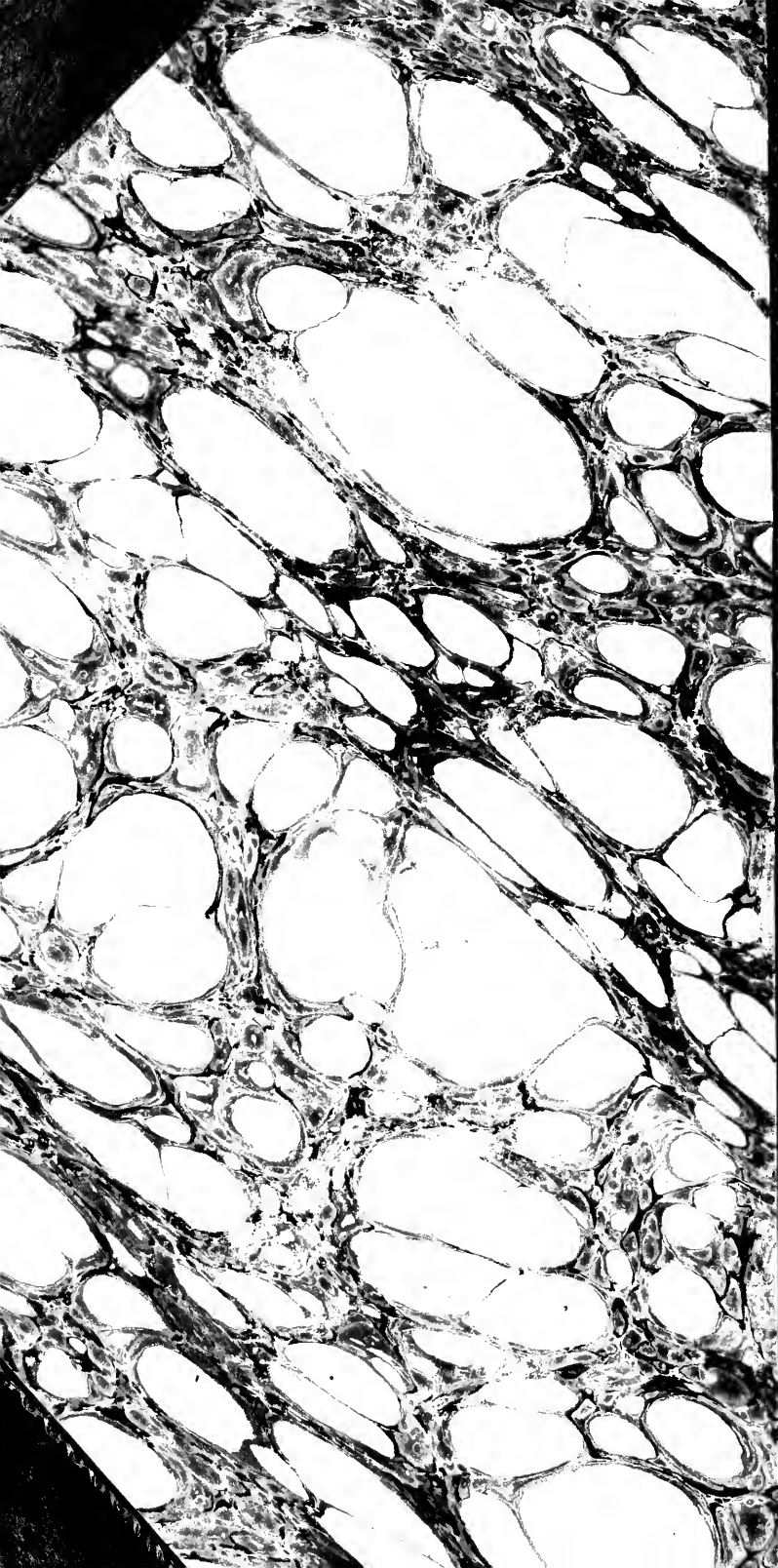












A LITERAL TRANSLATION  
OF  
THE PROPHETS,  
FROM  
ISAIAH TO MALACHI.

WITH NOTES,  
CRITICAL, PHILOLOGICAL, AND EXPLANATORY.

BY LOWTH, BLAYNEY, NEWCOME, WINTLE, HORSLEY, ETC.



IN FIVE VOLUMES.

VOL. IV.—DANIEL.

BY THOMAS WINTLE, B.D., RECTOR OF BRIGHTWELL.

*A New Edition.*

LONDON:  
PRINTED FOR THOMAS TEGG & SON, CHEAPSIDE;  
R. GRIFFIN & CO., GLASGOW; AND  
TEGG, WISE, & CO., LOWER ABBEY STREET, DUBLIN.

---

MDCCCXXXVI.



THE  
PROPHET DANIEL.





# DANIEL,

AN

IMPROVED VERSION ATTEMPTED;

WITH

A PRELIMINARY DISSERTATION,

AND NOTES

CRITICAL, HISTORICAL, AND EXPLANATORY.

BY THOMAS WINTLE, B.D.

RECTOR OF BRIGHTWELL, IN BERKSHIRE,

AND LATE FELLOW OF PEMBROKE COLLEGE.



LONDON:

PRINTED FOR THOMAS TEGG AND SON,  
73, CHEAPSIDE.

R. GRIFFIN & CO., GLASGOW; AND TEGG, WISE, & CO., DUBLIN.

MDCCCXXXVI.

LONDON :  
BRADBURY & EVANS, PRINTERS,  
WHITEFRIARS.

## PRELIMINARY DISSERTATION.

---

THE Providence of God, ever attentive to the welfare of the whole creation, hath contrived a great variety of methods wherewith to exercise the skill and industry of men. One distinguished property there is which belongs to them all, that they discover the marks of sovereign wisdom, and the more they are studied and explored, the brighter traces of this wisdom are manifested. This truth has often been acknowledged by those who have with the minutest care and most exact attention examined into the works of God. And it is one great presumption in favour of his word, that the like investigation which recommends his works, strongly pleads in behalf of this also, and the proportion of our deepest researches in both cases, if conducted with suitable fairness and candour, will redound nearly to the proportional credit of each.

It must be confessed that the books of the New Testament have by many ingenious Writers of this nation, in a variety of forms, been surveyed and examined; and perhaps we may attribute it in a considerable measure to this diligent attention, that the Christian Religion ought certainly not to be considered as in a declining state amongst us, but is generally received by the Patrons of Learning and the most enlightened Advocates for Truth, with that zeal

and regard which are suitable to its divine Authority. The books of the Old Testament contribute in a very great degree to illustrate and confirm the Truths and Doctrines of the New: Our learned Men have therefore begun not long since to revise these with that close attention which they always deserved, and to which the discoveries of later times have given them a more especial title. Not that there have been wanting persons of ability who have *long since* explained and illustrated the ancient Scriptures, but their free spirits were constrained and tied down by some inveterate prejudices, such as the absolute Incorruptibility of the Hebrew Text, and the close adherence to the Masoretic Punctuation as essential to the Language, from which more recent authors have been happily emancipated.

The Writings of the Prophets have this peculiar advantage, that by holding forth matter which is constantly receiving its completion, they daily furnish the Christian world with new occurrences of concern; so that, exclusive of all the beauties and ornaments of composition, which furnish a very wide field of useful entertainment, they serve also continually to establish the Christian in his most holy Faith, by supplying the argument from Prophecy with a constantly increasing evidence. To set these writings in a clearer light, and to offer them to the world in a more improved English Dress, has been the intent and endeavour of some distinguished modern publications.

The late Lord Bishop of London first designed the plan, and has executed his share of it in the most masterly manner. In the preliminary Dissertation to his Isaiah the reader may find the whole scheme fully delineated, the reasons and motives that induced this pious Prelate to the undertaking, and the tracks he pursued in the execution. So happily was this first part finished, that it was feared the very completion of it might prevent the further advancement of the plan, as few writers could expect to equal so great a master. However not many years after the learned

Dr. Blayney, now Canon of Christ Church, and Royal Professor of Hebrew in Oxford, published the Prophecy and Lamentations of Jeremiah in the like form, and with very considerable success. He was followed by my most ingenious and much honoured friend Dr. Newcome, the present Bishop of Waterford, who favoured the world with a Translation and Notes, first on the Minor Prophets, and afterwards on Ezekiel. He has somewhat varied from the form of his Predecessors, but yet the general design has been executed with that comprehensive conciseness, and copious learning, which might be expected from the pen of this classical writer.

Thus have the Works of three of the Greater and all of the Lesser Prophets been attended to with due deference. I wish the same learned Prelate, who has had so large a share in this business, could have found leisure for a Comment upon the only remaining part, the Book of Daniel, instead of recommending it to the Author of these Sheets. However, in consequence of such recommendation, he turned his thoughts to it, and after having read and noted it with much care and study, at length determined to revise and arrange his Notes, in order to present them to the Public, if nothing should previously appear that might supersede their design: Such was his general intention.

But before we proceed to a more particular detail, it will naturally and justly be expected that some account should be given of the Book itself, and of the Author of it, that the reader may be better prepared for a minute examination of its contents.

1.—As to THE AUTHOR: Daniel was of the tribe of Judah \*, and of very illustrious, if not of royal Descent †.

\* Chap. i. v. 6.

† Chap. i. v. 4. It will be needless to point out the reference to every particular: from this first Chapter the chief of the following Character is taken, and is in the main confirmed by Josephus in his Antiq. x. 10. Ed. Hud.

Josephus \* favours the latter opinion, and says he was of the family of Zedekiah, who was the last king of Judah before the destruction of the city and temple of Jerusalem by Nebuzaradan, the commander in chief of the Chaldean forces. At the beginning of the captivity he was carried away to Babylon, and was probably at that time not more than eighteen years † of age. He was possessed of extraordinary endowments both of body and mind. The comeliness and strength of his person recommended him to the particular notice of the chief chamberlain amongst the Babylonians; and these qualities were increased by his habitual temperance and abstinence, insomuch that his figure was one of the most graceful of all that were appointed for the immediate attendance on king Nebuchadnezzar.

But still the strength and habits of the mind must form the character; and these in Daniel were of a very superior cast, whether considered as the gifts of nature, or as the acquisitions of well-applied industry. *An excellent Spirit ‡ was in him*, which directed him to all the proper means of knowledge, and the right improvement of them; so that he became master of all the literature of the Chaldeans, and was ten times superior to all the Magi or Wise Men of the East. He was not only renowned for secular wisdom, but favoured with divine illuminations; had extraordinary insight into visions, and discernment in the interpretation of dreams. Qualified with these abilities he was admitted to the special favour of several very powerful monarchs, of Nebuchadnezzar, Belshazzar, Darius, and Cyrus: And hence he is presumed not only to have resided in the court at Babylon, but occasionally also in those of Media and

\* Antiq. x. 10. Ed. Hud.

† At ver. 4. he and his companions are called in the Heb. ילדים. Josephus calls them *παιδες* ubi supra.

‡ I have rendered this passage, *an enlarged mind* was in him, Chap. v. 12, as thinking it more agreeable to the sense of the words, but the meaning in either form amounts to much the same.

Persia ; thus finely illustrating that judicious aphorism of Solomon, Prov. xxii. 29.

Seest thou a man ready at dispatch in his business,  
He shall be placed before Kings, he shall not be placed before  
the obscure.

Nor was he less distinguished for his rare virtues, than for the extensive improvement of his understanding. His meekness, humility, and disinterestedness, his attachment to his friends, and ardent affection for his country, his fortitude in speaking the truth to kings, and the dexterity of his address in offering it in the most courteous and pleasing manner, are traits that are discernible upon the first attention to his character. But above all his eminent piety, like an illustrious radiance, strikes through the whole of his book ; and we need not wonder that he should be such an especial Favourite of Heaven, who is every where and at all times solicitous to display his gratitude to the God of Heaven, and to aspire constantly to the due acknowledgment of that universal Power, whose Will is guided by the most bounteous Beneficence, and exercised in the most diffusive manifestations of transcendent mercy.

The Scripture has given us but a short and unconnected account of this excellent man ; but short and scattered as it is, we find in it some of the strongest lineaments of real character, and the most beautiful marks of finished life. And in particular his great wisdom and exemplary piety are celebrated by his fellow-captive Ezekiel\*, in that simple but bold energy of expression, which characterises the style of that ardent Writer. Daniel lived to a good old age†, to see the restoration of his captive brethren, and to enjoy the favour of that Monarch who restored them to

\* Chap. xiv. 14. and xxviii. 3. In this last place, " Art thou wiser than Daniel ? " seems to have the appearance of a proverbial expression. See Peters on Job, p. i. sect. 12.

† At least to the third year of Cyrus, Chap. x. 1.

their beloved Zion. Some think that he returned with them to Jerusalem, but neither Ezra nor Nehemiah mention this circumstance, so that the opinion of Josephus is more probable, that he died amongst the Medes\*. Such is the example which the Scriptures afford us in the life of this holy Man; his character as a Prophet will fall more properly under the next point of discussion.

II.—HIS BOOK: It is a singular circumstance that the language of this is of two distinct kinds; which however may fairly be accounted for without any imputation on the credit of the Book, or the judgment of the Author. The people of the Jews during the time of the captivity had in a great measure been compelled to a conformity with the manners and customs of Babylon: Not only the proper Names† of several of their most eminent persons were altered, but their language had received into it many new words from the Chaldean: even their letters were changed, and the Chaldee character assumed in their stead. It is generally agreed that this is the character in which our present Bibles are printed, and that the original Hebrew was what is now called the Samaritan‡, of which the only genuine remains is the Samaritan Pentateuch. The Prophet Daniel had been early taught the language§ of the Chaldeans, and from a long residence in the country may be presumed to have been well acquainted with it;

\* Some are of opinion that he was buried in Susan, the capital of Persia. See this opinion ingeniously supported by Dr. Prideaux, *Con.* p. i. b. 3. According to Epiphanius he died at Babylon; but the more probable account is, that he was interred at Ecbatane, in Media, where he built a Tower, as Josephus informs us, of very elegant and exquisite workmanship, used as a sepulture for the Kings of the Medes, Persians, and Parthians. *Ant.* x. xi. 7. *Ed. Hud.* However the authority of Benjamin of Tudela may be unfavourable to this opinion, yet I scarce think it sufficient to overturn the testimony of Josephus.

† *Chap.* i. 7.

‡ See Walton's *Proleg.* xi. prefixed to the London Polyg. *Prid. Con.* p. i. b. 5. §. 5. Scaliger's *Animadv.* on the *Chron.* of Enseb. &c. The more modern Syriac or the language that was used at Antioch and other parts of Syria, is a sort of dialect of the ancient Syriac or Chaldee, and has a different Character.

§ *Chap.* i. 4.



his Book also seems to have been designed not only for the Jews who returned from the captivity, but for those either Jews or Israelites who remained at Babylon, and not without regard to the benefit of the Chaldeans themselves, whose annals might receive confirmation from his work, and be alleged as vouchers of its authenticity. Now what could be more natural than that an author thus circumstanced should contrive his work in a manner the most extensively useful; and with this view should compose a part of it in the language of that country wherein he dwelt, and whose character he used, and the other part in the original language of the Church of God.

Neither is the objection to the authenticity of this Chaldee part well founded, that there are many words introduced into it of an apparently spurious origin, and which seem borrowed from the Greeks or other more western nations. For admitting the fact to be as represented, it is common to most languages to adopt terms of art from others, and therefore is no more than might be expected in the instance before us. But may it be farther observed, that in general the form and construction of these particular nouns is such, that they may as reasonably be presumed to have been borrowed by those foreign nations, as to have been exported from them. And it should be well remembered that before the navigation to India by the Red Sea and the Indian Ocean was understood, the treasures of that country were brought to Chaldea as early as the days of Semiramis; and Niniveh first, and afterwards Babylon, were the grand marts to which men usually resorted from the western countries for this kind of merchandize.

Nor were there wanting other methods of communication between the Greeks and the people of the East. Edom, on the borders of Palestine, was a city of great trade and flourishing commerce till the time of King David; and afterwards Tyre succeeded it, and was the most flourishing commercial city in the world: Ezekiel in his 27th Chap-

ter \* has left us a very valuable memoir of the many and various nations that traded with this famous city. Numerous voyages by sea, as well as expeditions by land, were made in the reign of King Solomon, and the traffic of the people of Israel must at that time have been very considerable: And where the communications between distant nations must be so frequent and constant, it is but natural to expect that somewhat of the languages of the different peoples might be incorporated into each other. It has been also observed by most of the Historians of credit, as quoted by Sir John Marsham, that many colonies of Greeks

\* Having mentioned this curious passage, I cannot help taking notice here of the high sense I entertain of its excellence. Considered in a geographical, and at the same time a poetical light, perhaps there is nothing to be found equal to it in its kind among all the Treasures of Antiquity. In the former respect it may be looked upon as a sort of key to open to later times the knowledge of the original peopling of the world. Most of the names mentioned in it agree with those in the Mosaic account, and the settlement of the descendants of Noah's sons have by means of this piece been traced out as low as the period of the Babylonish Captivity. At this time knowledge was generally disseminated, the history of the people of Israel became dispersed among the nations of the world, and one advantage resulting from the captivity was, the publishing throughout the earth by this Prophecy of Ezekiel the real origin of nations, and the primeval dispersion of men.

In order to show its excellency in a poetical view, let it be compared with Homer's ships in the second book of the *Iliad*, or with Virgil's warriors in the seventh *Æneid*; and I suppose in extent or simplicity of communication the discerning reader will not scruple to give the preference to the sacred Bard. In both the Greek and the Latin Poems the narrative is not only introduced with a pompous exordium, but continued in each to a very considerable length; whereas in Ezekiel a far wider extent of country, and some of the distinguishing characteristics of most of the nations upon earth, are comprised in less compass than a single chapter. Not only the isles of Chittim and the distant coasts of the Mediterranean, but the several kingdoms of Asia, and even the interior as well as more known parts of Africa, are in a kind of regular succession summoned as attendants on this commercial city, to join in the lamentation of Tyre, and to behold with general astonishment its fatal and final catastrophe.

Milton, who had not only the pagan but the sacred writers in his view, has improved this advantage in a similar instance with the arrangement before us, in the first book of his *Paradise Lost*. His subject is the wide and in fact almost universal diffusion of idolatry; and he summons the idols for all the earth as a part of the Conclave of Satan, those

——— who durst fix  
Their seats long after next the seat of God,  
Their altars by his altar, Gods a-lor'd,  
Among the nations round ———

And hence his imagination has ample range, the whole world, except Judea, being before him, and falling within the compass of his description; which however capacious and vast, or finely executed, cannot but be accounted both horrible and painful

migrated into Asia some hundreds of years before the captivity, and this circumstance, together with the connexion between the Asiatic kingdoms on the confines of Greece, must facilitate the transition of technical words at least from one country to the other. But more notice will be taken of this matter when we meet with some of these exotic terms, as we shall speak also again of the Chaldee language at our entrance upon it in the following Notes.

THE substance or matter contained in this book has been commonly divided into two classes; the Historical in the six former Chapters, and the Prophetical in the six latter. Not but that there are visions or predictions in the historical part; yet these were not offered to Daniel, but to other persons, the circumstances of which he has recorded. As I intend to speak more at large on this part, I shall beg leave to invert the order, and offer a few observations first on the Prophetical.

Now the well-known objections of Porphyry \* from the clearness, exact agreement with their completion, and such like peculiar marks of full evidence in these predictions, have been long since refuted by Eusebius †, Jerom ‡, and other writers; and however they may have been revived by modern Jews and Infidels in similar forms, and with as deeply rooted prejudices, yet it surely must be an argument of temper strongly disposed to contention and cavil, to presume that those Scriptures were written after the events which they record, because the holy Spirit of God had vouchsafed to point them out in so minute a manner.

\* Celsus and Porphyry were both very learned writers and enemies to Christianity; the former an Epicurean that lived in the time of Marcus Antoninus the philosopher, and probably reached the reign of Aurelius, was ably answered and refuted by Origen: he is placed by Dr. Lardner in the second century, about the year 176; the latter was born at Tyre, in the year of Christ 233, was commonly classed with Celsus, and his twelfth book was written against the Prophet Daniel.

† Bishop of Caesarea in his 18th, 19th, and 20th Vol. according to Jerom.

‡ See his preface on Daniel, written about the year 407 after Christ.

He to whom all his works are known from the foundation of the world could certainly foresee every contingency, and foretel every circumstance, that would concur in their accomplishment.

Besides this book in its present form was received into the Canon of Scripture most probably from the earliest times; according to Josephus\* was exhibited to Alexander, in part at least, within 200 years after the death of Daniel; and, together with the other Scriptures, was translated by the LXX † many years before the days of Antiochus; which translation was well known in the age of Jerom, and referred to by him ‡, although not come down to us. For as to the edition lately published from a MS. in the Chigian Library at Rome, though it contains much useful information, yet it has often such evident marks of a Paraphrase or other similar production, that it cannot claim the least pretension to a pure and unadulterated translation of the first authority. Since the times of Antiochus, as has been justly observed §, it is impossible that such a work as this of Daniel could have been forged. Such a supposition cannot be entertained, without the most palpable

\* Ant. xi. 8. Porphyry was in the wrong to deny the genuineness of the Book of Daniel, which had been always received by the Jews, as we perceive from the books of Maccabees and Josephus, and from our Evangelists. Lardner's Works 8vo. Vol. ii. p. 201.

† Some persons may perhaps think this argument of no weight, or that it cannot be supported. Though what is now advanced may be sufficiently established without it, yet the reader will find reasons for the mention of it in the latter part of this Dissertation, to which I must refer him.

‡ Bishop Chandler points out fifteen places wherein Jerom refers to the LXX of Daniel, and gives out of it different Readings from the Version of Theodotion, and sometimes from those of Aquila and Symmachus. Vind. of the Def. Chap. i. Sect. 3.

§ From a careful attendance to the circumstances of the Jewish affairs, no portion of time from Antiochus to Herod can be assigned for forging such a book as Daniel's with any success. Nor could it be forged in Judea, but the far greater body of the Jews that remained in Babylon must be alarmed by it; and after Alexander the Great, and especially after Antiochus Epiphanes the Jews were dispersed in such numbers throughout Egypt and Asia Minor, that the whole nation must be consenting to the fraud, or it could not be contrived in one place, and not be opposed by all the rest. See Vind. of Def. Chap. ii. Sect. 1. See also Dr. Halifax (late Bishop of St. Asaph's) second Sermon at the Warburtonian, Lectures, where are many just and well-arranged arguments in favour of the authenticity of this book.

violation of the faith of History, without the maintenance of such principles as would equally militate against the code of the Old Testament. We must therefore receive the whole book as it now stands, according to the general sense of Jews \* and Christians, according to the express words of Josephus †, who asserts it to be of divine authority, and according to the language of our Blessed Saviour himself, who cites the book of Daniel, and expressly calls the Author of it a *Prophet* ‡.

And if we reflect on the nature of his predictions we shall certainly be inclined to consider him as of the first rank among the Prophets. The Revelations of this Prophetical part are only four, all of which were communicated to David himself, with such an attention to the minuter circumstances or punctualities of place and time, as no other Prophet had been favoured with. The former of these is indeed of a more general nature, and being a sort of epitome of the others, and written in Chaldee, may be presumed to have been designed for more general benefit; the second appears to be confined to the Persian and Grecian empires, yet with a distant respect to subsequent matters in later times. The third at Chap. ix. is intended chiefly to typify and point out the coming of the Messiah, and its attendant circumstances; part of which Josephus § himself applies to the times of the Romans: And the last seems to unfold some of the most distinguishing scenes relating to the Church of God, from the full restoration of the Jews after the Captivity to the final Determination of all Things. Thus is the Chronological Order properly preserved in this arrangement; and the whole

\* Maimonides in his *Moreh Nevochim*, p. ii. c. 45, has some observations which tend to lessen the high prophetic estimation that has been generally assigned to Daniel; but other learned Jews, as Abarbanel and Jacchiades have sufficiently refuted him. "Negari certe non potest Daniele plenum fuisse Spiritu prophetico, habuisse illustres Visiones et somnia prophetica, et omnia Prophetarum *αἰσώματα* insigni ratione illi convenire." Calov.

† *Εὐρησεὶ το βιβλίον του Δανιηλου ἐν τοις ιεροῖς γραμμασιν.* Ant. x. x. 4.

‡ Mark, xiii. 14.

§ Ant. x. xi. 7.

may be considered as one comprehensive view of things \*, worthy the Divine Interference, confirmed by the Writings of the New Testament, to which the History of God's Church has afforded an evident illustration from the commencement of the Predictions to the present period, and which we doubt not will receive their finishing completion at that awful crisis, when we shall all, together with the Prophet, stand up for the award of our decisive lot at the end of time †.

It must be confessed that in some of these predictions there is an apparent obscurity; but perhaps not greater than in those of other Prophets, which look forward to distant and different periods of accomplishment. In all real Prophecies the Power and Attributes of God are so far at least concerned as to be engaged for their Truth, or in other words, they must be true. How much beyond this in the mode of publication may be left to the tempers, abilities, habits, and like circumstances of men, is not easy for us to determine. What wise purposes may be answered by such interference, whether to prevent any infringement on moral agency, to secure the safety of the immediate

\* The Prophecies of Daniel are all of them related to one another, as if they were but several parts of one general Prophecy, given at several times: Every following prophecy adds something new to the former. Sir Is. Newton's Observations on Daniel, p. i. c. 3.

† "Danielem Judæi Prophetam esse negant; verum argumentis valde futilibus sententiam suam confirmatum eunt; nam quæ de dotis Propheticæ conditionibus, de diversis ejusdem gradibus, deque discrimine inter veram Prophetiam et Spiritum Sanctum, statuunt, ea omnia sunt vanissima, nec in rei natura posita, neque ulla sacrorum scriptorum auctoritate comprobata. Addunt, eundem nec disciplinæ propheticæ usu et præceptis primo imbutum fuisse, neque postea more prophetico vitam instituisse: quod ad cœlestis instinctus et divinæ facultatis opinionem minuendam quid faciat, non video; causam forsitan ostendit, cur Danielis stylus tantum habeat a reliquis dissimilitudinem, tantumque abhorreat a poetico eharactere, quem cæteri fere communem habent, quemque e disciplina et scholis aliqua ex parte hauserunt." De Sacra Poesi Heb. Præl. xx. p. 197, 198.

In the account that Josephus gives of this book he chiefly recounts the historical parts, but observes also that the Author not only prophesied of things to come, like other Prophets, but hath also determined the time wherein those things should happen. Ant. x. 10, 11. And again, in the first book against Apion, he reckons the Book of Daniel amongst the thirteen books of the Prophets. Origen also places Daniel among the Prophets and before Ezekiel, and in this he follows Melito bishop of Sardis, who died anno 177. See his catalogue in Euseb. Eccles. Hist. iv. 26.

agents, or to exercise the understanding and skill of future ages, are known only unto Him to whom the whole comprehensive system of things, with all their modifications, varieties, and consequences, from their commencement to their dissolution, is *naked and open* \*. This mixture however of human imperfection, in what degree soever it is, may be the chief occasion that some of the Predictions are not readily or perfectly understood even after their completion. That they have in themselves a clear and decisive meaning is not in the least to be doubted; that this meaning may be in a great and satisfactory measure discovered and pointed out has been verified by long and continued experience: Enough has been long since seen to induce us to view with admiration the Divine Contrivance; and it is extremely probable, that it is altogether owing to the weakness and ignorance of man, with some little allowances for the ravages of time, that a complete Illustration is not thrown upon all the Prophecies already fulfilled, and which we promise ourselves will hereafter appear, when we shall no more *know in part*, or be favoured only with an enigmatical view of things, but be gratified with the clearest intuitive evidence, shall *know even as we are known* †.

The light however which we now enjoy is progressive and gradually advancing: many of the mists of ignorance and error are already dispersed. It is probable that they will yield more and more to diligent and rational inquiry, that through the exertions of successive labourers new manifestations will continue to be disclosed, and hidden mysteries unfolded.—To say nothing of the rest, the Revelation at Chapter the Ninth will, I trust, receive some elucidation from the ensuing work: it evidently relates to two very distinguished Events, two grand Deliverances or Redemptions, the one typical of the other. The latter of these had long before appeared to Abraham in the eye of

\* Heb. iv. 13.

+ 1 Cor. xiii. 12.

Faith, who *rejoiced to see the day*\* of its Author; and therefore we have the less reason to wonder that Daniel was enabled to calculate the time of his coming. Certain it is, that it was the same Divine Spirit that illumined all the ancient Prophets, *that spake in times past to the fathers by them*† all: His communications were made to them *at sundry times and in divers manners*, but all were united and linked together in one great chain, swelling and enlarging as it approached to its end. The Prophecies of Daniel had a very considerable share in this august series, with which the Religion of Christ was fundamentally connected ‡, and by the contemplation of which it is still maintained and established. The whole arrangement led on to the Messiah, and in him it finally terminates, so that we have every reason to conclude with the divine Author of the Apocalypse, that *the Testimony of Jesus is the Spirit of Prophecy*§.

AMONGST the preceding Observations some have been occasionally mentioned which tend to confirm the authority of the whole Book of Daniel, and therefore should not be forgotten to be applied to the remaining part which we are now proceeding to consider; and if the Reader should discover any observations in the subsequent discussion, which might equally or more properly apply to the former, he will avail himself of them, and excuse the defects of system, which when the occasion requires must be sacrificed, as well as every other prejudice, at the Shrine of Truth. And here I would observe, though it has been

\* John viii. 56.

† Heb. i. 1.

‡ To reject the Prophecies of Daniel is to reject the Christian Religion, which is founded upon his prophecy concerning the Messiah. Sir Isaac Newton, ubi supra.

§ Rev. xix. 10. See also John xiii. 19. and Acts x. 43. Munster observes, that the main design of Daniel is to set forth the glorious and eternal kingdom of Christ, and to show that all the kingdoms of the world are vain and perishing compared with it: And that in this he hath the palm among the Prophets, that he foretels the very point as it were wherein the Jewish ceremonies were to cease, and the kingdom of Christ to begin. Crit. Sac. on Daniel, Chap. i.



often noted before, that some of the Jewish and other writers, reflecting chiefly on the historical part of this Book, or on the very eminent situations of this illustrious man, or from some more sinister prejudice, have ranked his work amongst the Chethubim or Hagiographal parts\* of the Old Testament rather than the Prophetical. Though whilst they consider the whole as sacred, it is not very material in what class they place it, yet still it should be remembered, that even in the former part there are Predictions recorded, which look forward to very distant periods; that it was “the same Spirit which illuminated the minds of some of the Prophets in the sheep-folds, and of others in regal palaces†;” and that even the History itself has plainly a relation to several distinguished events on which the Prophecies are grounded, to the circumstances of the person who relates them, or of the people for whom they are chiefly intended; that it contains instructions in many excellent truths, exhortations to the most exemplary virtues, and awakening calls to a due conviction of the power of God from such astonishing Interpositions of his Providence, as must serve to prepare the minds of those that read them with that unprejudiced humility and discreet confidence, which are expedient for the reception of the Prophecies, to satisfy the understandings of men, not only that *he is faithful that hath promised‡*, but that *what he hath spoken he is able to perform§*.

\* So the ancient Talmudists in Bava-bathra place it with the Psalms, Proverbs, &c., but other Talmudical Writers in Megilla, c. ii. place Daniel with Zechary, Haggai, and other prophets. It is uncertain what the Jews precisely meant by the words Chethubim and Hagiographa, or when they were first introduced. The distribution of the Sacred Books into three classes seems to have been taken from the subjects contained in the books themselves, and not from the sacred authority of them; the Law and the Prophets and the rest of the Books, is a language of the Prologue to Ecclesiasticus. Our Saviour at Luke xxiv. 44. speaks of all things that were written in the Law of Moses and the Prophets and the Psalms concerning him. Yet there are Prophecies in the Psalms as well as in other Books. And perhaps no distinct or sufficient reason can be assigned, why Daniel should be excluded from the prophetical rank, which he is known to have held when Aquila and Theodotion translated their Versions, or in the early ages of Christianity. For a full account of the arrangement of the Canon of Scripture, see Prid. Conn. p. i. b. 5. §. 2. Kennicott's Diss. Gen. p. 14. and some of the preceding Notes.

† Lowth, Prel. xxi.

‡ Heb. x. 23.

§ Rom. iv. 21.

This History of Daniel comprehends the full period of the Captivity of the Jews, and includes in it the reigns of four very considerable Monarchs, all of whom, though mostly from different countries, presided over Babylon. The first of these was Nebuchadnezzar, who began his reign about\* the commencement of the Captivity, and whose History is continued through the four first Chapters. Belshazzar, his Grandson, furnishes the story of the fifth, and Darius the Mede that of the sixth. Cyrus the Persian is mentioned several times in the book, in the third year of whose reign the Prophet saw the Vision to which the three last Chapters relate ; as that of the ninth Chapter happened in the reign of Darius, and the two preceding ones in that of Belshazzar. The periods allotted to these several Kings involve in them a great variety of curious and interesting matter, respecting the Jews as well as their own people, which must be especially useful to enable us to understand rightly the several Visions of this Book, as well as the History with which they are so essentially connected. Continual allusions are made to the [respective manners and customs of the different nations ; continual references to the characters, tempers, and habits of the different monarchs. The necessary connection of the sacred with profane history, and the illustration which they do, and ought mutually to afford each other, are obvious ; and the Advocate for Scripture must endeavour to reconcile the part which he undertakes to explain with the History of those Theatres whereupon the transactions were performed, in order to silence the objections of the Infidel. Of the person of Nebuchadnezzar there is no doubt ; and Belshazzar is generally esteemed the Nabonnedus of Berosus, or the Nabonadius of Ptolemy : What therefore may be necessary to be spoken of these Kings we shall refer to those parts of the following work which more properly

\* See Jerem. xxv. 1.

belong to them. But the learned have been much divided in their opinions concerning Darius the Mede: It will not therefore be improper to enter now into a particular discussion of that inquiry, which at the same time will occasion sufficient Notice of the Person and Character of Cyrus.

INDEED the difficulty of determining the person of Darius has involved the history of Cyrus also in apparent difficulties in the minds of some, and the seeming repugnancy of the account and time of this King's reign to the Canon usually called Ptolemy's, has occasioned a real embarrassment in the minds of most men. Before we attempt to examine the Chronology, it may be proper to attend to the argument from authority, and inquire what assistance can be obtained from contemporary Authors, in order to fix the person to whom this account of Daniel will agree. Now Writers of almost every age have been consulted, and their observations thrown together for this purpose; but the two principal ones, whose works are still extant, and indeed whence almost all the others have borrowed or copied, are Herodotus and Xenophon; the latter of whom has been esteemed of less authority than the former, as his work in many respects has the appearance of a Romance. It would doubtless be a desirable thing to have most or all the different authorities placed together, and also the arguments for the weight of each at one view, as from such a collected arrangement we might be able to form the most competent judgment, and arrive at the most certain conclusions on this difficult point. And I am happy to be able to produce such a Collection from the Labours of that great and good man, the late Dr. THOMAS SECKER, Archbishop of Canterbury; a Name which must be classed in the highest rank of literary eminence and real merit, to whose rare virtues I had the honour to be a witness, near the close of his Life, whilst I served him as his domestic Chaplain, and of whose indefatigable industry and unaffected piety during a long

life I have had the most copious and unequivocal proofs since \*. This learned Prelate has collected from Vignoles† and others, the various accounts of the several Writers, who have afforded any light upon this interesting subject, has often appreciated the authority of each, and interspersed with great liberality of mind several observations of his own. I shall beg leave to offer the following Result of his Inquiries taken from the first Vol. of his MS. Notes on Daniel, nearly in his own words.

“According to Herodotus‡, Cambyses the father of Cyrus was a private person of a good family, who had Cyrus by Mandane, when Astyages her father was old and had no son. Astyages ordered him to be put to death, and was deceived by Harpagus, whose story is known. Cyrus in due time having been informed of this, made war against Astyages and overcame him ; afterwards took Babylon, and at last was killed by Tomyris, who cut off his head, &c. Diodorus says she crucified him.

“According to Xenophon, Astyages had a son, Cyaxares, older than Cyrus ; and Cyrus never rebelled against Astyages, and died in peace.

“According to Ctesias, Cyrus was not a-kin to Astyages, he overcame him, and gave him a government, married his daughter a widow, and died of a wound he received in the country of the Derbices near Hyrcania.

John Malala from a piece falsely ascribed to Pythagoras saith, he was killed in a sea fight against the Samians. However this were, it is affirmed by many Ancients, and I think denied by none, that he was buried at Pasargada.—

\* For a just and impartial character of this truly orthodox Example of primitive Episcopacy, see the Review of his Life prefixed to the first Vol. of his Posthumous Sermons.

† Chronologie Sacre.

‡ Bishop Chandler has observed that Herodotus, lib. i. professes to write according to what some of the Persians had recorded, who did not carry the story of Cyrus beyond the appearance of truth, knowing that there were then extant *three other accounts of Cyrus* ; and that speaking of his death he says, of many reports he preferred that which in his judgment had the best air of probability.

Justin in the main follows Herodotus, though with some differences, and agrees with Ctesias, that Cyrus gave Astyages the government of Hyrcania. Diodorus who commonly follows Ctesias agrees with Herodotus and Xenophon about the descent of Cyrus. Seneca mentions the story of Harpagus: Plutarch is zealous against the character of Ctesias; Stephens defends it.

“Xenophon intended his *Cyropædia* in opposition to Plato’s *Republic*; Plato perceived it and saith, that Cyrus had not the advantage *παιδείας ὀρθῆς*, and Diogenes Laertius, l. iii. makes Plato de Leg. say, that the *Cyropædia* is *πλασμα*. Cicero saith, Xenophon’s *Cyrus* was written, non ad historię fidem, sed ad effigiem justı Imperii. Diony. Halic. saith, it is *εἰκὼν βασιλείως ἀγαθοῦ καὶ εὐδαιμονοῦς*. Hermogenes saith, the story of Abradatas and Panthea is *μυθικῶς πλασθέν*. Ausonius calls the book, *votum potius quam historiam*. Josephus is the first, who hath supposed it a true history, which he hath done without naming it; only by saying, that Darius was the son of Astyages, and had another name *παρα τοῖς Ἑλλήσιν*. Jerom and Bede followed him, and the Learned of the sixteenth century followed them. But Erasmus, Ludov Vives, J. G. Vossins, Scaliger, Calvisius, Simson, took it for a Romance. Usher treats it as a History, and is followed by Pezron, Charpentier, Bossuet, Prideaux, &c. They insist it agrees best with Scripture, which though it may be thought no credit to Scripture, that it should agree best with what Antiquity took for a Romance, yet it is not any discredit, as Scripture cannot be imagined to have been taken from this Romance: But Scripture agrees well with the other accounts. Traguier’s *Diss.* shows it was Xenophon’s design to introduce his maxims of war, policy, morals; He also introduces conversations and repartees, such as he could not have any real information of: And Prideaux owns it, but still insists on the main facts. But it appears otherwise: He names scarce any places but Babylon; only mentioning Susa and Ecbatane at the end of Cyrus’s life:

He names not Euphrates, nor hints at any other river : He names not the King of Assyria, who is killed in the battle according to Xenophon, but by a conspiracy, as all other Authors ancient and modern hold ; nor his Son and Successor, who is killed in taking Babylon : yet these were real persons, and why should he not have named them if he knew their names ? whereas he doth relate different things about them from what other Authors have related ;—Nor the King of Armenia, though he names his two sons, nor even the daughter of Cyaxares that married Cyrus. Yet he affects to name much less considerable Princes and Persons of his own invention. He names Cyaxares, whom Vignoles and others think no real person ; and why might he not as well have named his daughter, or even the King of the Armenians ? His Abradatas could not be as he makes him king of Susiana, and of the Assyrian side ; for it appears by Strabo, that Susiana belonged to the Medes. He distinguishes no years ; and it looks like one campaign till that of the siege of Babylon : Yet in the history of the younger Cyrus nobody is more exact in particulars. The Author of Daniel's Prophecy of the Seventy Weeks explained observes, Part ii. p. 41, that he gives some of his imaginary persons Greek names ; but he had observed, p. 30, from Plato, that the Greeks were fond of doing this even in real persons when there was any affinity.

“ Besides, Xenophon elsewhere owns that the Persians took the empire by war from the Medes \* : From whence it should seem to follow, that he did not aim at historical Truth in the *Cyropædia*. As he must have known the history of Herodotus, it is much he should neither have followed, nor intimated that he did not follow him. But this is a good deal stranger, if he meant his book to be taken for a reality, than if he designed it for a fiction †. Isocrates contemporary with Xenophon, and I believe older,

\* The Archbishop here alludes to places mentioned in his Notes at Chap. ii. p. 39.

† See Vignoles, p. 560.

saith, that Cyrus overcame the Medes with a Persian army, and translated the dominion to the latter, and put his mother's father to death. Euag. p. 86, 87, Ed. Batti. Wolfius in his Note saith, that Isocrates affirms this as an orator, *παρ' ιστοριαν*. By what Cicero cites from Dionysius or rather Dino, who wrote a Persian History soon after Ctesias, Cyrus was forty when he began to reign, and reigned thirty years. Now we have no account that Astyages was married till just before he was King; and Herodotus saith, he had Mandane Cyrus's mother after he was King; and he reigned but thirty-five years. Besides according to Herodotus he was *γερων* when Cyrus was born, and yet lived to fight Cyrus forty years after. Some pretend therefore that the number forty should be twenty: But it is not likely a private person of twenty should have credit enough to engage the Persians to rebel under his conduct: Nor on the other hand is it likely that an old man of seventy should propose a match to the Queen of Seythia, and make war in person on her refusal. Ctesias writing at the Court of Persia must know if Cyrus was Grandson of Astyages, and would scarce have denied it.

"All old Historians and Chronologers make Cyrus King of Persia: And all that enter into particulars make him so before he overcame Croesus, and some before he overcame Astyages. Xenophon in the younger Cyrus must mean the elder Cyrus by the King of Persia who dissolved the empire of the Medes. But in the Cyropædia Cambyses was living till after Cyrus had taken Babylon. Herodotus ascribes to him twenty-nine years' reign: Sulp. Sev. thirty-one, but all other Ancients thirty. He must have overcome Astyages in his tenth year; whether he overcame Croesus, or took Babylon first, is not so certain. But all Authors, so far as I find, place both these things after his victory over Astyages. Cyrus is called by Queen Tomyris, King of the Medes. Isaiah mentions not Persia, but Media and Elam in the siege of Babylon. Jeremiah mentions no

name of Persia ; but he mentions the Kings of the Medes, Chap. li. 11, 28, Perhaps it should be King. Ezekiel, however, mentions Persia, Chap. xxvii. 10, in speaking of the siege of Tyre. Thucydides calls the Persians Medes almost constantly. Vignoles, p. 557, thinks, if two Kings are meant by Jeremiah, Cyrus and Astyages are meant ; which last even according to Ctesias was always honoured by Cyrus as his father. There might also have been petty kings, such as Jeremiah, Chap. xxv, reckons several in a state ; where, verse 25, he mentions all the Kings of the Medes and all the Kings of Elam : Only if these were subject to one great King, it is much that he had not mentioned him.

“ But if Astyages was one of the Median Kings that besieged Babylon, why may not Astyages be Darius\* the Mede ? The history of Bel saith, Astyages was gathered to his fathers, and Cyrus the Persian received his kingdom : which appears by what follows to be the kingdom of Babylon. Ctesias and Justin indeed dispose of Astyages otherwise, by giving him a government in Hyrcania.

“ As Cyrus is called in Scripture the Shepherd and Anointed of God, who should accomplish his pleasure ; so Nebuchadnezzar is called God’s Servant whom he had sent.

\* That Astyages could not be Darius the successor of Nabonadius is evident from this one consideration of his age, for he is said by Herodotus (see before, p. xxi.) to have been an old man when Cyrus was born ; but Darius was only sixty-two years old at the capture of Babylon. Dan. v. 31, and Cyrus was probably not much short of that age at the same time, as it happened certainly not more than nine years before his death according to the Canon, and he is thought to have reached the age of seventy. But Mr. Jackson thinks, see Chron. Vol. I., that Astyages succeeded to the kingdom of Babylon before Nabonadius, and that we should place the reign of Darius the Mede before the seventeen years of this last Monarch, whom he considers as a subordinate Ruler appointed by Astyages. And in order to obviate another difficulty which will here of necessity arise, he will have Laborosoarchod to be Belshazzar, who he thinks was destroyed, not at the final taking of Babylon by Cyrus, but when it was taken before by Astyages. But there are many objections to this opinion, of which I shall mention only one, which appears to me to be insuperable : And this is, that Daniel had the Vision of Chapter viii. in the third year of Belshazzar ; whereas Laborosoarchod reigned not one whole year, as Mr. Jackson allows ; and the proposal of an alteration in the original text both at the seventh and eighth Chapters, and the substitution of Darius the Mede for Belshazzar in both places, is too arbitrary to be allowed on the authority only of the Paschal Chronicle. See also on Chapter v. 26.



“Josephus and the first Christians all thought the Captivity ended the first year Cyrus was King of Persia, whereas he then had not Babylon in his power. The Rabbins thought it was in the first year of his reign at Babylon, but that he reigned only three there, since the Scripture names no more; and Scaliger and Calvisius thought the same; But the Canon, which they knew, should have taught them that he reigned nine years over Babylon.

“Josephus saith, Cyrus knew Isaiah’s Prophecy concerning him, and certainly Daniel had opportunities of showing it to him; at least he saith in his edict, that God had commanded him to build the Temple: So that he must have known it then.”

It would be in vain perhaps to attempt to reconcile all the various accounts of Writers on this subject. There might have been many Princes of the name of Cyrus\*: We know of two, one of which died in battle, and the other probably in peace. The different accounts of these different Princes might have been improperly applied to each, and have thereby occasioned sundry errors, which it must now be impossible entirely to rectify. However the two leading accounts that affect the subject on which we are now engaged are those of Herodotus and Xenophon; and it must be confessed that from the authorities collected by the Archbishop, the weight of the argument evidently lies against the *Cyropædia*. !

But still there are many circumstances of importance that may be thrown in the opposite scale, and which may contribute in this instance to shake the faith of Herodotus: Such are the general belief that Cyrus was buried in Pasargada†, in Persia, and therefore could not have been

\* Bishop Lowth speaking of the Cyrus of Herodotus says, “he was a very different Character from that of the Cyrus of the Scriptures and Xenophon.” *Isa. Notes*, p. 86.

† *Pasargadas castellum, in quo Cyri sepulchrum est. Plin. Nat. Hist. p. 100.*

killed in Scythia by Tomyris; that however Xenophon may be conceived as drawing a Character beyond the Life, yet his whole life, education, and conduct, must convince us that he would not knowingly and intentionally relate direct falsehoods; that Herodotus probably in the course of his travels took many things upon trust, according to general rumour, preferring the opinions that appeared to him the most probable\*; and that although both were Greeks, the one an Athenian, and the other born at Halicarnassus, in Caria, yet Xenophon who had resided in Persia had probably far better opportunities of information in Persic History than the other; and many of the embellishments of Xenophon seem to have been founded upon real facts, and all have Truth and Morality for their Design or End; and that he who should amplify and adorn Truth for the sake of advancing and improving Philosophy, could never mean so far to disparage it as to shake and overturn the faith of History; that in his account of the younger Cyrus Xenophon is the historian of his own times, relates events,

quæque ipse miserrima vidit,  
Et quorum pars magna fuit, ÆN. ii.

and therefore his narrative must be more exact and circumstantial than the history of foreign facts and characters near a century and a half before †. To this may be added, that Jerom not only asserts that the Cyaxares of Xeno-

\* See the Note at p. xviii.

† There is a very sensible and judicious Essay on this subject in the *Memoires de Literature de l'Academie Royale des Inscriptions et Belles Lettres*, à Paris 1729. tom. vi. p. 400, by the Abbé Banier, from which I have extracted the following Remarks.—Je ne crois pas d'abord que Xenophon n'ait eu d'autres vûes que d'écrire l'histoire de Cyrus. Philosophie, comme il étoit, aussi bien que grand capitaine, il conçût un plus grand dessein. Il voulut apprendre aux Princes de son temps et à la posterité l'art de regner, et de se faire aimer malgré l'autorité souveraine. La morale et la politique de Socrate lui parurent propres à exécuter son dessein, et il chercha à en placer les préceptes dans un corps d'histoire. C'est le sentiment d'Aulu-gelle, qui dit que ce Philosophe ayant lû les deux premiers livres de la République de Platon, qui parurent avant que l'ouvrage fût achevé, travailla à sa Cyropédie; opposant ainsi la Monarchie à l'Etat republicain.—Ce

phon was Darius the Mede, but confirms his opinion by the authority of Josephus, Trogus, Pompeius \*, and other Historians ; so that it appears to have been the generally received opinion in his time, and probably was so in that of Josephus, not more than five or six hundred years after Cyrus †. Besides, the story that Herodotus relates of Harpagus in all its circumstances, and especially in the feast of his son served up to him by order of Astyages, when the parent suppressed every sort of resentment till a convenient opportunity ; and what the same historian relates of Cyrus's childish revenge on the river Gyndes, with some other tales in the same first book have very much the appearance of fictions ‡.

Some circumstances however both Writers agree in, as that Babylon was taken by an army of Medes and Persians, and this by surprise in the night after a day of mirth and revelling, that Cyrus was the son of Cambyses a Persian and Mandane the daughter of Astyages King of the Medes, that he conquered Cræsus King of Lydia with all his auxiliary forces, and thereby very much enlarged the Persian empire, that he added to it also that of the Medes, after the defeat of Astyages according to Herodotus, but according to Xenophon not till after he had in union

dessein ainsi formé, Xenophon chercha dans l'histoire des modèles qui pussent en faciliter l'exécution, et n'ayant point trouvé dans l'Antiquité de Prince plus accompli que Cyrus, et dans son siècle de Roi plus modéré qu'Agésilaüs, il entreprit d'en faire leur histoire, avec la liberté d'y faire entrer toutes les réflexions, qui pouvoient le conduire à son but. J'ajoute ces dernières paroles, parce que je ne crois pas malgré toutes les maximes qu'en trouve dans ces ouvrages, que le fond de l'histoire en soit altéré.

\* This Historian compiled from the Greek Writers a voluminous History of the World, which Justin abridged.

† *Ecquis unquam veterum, ait Scaliger, fecit hujus Darii mentionem præter Danielem ? Æschylus ipse quem appellat, emendatque in Persis,*

*Μηδος γαρ ην ο πρωτος ηγεμων στρατου.*

*Medus nam fuit primus Dux exercitus.*

*Cod. Chis. Note on Chap. ix. 1.*

‡ Apud Herodotum patrem historie sunt innumerales fabulæ. Cic. i. de Leg. Certainement s'il y a quelque chose dans Herodote qui doit être mis au rang de ces fables dont Cicéron dit que cet auteur est rempli, c'est une narration si confuse et si bizarre. L'Abbé Banier, ubi supra.

with the Medes conquered Babylon, subdued the remains of the Assyrian empire, and placed his uncle Cyaxares over the united territories of Media and Babylon; after whose death he reigned himself over the whole under the name of the Persian Empire, which reached from India to Ethiopia, and contained all that vast tract of country which is extended east and west from the river Indus to the Mediterranean, and north and south from the Caspian Sea to the Pacific Ocean, from India to Ethiopia, one hundred and twenty-seven \* Provinces.

I would also observe farther, that if Xenophon's account of Cyrus be in general admitted, we cannot be at a loss to determine who was Darius the Mede; and if even the defeat of Astyages be received according to Herodotus, and it be placed in the tenth year of Cyrus's reign over Persia Proper, yet there seems no necessity to conclude but that the kingdom of Media might still with the consent of Cyrus be continued to Cyaxares his mother's brother, who might retain it till his death, after the conquest of Babylon, which Herodotus attributes to Cyrus after he had reduced the neighbouring powers.

Upon the whole, that Cyrus was a wise and virtuous Prince there are abundant testimonies in all the Historians, and as to the general tenour of his life and character there is a manifest coincidence between sacred and profane History: If in a few other respects some variations should occur not easily reconcilable, we must attribute it to the great distance of time, the loss of some, and the uncertainty of other, ancient Records; and have much more reason to admire that the scriptural accounts receive such evident Illustrations from ancient Writings, than to object because we cannot altogether ascertain the completest agreement in all respects †.

\* Est. i. 1.

† Those who would wish for farther information on this matter may consult Herodotus lib. i. Xenophon's *Cyropædia* passim, Usher's *Annals*, p. 80, 81, &c. Prideaux's *Conn.* p. i. b. 2. 3. *Ant. Univ. Hist.* Vol. v. which relates the

But before we take our leave of this subject, we must endeavour to obviate one or two Chronological Difficulties; which although they may have been hinted at already, will deserve a more particular attention, as they have been often considered as weighty objections to Xenophon's account. The name of Darius is omitted in the Canon, although he is allowed to have reigned more than one year, if he reigned at all. How shall we then reconcile his History with the Canon? and Where or in what part must this reign be placed? The same answer will serve for both inquiries: The Canon certainly allots nine years' reign to Cyrus over Babylon, of which space the two former years are usually allowed to coincide with the reign of Cyaxares or Darius the Mede by the advocates of Xenophon. Now, as Archbishop Secker has well observed in another part of his MS. Vol. I. "So short a reign as this of Darius, whilst Cyrus was extending his conquests, might well be neglected by the Greek Historians, or perhaps unknown to them: And Berosus might have slighted it as a short-lived nominal reign;" which considerations may fairly account for the silence of the Canon. Some\* indeed are inclined to think that Cyrus himself was this Darius; and it must be acknowledged that the name of Darius seems to have been a common name for several of the succeeding Persian monarchs, as also that at Daniel xi. 1. the first year of Darius the Mede is by LXX translated the first year of Cyrus; but if we allow that LXX might have found Cyrus in their original; yet as we have just

Histories of Media and Persia, and the Reflections of the Abbé Banier in the Parisian Memoirs already cited in the Note, p. xxiv. and other Essays in the same Collection.

\* This seems to be the opinion of the learned Author of Critical Observations on Books (No. 3.) who treating the Cyropædia altogether as a Romance, explodes the idea of making a suppositious Cyaxares to agree with Darius; but still this Gentleman places the first of Cyrus after the capture of Babylon in the third year of his reign according to the Canon, or in the year 536 before Christ, and will have the two former years be given to Cyrus's reign as a kind of nominal King over Babylon. I must confess this mode of reconciling the matter appears to me to be attended with no less difficulty, to say the least of it, than that which is collected from Xenophon.

stated, that the first year of Cyrus according to the Canon is the first of Darius in the usual computation, the terms may thus be considered as coincident, and therefore nothing decisive can from hence be alleged on either side; and though the name of Darius was common to many Persians, yet this is no objection but it might have been given to the Mede we are now speaking of. Beside such particular accounts are recorded of this Prince in Daniel, and he is in one place (Chap. vi, 28.) mentioned together with Cyrus as having been both favourers of this Prophet, and consequently must have been distinct persons, and moreover is expressly said to have been *of the seed of the Medes*, Chap. ix. 1, which so low as at the expiration of the captivity does not in general seem to have comprehended the Persians\*, which are considered by Daniel at least as two distinct nations; that all these united considerations must strongly militate against, if not sufficiently refute, the opinion of those who think Cyrus himself was the King here meant by Darius.

From the close of the fifth Chapter of Daniel we may conclude, that Darius the Mede did not begin his reign till after the capture of Babylon: And this event I am inclined to place in the next year after the 17th of Nabonadius, in the 210th year of the Chaldean Æra, or 538 years before Christ, which was the first of Cyrus's nine years. Whether the defeat of Nabonadius and the taking of the city happened near the same † time I need not determine; but it

\* I believe the Exceptions to this Observation are but few among the Historians; the Poets indeed allow themselves a greater licence for obvious Reasons, and hence that expression of Horace, b. 1. Ode ii. *Nec sinas Medos equitare inultos*; which is supposed to comprehend the Medes, Persians, and Parthians, but perhaps chiefly to mean the latter, with whom the Romans had tedious wars long after the Medo-Persic empire ceased.

† Josephus says, Ant. x. xi. 4. that *not long after* Daniel had explained the writing, *μετ' ου πολυν χρονον*, the King and the city were taken by Cyrus's army: So that there might have been possibly an intermediate engagement in which Nabonadius was defeated. But the language of Daniel, Chap. v. 30, seems scarce capable of being so rendered as to admit of this interval; the defeat therefore more probably happened sooner, perhaps the year before.

seems clear from Daniel \* as well as from Xenophon, that the King was slain on the same night that the city was taken; and this I apprehend must have happened about the real year of the captivity 67, supposing the 4th of Jehoiakim to agree with the year 605 before Christ, according to Blair; but of this more hereafter †. Now all agree, as far as I have seen, that the year of the Expiration of the Captivity, or the year that Cyrus issued his decree in favour of the Jews, was the year 212 of the *Æra* of Nabonassar, or 536 before Christ; and there is no doubt but Darius the Mede, whoever he was, reigned according to Daniel from the capture of Babylon till this same first year of Cyrus, or till the commencement of the reign allotted by Scripture to Cyrus the Persian. And to ascertain the person of this Darius, who we have seen could not be Cyrus, a learned and elegant Greek writer has mentioned a person, without any knowledge of our history, that in every respect seems to answer to the character and circumstances of this Prince, and who as a sort of deputed ‡ King presided over the affairs of Babylon for about the term above assigned, and probably not longer; and therefore the conclusion is natural, if not necessary, that however this Writer may have occasionally introduced fictitious embellishments into his work, yet this fact at least is highly credible, that his Cyaxares is a real character corresponding with Darius the Mede: because there is nothing that contradicts this account amongst the unimpeachable testimonies of Antiquity, because it is reconcileable with ancient computations as also with the silence of the Greeks, and finally because it agrees with and serves to illustrate the Scriptures §.

\* Chap. v. 31.

† See Chap. i. 1.

‡ So Heb. *המלך*, who was appointed to reign. Chap. ix. 1.

§ “Je ne veux pas faire ici l’apologie de Xenophon, aux dépens des autres Historiens de la vie de Cyrus, mais je pretends faire voir que ce qu’il en a écrit est raisonnable et naturel, plus suivi et plus complet, et beaucoup plus conforme à l’Ecriture sainte, que ce qu’en racontent Herodote et Ctesias, et que par tous ces caractères son histoire doit l’emporter sur celle des autres Auteurs qui ont traité le même sujet.” See the above Memoir, p. 406. The Author illustrates what he here promises in the subsequent part of it. And I must add farther, that another

HAVING discoursed thus far on the Language and Matter of this Book, I must now make a few Observations on the style of it; which is a point I am rather willing to discuss, because it may assist farther in removing the prejudice often conceived and urged against the sameness of the Author, from the difference of the language as well as the subject of his Book. And here let it be premised, that though the Hebrew and Chaldee Languages may be considered as similar, yet they are by no means such in that degree which might be expected from two Eastern Languages, of so early antiquity, used in countries so near each other, and whose variations may have been esteemed the effects of changes in the habits, manners, or modes of speaking of the different inhabitants, rather than founded in any essential discrimination or original distinction. I mean not to advert to the characters of the two Languages, but to their Construction or rather Idiom; which in the Hebrew is simple, easy, and natural, in the Chaldee much more complex, involved, and pleonastic: The latter especially abounds in indeclinable words or particles, some of which have a variety of senses according to the different situations in which they occur, and others are crowded together to express nothing more than what in ordinary use might be denoted by a single word: The inflexion of its nouns and verbs varies much from the Hebrew, and their signification has often a much greater latitude. Indeed so great is the difference\* that an attentive observer may soon be convinced of the justice of that Prediction of Jeremiah, Chap. v. 15, that God would bring against the Jews, “*a nation whose language they should not understand,*” when this nation was the Assyrian or Chaldee.

To this it may be proper to add, that the Style of His-

judicious Memoir may be found in the same Collection, tom. vii. p. 413, &c. by M. Freret, in which among other interesting particulars many just and accurate dates are assigned to the Life and Transactions of Cyrus.

\* Other Peculiarities in the Chaldee will be noted hereafter.



tory must be very materially different from that of Prophecy: The one being a mere narration of past transactions is intended chiefly to inform the understanding, and must be confined to the limits of unmixed truth; the other is within the compass of truth, but is calculated to awaken and affect the imagination by the prospect of things that as yet have no existence, and which strike the mind as forcibly as the objects of a creative fancy, or the fictitious machinery or other ornaments of Poetry.—Now from these considerations it is evident that there must be a diversity of style in the different parts of this Book; and all I would attempt to illustrate is, that where the circumstances will admit, the same marks of uniformity often occur, which might reasonably be expected from dissimilar productions of the same Author.

In general then the words of Daniel are proper, well-chosen, and comprehensive; his diction simple and chaste, yet often strong and nervous; and his whole style is compact, concise, and close, but pure and regular. He seems more anxious about the matter than the manner of his work; and the peculiar circumstances of his situation may furnish one strong reason among others, why he should affect a laconic brevity in his language, and that his words should be few. Not but that he is sometimes diffusive and copious, enlarges an idea, and swells an image to an uncommon pitch of grandeur; for the truth of which I would refer to the description of the Tree in the fourth Chapter,\* and to that of the Angel at the fifth and sixth verses of Chapter the tenth. There are also instances of such repetitions as were common amongst the Writers in whose age he lived; in which his fellow-captive Ezekiel very much abounds, and in which respect among others he is thought to resemble his contem-

\* Almost the whole of this Chapter is judged by some to be poetical: the Description of the Angel may be presumed to be real, but whether the circumstances are real or fictitious, if the assemblage is grand, the magnificence is equally admirable.

porary Homer \*. In the historical part of Daniel these repetitions are frequent, and they are also to be sometimes found in the Prophetical, but in a form rather more indirect and disguised. The whole of his work has been judged by the learned Author of the Prelections on the Hebrew Poetry to be altogether prosaic †, and such in general must be its acknowledged character; though it sometimes rises in either part to Poetry of the first size and wonderful sublimity: At least it hath such characters of it, both in measure or rhythm, as well as in greatness and loftiness of sentiment, as is allowed to distinguish the Poetical Compositions of the other Prophets.

I shall beg leave to offer a few Instances of this Sublimity in different kinds, taken from both the Historical and Prophetical Parts, that hence may appear in each the same strong features of resemblance. At the beginning of the fourth Chapter the Acknowledgment of the Operations of the Almighty is expressed in a manner extremely simple, but at the same time full of dignity and natural elegance. The lines run into what Bishop Lowth calls the synonymous parallel, and the second part of the distich rises in the strength of its terms above the first:

How great are his signs ‡ !  
 And his Wonders how mighty !  
 His Kingdom is an everlasting Kingdom,  
 And his Dominion from generation to generation.

ver. 3.

At the seventh Chapter, the Prophet describes the

\* Dr. Clarke vindicates these Repetitions in the following manner, "Suo in loco neque hæc ipsa repetitio arte caret, neque enumerationis simplicitatem in narrando dedecuit. Est enim hoc est eorum genere, quæ ideo simplicissime et sine ornatu dici convenit, ut raptim ac velut in transitu legendi perecurrantur." Note on Iliad ii. l. 495.

† "Totum Danielis Librum e poeticorum censu excludo; Is quidem Parabolicis Imaginibus multum utitur; sed ut Propheta, per visiones et umbras allegoriarum, res et eventa significans, sine ullo styli Poetici colore." De Sacra Poes. &c. Præl. xx. p. 197.

‡ Chald. His signs how great !

Ancient of days with the retinue that attend him in the same sort of parallel, and the like strain of grandeur and sublimity ;

\* His Raiment was white as snow,  
And the Hair of his head like the pure wool ;  
His Throne was flames of fire,  
And his Wheels the ardent fire :  
Thousand thousands ministred unto him,  
And ten thousand ten thousands assisted before him.

And so again with the like majesty of sentiment and the same sort of rhythm is that passage at Chap. xii. ver. 3.

Those that have wisely instructed shall shine as the splendour  
of the firmament,  
And those that have made many righteous as the stars for ever  
and ever.

In his Descriptions of the Deity, and in his Addresses either of Prayer or Praise to him, the language of Daniel has commonly a peculiar force and energy, that without the least appearance of pomp or design steals upon and strikes the mind with an unexpected lustre or pathos. This remark will be especially illustrated by the concluding part of the two following citations from him ; in the former of which the Author pours forth in admirable strains his gratitude to God for his signal mercies, in discovering to him the King's Dream and the Interpretation of it :

Blessed be the name of God for ever and ever,  
For Wisdom and Power are his :  
He also changeth the times and the seasons ;  
He removeth Kings, and establisheth Kings ;  
He giveth wisdom to the wise,  
And knowledge to those that improve in understanding :  
He revealeth things deep and secret,

\* Eusebius speaking of this passage, intimates that the Prophet is *ανδρωπινην την θεοστιαν υπογραφων*, by which he means, that he describes the Vision *ανδρωτοπαθως*. Eccles. Hist. lib. i. c. 2.

He knoweth what is in the darkness,  
For the light abideth with him.

Chap. ii. ver. 20, 21, 22.

This latter sentiment is beautifully enlarged and amplified by the Psalmist in the 139th Ps. ver. 11, 12.

Though I say, Surely the Darkness shall hide me,  
Yet the Night shall be light about me \*:  
Even the Darkness will not darken from thee,  
But the Night shall shine like the Day ;  
The Darkness and the Light are alike †.

The other passage alluded to, in which are the like devout acknowledgments of the Power of the Almighty, and at the same time most affecting and pathetic also, is at the latter part of the Prayer in Chapter the ninth.

Harken, O our God ! to the prayer of thy servant,  
and to his supplications,  
And look propitious upon thy desolated sanctuary,  
for the Lord's sake.  
Incline, O my God, thine ear, and hear.  
Open thine eyes, and look upon  
The distresses of us and of the city which is called by  
thy Name.  
O Lord, hearken, O Lord, forgive, O Lord, attend and  
execute,  
Defer not, for thine own sake, O my God,  
Since thy City and thy People are called by thy Name.

There is in the latter part of this passage such an ardent pathos, as is rarely to be met with in any composition of any sort. It is at the close of the Prayer ; where the Prophet seems to have summoned together all the forces and

\* LXX has *εν τρυφῇ μου*, mistaking the Preposition with the Affix *ני* for the Noun *עני* *deliciæ*.

† Literally, So is the Darkness as is the Light ; but LXX seems to refer to the words night and day in the preceding line, " as is the darkness of the one, so is the light of the other," probably understanding the *ה* at the end of each word as an Affix.

powers of his mind ; and his conceptions being too large and big for utterance, break forth in single detached words, as the spontaneous overflowings of his heart, calling continually upon God to hear, forgive, execute, and hasten, from motives of the purest and warmest zeal, and the most real and affecting devotion.

Some of these and several other striking passages of Daniel I scarce know whether I must call poetry for this reason, because there may be nothing in them of the novelty of invention, the flights of fancy, or the more splendid decorations of fiction. Nor am I inclined to contend about words or the arbitrary meanings affixed thereunto ; though I fear that Poetry would be reduced to a narrow compass, if it could appear in no other but a novel or fictitious dress. Indeed wherever there is a beautiful assemblage of well-chosen ideas, adorned with just colouring and glowing yet natural ardour, and especially too if expressed in an artificial combination of regular terms or lines, I should esteem such composition of a superior style to mere prose, and to be of a cast truly sublime, if not always strictly poetical ; and with respect to the passage last cited, we may know how highly to estimate this from the general language of a very able Critic, who “ affirms with confidence, that nothing is so magnificent as a natural pathos finely applied, breathing out as it were from an enthusiastic animation and spirit, and giving words something like the force of inspiration \*.”

On the Prose of Daniel many observations will be interspersed in the ensuing Notes : I would only observe here, that whether he relates past or future transactions, the same depth of thought manifested by a suitable cast of

\* It is difficult to express the genuine sense of this fine passage in any other language : it is as follows, *Θαρρῶν ἀφορισαμένην ἀν, ὡς οὐδὲν οὕτως, ὡς το γένναϊόν παθὸς ἐνθα χρε, μεγαληγορον ἐστὶ, ὥσπερ ὑπομανίας τινος καὶ πνευματος ἐνδουσιαστικῶς ἐκπνεόν, καὶ οἰονεὶ φρεσῶζον τοὺς λόγους.* See Pearce's Longinus, p. 40.

style pervades the whole. He felt strongly for the afflicted state of his country, and ardently wished the Restoration of the true Worship of God. The grand direction of his thoughts and of his actions looked toward Zion, toward the beloved city. Here he probably expected the Blessing of all Nations, the Redeemer of Israel, who should come to his Sanctuary at the time appointed. Influenced by these considerations he is little solicitous about words, or in what dress to clothe his conceptions. They flow from him naturally, and usually in the most simple and modified form, with no other ornaments than such as a great mind improved in every sort of literature must of necessity give them: However the grandeur of the matters which he relates, together with the importance of his Revelations, must amply supply any deficiency of force or elegance that may be conceived in his style or the manner of his narration.

In the Book of Psalms the 120th and fourteen that follow have this title prefixed to each, שיר המעלות, a Song of Degrees, or rather an Ode of Ascents, which however variously interpreted is thus translated by LXX, ὠδὴ τῶν ἀναβαθμῶν, And by Theodoret\* they are all indiscriminately applied to the Delivery from Babylon. Whether they were all made on that occasion, or only applied to it afterwards, is uncertain; some of them however seem to have been composed with a view to the deliverance during the Captivity itself; and one or two I am almost inclined to attribute to Daniel; though I know of no authority to support this conjecture except some internal marks. Whoever will compare the Prayer at Chap. ninth, and especially the latter part of it, with Psalm 130th, will probably perceive many striking features of resemblance; such as the conciseness and simplicity of the expression, the earnest repetition of

\* Δηλοῦσι μὲντοι αἱ ἀναβῆσεις, ἡ οἱ ἀναβάθμοι, τοῦ σιχημαλωτευθέντος λαοῦ τὴν ἀπὸ Βαβυλωνος ἐπανόδον. Theod. Ps. 20.

the same sentiment, the frequent invocation on the name of the Lord, the devout acknowledgment of the sins of the people, and the intire confidence in God's mercies. As the Psalm is short, I shall make no apology for offering it here in the following form, submitting to my Reader to make his own judgment concerning the Author of it, or to agree with mine.

Out of the depths have I called unto thee, Jehovah;  
 Lord, hear my voice,  
 Let thine ears be attentive to the voice of my supplications.  
 Shouldst thou strictly watch iniquities Jehovah; Lord, who shall stand?  
 Surely there is forgiveness with thee, therefore shalt thou be revered.  
 I wait for Jehovah, my soul waiteth, for on his word do I confide.  
 My soul is to the Lord more than the watchmen to the morning,  
 than the watchmen to the morning\*.  
 Let Israel confide in Jehovah;  
 For with Jehovah is mercy, and with him is plenteous redemption:  
 So shall he redeem Israel from all his Iniquities †.

To the preceding strictures I will beg leave to add farther the sentiments of the celebrated Professor Eichhorn on this Book in the following Translation of them from the German.

“An intire new World opens itself in the Book of Daniel. Whoever has arrived at the most familiar acquaintance with the other Prophets of the Old Testament, and has

\* The allusion is probably to the Watch in the service of the Temple, which was kept in the night as well as the day, and the repetition may possibly allude to the alternate cry of the Watchman, and the person that answered him; the watchword had always some reference to the Deity.

† I am aware that Bishop Patrick and others ascribe this Psalm to David, either after his criminal commerce with Bathsheba, or after an escape from the Persecution of Saul; but many Interpreters fix it rather to the time of the Captivity; and the first words seem to have a peculiar reference to the low and deep situation of Babylon compared with the lofty and eminent Hills of Jerusalem; and perhaps the expression, *on his word do I confide*, together with the *plenteous redemption*, may incline us to suspect, it was composed soon after the Revelation at the end of the Prayer, Dan. Chap. 9th.

enabled himself by profound study to enter into their genius, style, and imagery, will find every thing strange here. Fruits will present themselves, which cannot have been the product of Palestine, but of a foreign soil.

“It is plainly discoverable indeed from very many parts of this Book, that the Author of it was a native Hebrew, who had diligently perused the Records of his nation. I will not rest my proof of this assertion barely on those passages in which Moses and Jeremiah are expressly quoted (Dan. ix. 2, 11, 13.) He constantly recurs to their style and imagery, but imparts to them such colouring and shade as would not have been given by any Writer whose residence had been confined to the country of Palestine. Who, for example, can read the ninth Chapter of this Prophet without remarking the same train of ideas and the same modes of expression adopted by the ancient Hebrew Writers? The departure of the Jewish people out of Egypt was effected בִּיר חֹקֶה, agreeably to the language of Moses (Dan. ix. 15, compared with Exod. vi. 1, &c.) Daniel entreats God to be gracious by the phrase הֶאֱר פָּנֶיךָ which the ancient Jewish writers so frequently borrowed from the Pentateuch, (Dan. ix. 17, compared with Numb. vi. 25, &c.) He describes the stars as being צֶבֶא הַשָּׁמַיִם, the Host of Heaven, in conformity with Moses and the old Hebrew Writers, (Dan. viii. 10, compared with Gen. ii. 1). But agreeably to the custom of the Chaldeans, while each Star is made to be inhabited by a Guardian Angel, he calls the Almighty שֶׁךְ הַצֶּבֶא (Dan. viii. 11), and on the same account he assigns to each kingdom its peculiar protecting Angel, (Dan. x. 13, 19, &c.)

“In no part of Scripture do we meet with so singular a prophetic division of time. Sometimes it is expressed by a time, two times, and half a time. Dan. vii. 25, xii. 7. sometimes by 2300 days, Chap. viii. 14, at others by 1270 \*

\* It is probably meant for 1290 days, but in both editions it is as here stated.



days, Chap. xii. 11, 12, and it is the opinion of all the best Commentators on the greater part of the above-mentioned passages, that the numbers are not to be taken in a limited sense. The origin of this Division of time may probably be traced to the Astronomical and Astrological Sciences, into which Daniel as a disciple of the Chaldean Philosophers had been initiated."

I have already given a few hints of my general design with respect to this Book of Daniel: and shall now proceed to a more particular delineation of my plan; though I mean not to enlarge very much upon it, as I have chiefly pursued the steps of others, who have marked out the path before.

In the following Translation of this Book, I have endeavoured as nearly as possible to adhere to our present English Translation, so as very seldom to depart from it without a sufficient reason: At the same time what may be deemed inferior causes, such as the different order of the words or clauses in the original, and a flow of them more harmonious and more agreeable to the ear, have been often considered sufficient to justify such a departure\*. In some cases expressions or phrases have been adopted not altogether in common use in our language, in order to give a more just and exact sense to the original†; but yet these expressions will be found justifiable by fair analogy, and custom may gradually render them familiar. Where the literal sense could be retained, it has commonly been preferred, but where it has been once varied, in similar cases the same variation has been observed‡. I have indeed generally endeavoured to make the Translation as literal as possible, consistently

\* An improper disposition of words in a sentence is little less offensive to the eye and ear than confusion in the ornaments of a building, or disharmony in a piece of music; beside its being productive of obscurity, ambiguity, and even of a false meaning. Dr. Geddes's Letter to the late Bishop of London, p. 39.

† See an instance of this at Chap. vi. 12.

‡ Thus the word *hand*, is well known to signify *power*, &c., and this latter sense I have sometimes followed in the expression that so often occurs, *was given into his hand*, which however proper when applied to a man, seems very inapplicable to a beast.

with the turn and idiom of the languages, the style and spirit of the Author, the alterations of Customs, Manners, and Times: to most of which and the like circumstances I have purposed to pay due attention. An Uniformity of Design has been studiously carried into execution; but yet not so slavishly followed, as to suffer it to supersede perspicuity or natural ornament, which ought doubtless to be consulted in the first place. My grand intention throughout the whole Book has been, to give a just and faithful sense of the original, and, in order to do this, it has been often found necessary, especially in the Prophetical part, to make very considerable variations from our Translation now in use, which was my chief motive, though there were other subordinate ones, for offering to the Public what for distinction sake is called an improved one. It is not my design to offer any Observations on Translations of the Scriptures in general, as this business has already been executed with much skill and judgment\*. Let me only add therefore, that I have endeavoured to avail myself of the remarks of others, though I have ventured to deviate from them in several instances; as it is almost impossible that general observations can apply in all respects to that great variety and unusual change of circumstances which is to be found in the compositions of the Sacred Writers.

WITH respect to the Commentary or Notes I must begin with most gratefully acknowledging the assistances I have received, before I proceed to explain any part of my own share. In the first place I consider myself greatly indebted

\* The Bishop of Waterford in his Preface to the Minor Prophets has laid down a series of very judicious Rules on this subject; and the Rev. Dr. Geddes in his Prospectus and in his Letter above cited, has offered many sensible Remarks on the same subject, and proposed three useful Canons with respect to Hebraisms, that appear to be founded in Truth and Reason. p. 15. 16.

It is incumbent, says Bishop Lowth, on every Translator to study the manner of the Author; to mark the peculiarities of his style, to imitate his features, his air, his gesture, and as far as the difference of language will permit, even his voice; in a word, to give a just and expressive resemblance of the original. Dissert. on Isa. p. 35. See more on the same subject at p. 52.

to the Judgment and Industry of that most excellent Prelate Archbishop Secker, who has not only left to the Library at Lambeth his own Notes on the Prophets \* in a Hebrew Bible, and also in an English interleaved one, but beside this has deposited there under the special care of his successor two small folio Volumes of MS. Notes on the nine first Chapters of Daniel, the latter of which Volumes, as well as a part of the former, is occupied in a large and extensive discussion of the Prophecy of the Seventy Weeks. To these I have had ready access by the permission of his present very worthy Successor; and though I have borrowed very much from the former of them, which is in due place acknowledged, yet perhaps my readers may wish that I had given them more. To my late ingenious and very excellent friend Dr. Woide, of the British Museum, I am indebted for his collations of the Pachomian † MS. in the said Museum on the Book of Daniel; and he had begun to translate for me the Notes of Professor J. D. Michaelis on the said Book, of which I received only those on the first Chapter, his sudden and unexpected death happening soon after, to my great disappointment, and the very considerable loss of the learned world. I could have very much wished for all, or any, assistance that could have been obtained from the labours of that excellent Critic Michaelis; but scarce any thing more had fallen into my hands, till my work was nearly finished, when I met with his Supplement to his Hebrew Lexicon, lately published in four Volumes, of which I have availed myself much, and should probably have made farther and better use of it, if I had seen it sooner.

There was known to be a MS. copy of the Coptic Version of the Book of Daniel in the Royal Parisian Library,

\* I say, the Prophets, but, if I mistake not, his Annotations are upon the whole Bible; his Hebrew Bible is the Quarto Edit. of H. Michaelis, printed at Halle, in 1720, to whose short Notes he often refers.

† From Pachomius, a Patriarch of Constantinople, to whom it once belonged.

and another in that of St. Germain de Prez. The late Dr. Woide had obtained a sight of these, and from his desire to promote the knowledge of Oriental Literature and the Scriptures in this country, had taken the pains to transcribe them. These Transcripts were lately purchased among his other Papers by the University of Oxford; and they have been revised and collated with the Vatican copy of the LXX at my particular request by my very learned friend Dr. Henry Ford, Principal of Magdalen-Hall in that University, and Lord Almoner's Professor of Arabic. Several variations are pointed out; some of which it must be acknowledged agree with the Alex. MS. as it was probably from the assistance of that Version, that the Coptic was originally made. There are instances however in which the Coptic differs from it, and some improvements in the present Text, which had been suggested before the discovery of this Version, have received strength and support from it since. The Reader will find considerable use made of this Collation in the following Work; and to the same ingenious Professor I am likewise indebted for a Translation from the German of Professor Eichhorn's Sentiments on the Book of Daniel already given, and of those which gave occasion to the Remarks mentioned near the close of this Dissertation.

I have also received some Criticisms on the Hebrew Part of Daniel from my much-esteemed friend the Rev. Mr. Dimock, of Gloucester, which, with a few other communications, will be acknowledged in the Notes.

My own care has been in the first place to examine minutely the original Text; to compare it with the Versions in the London Polyglott, and such others as I met with occasionally; to observe the different reading of the MSS. as collated by Dr. Kennicott, and those additional ones, as well as editions, of Mr. De Rossi; and from a review of these several helps to endeavour to correct the

Text where it has the appearance of being faulty, and to offer in suspected places, and in others where I have scarce entertained any suspicion, the various Readings of the Versions, the Masora \*, and the MSS., that the Reader may be enabled to form his own judgment on passages, in which he may be unwilling to confide in the judgment of others, in which he may suspect mistake, or conceive himself plausible improvements. In some few places likewise are suggested emendations founded on probable conjecture, but they are very rare, and indeed by a more attentive and accurate investigation passages, which have been somewhat suspected, have been commonly found reconcileable to a good sense and the general tenour of the Author's manner, although perhaps not altogether conformable to the rules of strict grammar, or quite exempt from every sort of anomaly.

Whilst this attention has been paid to the Text, a variety of Commentaries and Interpretations have been consulted; not only for the sake of a more perfect acquaintance with the general sense and scope of the Author, but for a more exact knowledge of the particular meanings of his Phrases, Idioms, and even words; his language has been compared with parallel passages, similar allusions, and correspondent sentiments in other parts of Scripture; and the profane history has been studied of the period coetaneous with his Book in the several nations to which it has a manifest reference. With this preparation and a desire to collect what I could from every suitable source of information, I trust I have been able to give the literal sense of the Book of Daniel, to explain his Meaning, vindicate his History, illustrate his Predictions, and offer his

\* The Variations called Keri-Chethibs, noted at the bottom of some Bibles, are in general, and I believe justly, attributed to the Masoretes, a set of wretched Critics, as Bishop Lowth calls them, that probably lived near the eighth century; but as there have been opinions that have given a much earlier authority to these Variations, I have more usually called them by the name of Keri in the following Notes.

Work in such a form, as may convince the candid and impartial Inquirer, that he was one of “*those \* holy Men of God that spoke as he was moved by the Holy Ghost.*”

I have in general attempted likewise to point out such excellencies both in the style and the matter as have occurred, and to illustrate them by similar passages borrowed from other Writers; and moreover to throw light upon the History and Manners alluded to, by parallel Customs, either ancient or modern † collected from the nations of the East, or countries peopled from thence. In explaining the Prophecies, and especially those of the last Vision, it was found expedient to give an epitome of the History of the several kingdoms to which the matters contained therein belong; which has generally been selected from the best and most authentic sources, not without a proper regard likewise to the Comments or Remarks which subsequent Compilers have with due judgment and discretion produced. A great number of books has been consulted for these purposes, and perhaps they might have been more profitably examined, had my situation admitted of it. Every one that has been engaged in a work of this sort must be sensible that it is difficult, after a considerable interval, to return to a train of thinking, that has been once set aside for want of a ready recourse to Authorities and References to elucidate, support, or establish it.

THE general connexion between History and Chronology, and their mutual dependence on each other is in all cases very obvious: but perhaps in settling the Historical

\* 2 Pet. i. 21.

† I confess myself much indebted for an Illustration of several important circumstances in this Book to a late Publication, intitled, “*Travels to discover the Source of the Nile, by James Bruce, of Kinnaird, Esq.*” This learned and elaborate work has thrown great light on many parts and passages of the Old Testament, and perhaps no better method could be devised to illustrate the ancient Scripture History, than a careful survey and minute inspection into the customs and habits of those aboriginal nations, who retain the rude simplicity of Eastern manners, and are not yet polished by the softer arts of civilization and refinement.

parts of the Book of Daniel, the expediency of a due attention to chronological matters can in no respect be more apparent: And yet however expedient it may be, it must be a work of no small difficulty to explore the beginnings of a Science, and in its early state to ascertain the Truth. Scarce two centuries before the Babylonish Captivity, Chronology seems to have been very imperfect, as far as appears, reduced to no system, governed by no precise or accurate rules of calculation, nor dated from any fixed or certain *Æra* \* of Commencement. Men of reflection indeed could not fail to have observed in the earliest times the periodical revolutions of the Sun and Moon, and to have compared them with each other. Hence by considering the annual period of the former, and endeavouring to bring it to some agreement with its own diurnal course, and the more frequent revolutions of the latter, they had readily found that twelve lunar revolutions were nearly equal to one solar; and this agreement had considerable attention paid to it, especially as the number was easy for dispatch in calculation, the consequent division of the year naturally and not very far from truth, and found to be productive of considerable advantages in common life. But although in some countries this lunar year was adopted and prevailed for a time, yet it soon proved very inconvenient from the annual error and loss of about eleven days, and therefore generally yielded to another mode, more ready for dispatch, and much nearer the truth. A method was hit upon of bringing the lunar periods, in themselves uncertain, to one fixed standard nearly agreeing therewith, so as only to vary about the half of a day, and this being in excess would advance so much nearer the Sun's true

\* Some think the Jews reckoned from their Exit out of Egypt, others from earlier or later events; but the Author of their famous Epoch from the Creation of the World, as well as the time of its establishment, are unknown: and though Scaliger refers the origin of it to the time of the Seleucidae, yet others are of opinion that it was not introduced till after the Babylonish Talmud: Petavius considers it as of later date, but Straucius refers it to the time of Hillel. b. iv. c. 2,

period. Thus the year or annual revolution of the Sun was divided into twelve equal parts, called months, as nearly agreeing with so many courses of the Moon\*, and these courses were fixed at thirty days each, making in the whole 360 days; so that the error or loss was not more than about half as much as before.

This form of year prevailed almost universally for the purposes of computation in the early ages after the flood. The comparison of a few passages in the Book of Genesis with each other will serve to convince us, that it was in use in the time of Noah. The waters Chap. vii. 24, are said to have prevailed on the earth 150 days, and again, Chap. viii. 3, after the end of 150 days the waters were abated: Now 150 days are just five months of 30 days to each; and accordingly in the account of the flood we read at Chap. vii. 11, that it began in the second month on the 17th day of the month, and at Chap. viii. 4, that on the seventh month on the 17th day of the month the Ark rested on the mountains of Ararat. Thus there were exactly five months, or 150 days, from the notice that is taken of its commencement to that which is fixed for its period; and hence it is clear that the month consisted exactly of thirty days.

That there were only twelve months in the Jewish year is likewise plain from names being assigned to so many, and no more; and it is well known that when in order to supply the deficiency of days which this reckoning must every year occasion, an intercalary or embolismal month was added, it was not called by a new name, but by the name of the month nearest to it, or *Ve-adar*; which name was given, and the month occasionally introduced, by the direction of the great Sanhedrim, who regulated the time

\* So ירח in Hebrew signifies both Moon and Month; *μην* in Greek is from *μην* the Moon, and from the mensa spatia of this planet Cicero derives the Latin word mensis. De Nat. Deor. l. ii. Ut annus ad Solis, sic mensis ad Lunæ motus præcipue dirigitur. Beveridge's Inst. Chron. l. i. cap. 7, and at the beginning of the next chapter, Usus obtinuit, ut ex eorum tantum Planetarum, qui nobis majores videntur, Solis et Lunæ, motibus, annus mensuretur.



with a view to the moveable festivals. In like manner Sir John Marsham \* hath made it appear that this was the mode of reckoning at the time when the Children of Israel came out of Egypt, and that it was observed likewise among the Egyptians themselves, for, as he says, “nondum Ægyptii anno addiderant quinque Dies *επαγομενας* † or the five additional days to complete the number of the real year. And Strauchius ‡ calls this the Egyptian Calendar, and says, it is very probable that the Israelites followed it.

In later times also we find the plainest footsteps of the same sort of calculation : for at 1 Kings, vii. 4, we read that Solomon had twelve Officers, who provided victuals for the King and his household, each man his month in the year : so that each had a proportionate district assigned him, without any regard to accidental variation ; and in 1 Chron. xxvii. 1, we find twelve legions appointed of the Children of Israel, and a chief commander for each legion, to serve King David in the order of the courses, each for his month, throughout the twelve months of the year ; there being only twelve captains named afterwards, and to each his month is allotted in regular succession, without any provision for an intercalary month, or any interruption of the computation from its ancient form. The house of Judah had the honour of providing a Captain for the first month, and as if a steady adherence was to be paid to the number twelve, each chief Captain presided over twice that number of thousands, or 24,000 men.

That this same sort of year prevailed in other countries has been evinced by several Writers on Chronology, and especially by Mr. Marshall in his Treatise on the Seventy

\* P. 183, Fol. Ed.

† Bishop Beveridge tells us, that these were added at the end of the Nabonassarean Year, but that the twelve months still consisted of thirty days each. See Inst. c. 10, and at the next Chapter that the modern Persian year called *Yesdegerd*, from the last King of Persia, who had that name, and who was slain by the Saracens, is of the same form with the Nabonassarean.

‡ See B. 4, ch. 3, of Breviar. Chron. translated by Sault, third Ed. Lond.

Weeks \*. I shall mention only a few instances, and those such as we are chiefly concerned with, namely Persia and Babylon, in both of which that it was commonly received we may perhaps be convinced from the following circumstances. Dr. Prideaux tells us (p. i. b. 4.) that after Darius Hystaspes had subdued India, and made it, according to Herodotus, the twentieth Prefecture of his Empire, he received from it an annual tribute of 360 talents of gold, according to the number of the days of the then *Persian* year, appointing a talent for each day. In the Book of Esther, Chap. i. 4, we learn that King Ahasuerus made a feast for all his Princes and Servants, the united powers of Persia and Media, when he continued to exhibit the opulence of the glory of his kingdom an hundred and eighty days. There seems no probable reason to be assigned why this number of days should be pitched upon, but that it was just six months † or half a year; and consequently the whole year was 360 days. Both these instances relating to the Persians are below the times of the Babylonish Captivity, and may serve to satisfy us therefore that this form of year was in use amongst that people, lower than the times of Daniel. With respect to the Babylonians, Ctesias observes of Semiramis, that she built the Wall of Babylon 360 furlongs in its circuit, that the number of furlongs might be equal to the number of days in the year. And though Diodorus ‡ makes it 365 furlongs, yet Capellus and others have considered the word *πεντε* as superfluous. Herodotus, lib. v, shews that a journey of three months is a journey equivalent to ninety days at 150 furlongs a day, or 13,500 furlongs, the distance from Sardes to Susa; so that according to the Asiatic computation in his time the month consisted of thirty days.

\* See Part. ii. c. 4, where most of the same arguments are urged which I have here selected, though in a different form. See also Jackson's Chron. Vol. II. where he shews that the Indians, Chinese, and Mexicans, reckon by the year of 360 days, as well as the Egyptians, Chaldeans, and Scripture Writers.

† So Menochius in Pool's Synop. "Duravit sex mensibus;" and the same opinion is entertained by the Jews.

‡ Lib. II. 4.

Now this mode of reckoning being so generally prevalent, it is natural to conclude the Prophet Daniel would make use of it for his computations; for it was not only in use among his countrymen the Jews, but with those nations also where he was detained a captive, and especially by the great King from whom his fellow-captives had received their deliverance, and in whose reign he probably completed and compiled his Book.—But yet the Prophet, who was well skilled in all kinds of literature, was doubtless well versed in chronology, and therefore saw the inconvenience that might arise from calculations formed on different principles, or by a measure of time of an uncertain length. In order to avoid this, he seems to have given to his computation years the name of *Times*, or periods of calculation then in use, in which he was probably not singular \*, instead of calling them by the name of שנים †, which more properly applied to the full annual revolutions of the Sun. At the same time as the word he has adopted is of a more general signification, lest it should be misapplied he seems to have explained it in one place, Chap. xi. 13, making the word שנים *Years* follow העתים *the Times*, thus limiting the sort of period to which it belonged. It was doubtless generally known in his age, and probably long before, that there was a considerable difference between years of computation and full solar years, which the intercalary month must sufficiently evince to the Jews; but he might foresee that in future ages this difference would more strongly appear; or rather the evidence would be

\* In this sense Thucydides, who lived not long after Daniel, uses the word χρόνος in the following passage, lib. i. c. 30. του τε χρόνου τον πλείστον μετα την ναυμαχίαν επεκρατούν της θαλάσσης, thus translated by Duker, Et post illud navale praelium maximâ ejus anni parte maris illius imperium obtinuerunt. For farther illustration of this matter see the Notes where the word occurs, especially at Chapters ix. xii.

† שנים anni, from שנה iterare, wherein the Sun reiterates his course, or returns to the same point from whence he set out, or, according to Buxtorf, in se sua per vestigia semper volvatur et redeat. So the Greek εναντας, from his revolving into himself; and hence the Egyptian Hieroglyphic of a Serpent with its Tail in its Mouth.

such as to introduce a method that would supersede computation years entirely; and as his Writings were intended for the benefit of distant Generations, the reason of his adopting the word **TIMES** is so highly convincing, that we are led from hence to admire the judgment of the Prophet, if not to acknowledge the Prescience of that all-wise Power from whose dictates he wrote.

I shall conclude these Chronological Remarks with an Argument deduced by the Authors of the *Encyclopedie* in favour of the authenticity of this Book. After having observed that the Canon of the Sacred Books was formed some ages before the reign of Antiochus, and that since that epoch the Jews have never added a single book, as appears from a constant tradition among them, according to Josephus against Apion, b. i. “they add, there is one farther reflection to this purpose, which the Unbelievers will never be able to answer; According to the Astronomical Remarks of M. Cheseaux on Daniel, this Prophet must have either been one of the most ready Astronomers that ever existed, or have been divinely inspired, to be able to find out those perfect Cycles that he hath directed to. Wherefore this Book must have been written at a time when Astronomy was cultivated with great success among the Chaldeans; but under the reign of Antiochus there was not a single Jew, that was either an Astronomer or a Prophet \*;” The Authors refer afterwards to Chap. xii. ver. 7, 11, and 12, for the astronomical Cycles to which they allude. Whatever merit there may be in the calculations, or in the arguments deduced from them, the reasons of these numbers will be attempted to be explained when we come to the passages themselves.

\* Il y a de plus une reflexion à faire à laquelle les incrédules ne repondront jamais. Selon les remarques astronomiques de M. Cheseaux, sur le livre de Daniel, il faut ou que ce prophète ait été l'un des plus habiles Astronomes qui ait jamais existé, ou qu'il ait été divinement inspiré, pour trouver les cycles parfaits qu'il a indiqués. Donc ce livre a été écrit dans le tems que l'astronomie étoit cultivée avec le plus de succès chez les Chaldéens; sous le regne d' Antiochus, aucun Juif n'étoit ni Astronome ni Prophète.

IN the following Notes there is frequent mention of the Greek Interpreter; it may be recollected also that at the former part \* of this Discourse an allusion was made to an early Translation of Daniel into Greek; as both these points may be elucidated together, I shall now advert to them, and the more readily as the inquiry may lead to some useful Remarks on the Greek Version called the Septuagint.

Whatever opinion the learned now seem to entertain of the Story or Fiction of the seventy-two Interpreters brought down from Judea into Egypt at a very large expence by Ptolemy Philadelphus, it is generally agreed that about the time of this King's reign the Jews of Alexandria found it necessary to translate the Scriptures into Greek. The Law of Moses or the Pentateuch was first entered upon and finished with great care and accuracy; and perhaps it was only this part, that was at first deposited in the royal Library. It appears however that this monarch was a very great lover of Books †, as well as a great encourager of learned men; and from hence it is probable, as well as from the expediency of the thing, that the rest of the Scriptures were soon after translated into the same language, though at different times, and by different persons. It is certain that the whole was translated before the Book of Ecclesiasticus was written, as appears from the Prologue to that Book, and this was above 130 years before Christ: But how long before this period is a point which is not easily ascertained. Isaac Vossius seems of opinion that the whole was completed before the end of the long ‡ reign of Philadelphus; and if the reason that he assigns for it from the account of Josephus § be true, that the King invited learned

\* See page x.

† He had in his Library 500,000 Volumes, according to Josephus, in the early part of his reign. Ant. l. xii. c. 2.

‡ He reigned thirty-nine years.

§ Ant. l. xii. c. 2.

Jews continually into his kingdom, we might from hence and for the reasons above hinted be inclined to agree with him, and conclude that translated copies of each of the twenty-two or twenty-four books \* according to the Jewish arrangement were placed in his Library.

The learned † Dr. Prideaux thinks a copy of the whole Bible, as soon as it was finished, was put in this Library, and there continued till that noble Repository of Learning was accidentally burnt in the wars of Julius Cæsar. And he observes, that it seems to have lain there in a very obscure manner, none of the Greek Authors now extant, nor any of the ancient Latin, having taken any notice of it. From hence it should seem that the access to it might not have been easy, and the following consideration may possibly incline us to think, it was not much sought after. For the Translation of the Law only at first was in public use, being read in the Synagogues every Sabbath day, till the use of it was interdicted a long time after in the time of the Persecutions under Antiochus Epiphanes; and copies therefore being numerous of this might make the other parts less desired. The Hellenistic Jews, conforming to the customs of their brethren in Judea, after the above interdict, were willing to introduce the public Reading of the Prophets also: but as copies of the Original Translation were not easily to be procured, new or adulterated Translations might be hastily prepared, and, getting by degrees into general use, might obtain such an attachment to them, as religious manuals, however defective or faulty, have been found to gain, whenever sanctioned by public authority, and familiarised by inveterate usage. Learned men, I presume from internal marks, have fixed our present LXX Version of some of the prophets near the time of Antiochus Epiphanes; and perhaps the whole Version which we now have, so far as it regards the Prophetical Writings, will be placed

\* Joseph. cont. Ap. l. i.

† Connex. p. ii. B. i.

for the same reason at *nearly* the same age. But still this argument from the internal evidence may go no farther than to prove that there are some marks of resemblance in particular phrases, idioms, or the like, between our present Copy and the Writings of those times, which may be deduced from interpolations or alterations only, and can scarce be sufficiently strong to overturn the opinion, that the greater part of the Version might have been translated more than half a century before.

That there was such an early authentic Translation deposited in the Alexandrian Library, not only the Alexandrian dialect of our present Version may countenance, but the story of the seventy-two Interpreters with all its concomitant and consequent circumstances, must seem to vouch. Many ancient Writers favour this opinion, and Tertullian and Chrysostom both mention such a copy; the latter of whom supposes it to have been preserved there till his time, (see Henry Valesius's Letter to Usher) and that very learned Primate last mentioned thinks there were two\* Greek Versions, the one in the time of Philadelphus, the other in that of Ptolemy Physcon, and that the former was the Library Version that was burnt. From all these considerations I think the early Translation of the Bible into Greek may be of some weight in the argument for which it is above alleged; and all that I would mean to infer is, that if the whole was finished within a hundred years from its first reputed commencement, then it affords us a proof that the Book of Daniel was earlier than the time of Antiochus; and if the completion be placed in the reign of Philadelphus, then it will carry us within a few years of the full and final completion of the Canon under the Pontificate of Simon the Just.

\* It is certain that there was a Greek Version in common use, called *κοινή*, or Vulgata, and distinct from the Version of the LXX found in the Hexapla, from which Jerom professes to have translated his Bible. See his Epistle to Sunnia and Fretela.

After all it must be acknowledged, that there is much uncertainty in this matter, and though what I have offered is the result of due reflection, and my best judgment, yet as the first object of all Disquisitions of this sort should be Truth, I would desire the Reader to lay no greater stress upon these arguments than they shall be found to deserve. Considerable light may be expected on this subject hereafter from the labours and disquisitions of an ingenious Gentleman\*, who is engaged in the momentous work of collating the MSS. of the LXX Version. For it must be remembered that this Version, however valuable, is in many parts, and especially in the prophetical, defective and faulty: And the faults† were much greater in some of the Prophets than in others. Indeed in the Book of Daniel the defects were so great, that, as we learn from St. Jerom, the whole of this part was rejected, and the Version of Theodotion substituted in its stead. Which rejection is chiefly ascribed to the conduct of Origen; for in his Hexapla, though there were two columns allotted in each of the other Prophets, one for the Version of LXX, and another for that of Theodotion, upon Daniel there was only one, viz. for the LXX, with sundry marks or asterisks in it, denoting supplies or rejections from the authority of Theodotion's, as being accounted much nearer the Hebrew. And in other books of his he professes to follow the Edition of Theodotion in his Citations, and not of the LXX; and hence the LXX as amended by Origen‡ came first to be read in churches, and afterwards the whole Version of Theodotion was adopted for that purpose, and the original LXX Version, being suffered to go into disuse, was by this means

\* The Rev. Dr. Holmes, now Professor of Poetry in the University of Oxford.

† Many of these faults must doubtless have proceeded from the mistakes of Transcribers, and when these errors are clearly discovered, and a correct edition appears, we can scarce now expect a fairer help to lead us to the knowledge of the original Scriptures in the earliest times of the Canon.

‡ For a just, neat, and well-drawn character of this *Princeps Veterum*, or Chief of the Ancients, see *Concio ad Clerum*, published in 1790, by my very learned Friend Dr. John Randolph, Canon of Christ Church, and Royal Professor of Divinity in Oxford.



probably lost. On this account it is that Commentators on Daniel commonly cite the Greek Interpreter, when they refer to what is usually called the LXX in the Polyglotts; and the same rule is generally observed in these Notes; and when the late Roman Edition \* is referred to, it is commonly distinguished by some mark, which will be so easily discerned as to need no explanation.

NOR is the want of a LXX the only Version which from the Book of Daniel has been made the Object of Cavil; there is another defect which is charged to it, and in which it is singular from the rest of the Prophets, the having no Targum. When the pure Hebrew language was growing into disuse among the common herd of the Jewish people, and had almost entirely yielded to the Chaldee, or at least a mixed kind of language which had been in use after the return from the Captivity, it was thought advisable to translate the Scriptures into the Chaldee or the Jerusalem tongue †, that they might still be read by the people in the language to which they were accustomed. Onkelos, a learned Jew, undertook to translate the Law, and Jonathan ben Uzziel, another very distinguished one, said to be of the school of Hillel, translated the Prophets, and this very near the time of our Saviour's appearance upon earth. These Translations were called Targums ‡, and in the latter, or among the Prophets, the Book of Daniel is not now found. But we must not certainly conclude from hence that it never existed, as many Targums are upon good authority said to have been lost; and even this of Jonathan was at some times very rarely to be met with before the Art of Printing was known. Besides the

\* The Editor calls it in his Title-page, Codex Chisianus.

† This mixed Language of ancient Hebrew and Chaldee is called in the New Testament *the Hebrew Tongue*.

‡ They are also distinguished by the name of the Chaldee Paraphrase, probably from the free and loose manner of rendering, which the latter often uses, agreeably to the didactic complexion of the times in which he wrote. There are other Targums or Versions; for which see *Prid. Con.* p. ii. B. 3, but these were the chief.

greater part of this Book is written in the Chaldee Language, and therefore must make a Translation into that tongue less necessary \*: and what is still more, Bishop Chandler has made it appear very probable, that there was a Targum of Jonathan's on Daniel, and very good reasons may be conjectured at least why it came to be rejected; for a Book that so plainly treats of the Messiah would probably meet with little favour among the Jews. Moreover it appears that Jonathan in other parts of his Targum evidently alludes to passages in this Book, and consequently must have been well acquainted with it, as the same learned Prelate has fully shewn †. It is also observed by Dr. Prideaux ‡, that it was long supposed there were no Targums on the two Books of Chronicles; because none such were known till they were published by Beckius at Augsburgh in Germany, that on the first Book in 1680, and the other on the second in 1683. However this argument ought not to affect in the least the authenticity of this Book, as there are irrefragable Proofs that it existed long before the Targums at their earliest date could have been possibly framed §.

In this Prefatory Discourse I have found it necessary to enter into a great variety of particulars, some of which have been treated with greater brevity than others, as they have already been discussed by much abler Writers. It has been unfortunate for the Book of Daniel, and for the Interpreters of it, that not only many passages therein have been

\* For the same reason probably there is no Targum on the Book of Ezra, at least none now appears. Nor is there any known upon Nehemiah; but there may have been one and lost. Elias Levita a Jew of the 16th century, is said to have doubted, whether there ever was such a Book as Jonathan's Targum, the copies were at that time so very rare.

† See his Vindication of the Defence of Christianity, Chap. i. sect. 3.

‡ Connex. P. ii. B. 8.

§ If the Reader is not satisfied as to this point from the preceding Observations, he may consult the Vindication of the Defence, &c. in the part just quoted; and Dr. Samuel Chandler's Vindication of the Antiquity and Authority of Daniel's Prophecies.

the subject of cavil, but the authority of the Book itself has been called in question; that objections of a general as well as of a specific nature, to the whole as well as to the parts, are to be combated, and though often refuted, like a many-headed monster, they have been often revived in different forms. Several forgeries have been palmed upon the world as the work of this Prophet, and from hence his real Works have been unreasonably suspected. If the Author has written in Chaldee as well as in Hebrew, some compositions that are evidently Greek, must be also ascribed to him, and pretended to have had an Eastern original, though that original has never been known. It happened that some of these works, as the Story of Susanna, and of Bel and the Dragon, had found a place in the Translation of Theodotion, had been afterward translated by Jerom into the Vulgate Latin, and from hence obtained the sanction of the famous Council of Trent, and were considered as the 13th and 14th Chapters \* of this Book. This opinion is still maintained by the Church of Rome, but deservedly rejected by Protestants: For to mention no other reasons, the play upon the words or names † of the trees in the Greek History of Susanna, and the very absurdity and manifest plagiarism in the latter Tale, must be sufficient to convince us of their spurious origin.

\* The History of Susanna in its Apocryphal Title is said to be *set apart from the beginning of Daniel*; and the History of the Destruction of Bel and the Dragon to be *cut off from the end of it*. The Song of the Three Children, which like the rest is said to be *not in the Hebrew*, will be adverted to in its place at Chapter the third. Neither of the three appears to have been ever received in the Jewish Canon, or acknowledged by the Ancients, nor does Jerom give one of them any better Title than the *Fables* of Bel and the Dragon. Lardner thinks that the Canon of Ephrem the Syrian was the same as that of the Jews; and says, that in his Commentary on Daniel he has taken no notice of either of the above pieces, as Dr. Asseman owns. See Cred. Vol. IV. p. 407. 8vo.

†	υπο σχινον, under a Mastich Tree. The Angel is ordered	} to cut thee in two.
	σχισαι σε μεσον,	
	υπο πρινον, under a Holm Tree. The Angel waiteth	
	πρισαι σε μεσον,	

The like correspondence is not found in other Languages. If there are Hebraisms in these pieces, it can only prove that the Author was a Hebrew, or Hellenistic Jew, that wrote in the Greek Language.

But there are other suggestions of greater weight, and from characters of high reputation, which have been in our own times started against some parts of this Book, that have been always received as canonical. The chief of these did not occur to me till I had nearly finished this Dissertation, and therefore though they may have been in some measure answered in the preceding parts of it, yet I must not omit the particular notice of them, lest they should be conceived to be improperly disregarded, or incapable of a satisfactory reply.

That very eminent and able Critic J. D. Michaelis, in the second Volume of his Supplement, p. 921, has the following remark,—“ Hoc argumento non ut certo utor, cum alias ob causas, tum quod possint capita Danielis iii. iv. et v. reliquum librum recipienti suspecta videri aut spuria.” I do not find that his suspicions extend to any more than those three Chapters; but the learned Professor Eichhorn, in his Introduction to the Old Testament, brings forward doubts that advance a step further, and include the sixth Chapter also in the suspicious part. Not that he denies that these four Chapters made originally a part of *the Book of Daniel*; but he seems to think they were first in a detached form handed down by Tradition before the original Canon was settled, and hence proceeded a double Chaldee Text, one of which has been preserved to us by the Masoretes, and from the other was translated the Greek Version. Each he thinks had its peculiar perfections and faults. A general conformity prevailed in both, but variations in some passages may be discovered. One compressed what the other gave more diffusively: One related some circumstances of which the other took no notice. Yet the present Chaldee Text he allows is sometimes to be preferred before the Greek Version, though at others he gives the preference to the Greek. He confines his exceptions to the former part of

the Book\*, and produces several variations which tend, as he conceives, to establish his opinion; but he allows the six last Chapters indisputably to contain original pieces of which Daniel was the Author.

In a Posthumous Work of a very able Writer the late learned Dr. Jortin, intitled *Tracts Philological, &c.* printed at London, in 1790, the following passage appears at p. 390, of Vol. I. “The Book of Daniel hath been attacked by Infidels ancient and modern. It must never be given up by any Christian; for our Saviour cites Daniel’s Prophecies, and when he so often calls himself *the Son of Man*, he plainly alludes to Daniel vii. 13, 14. But may it not be proposed as a mere speculation, whether the Book of the Prophecies of Daniel doth not begin at the seventh Chapter, and whether the six foregoing, which are historical, were not affixed by some Jewish Writer, at some time, but not long, after the death of the Prophet†? Our Lord hath not cited any thing from them, nor alluded to any thing contained in them. Indeed, the Writer of the Epistle to the Hebrews, Chap. xi. 33, speaking of those who stopped the mouths of lions, and quenched the violence of fire, alludes to the stories of Daniel, Chap. vi. and of the three men, Chap. iii.”

Now though the remarks of these learned men are chiefly intimations of their own *doubts*, or rather intended some of them to remove those of others by new and ingenious solutions, yet I am willing to give the objection its full force, and as I have often revolved in my mind this whole matter, would beg leave to offer my sentiments upon it in a compendious manner, especially as it may lead to some

\* From Chap. ii. ver. 4. to the end of Chap. vi.

† An opinion not unlike this seems to have been entertained by Dr. Halifax in his second Sermon of Warburton Lectures, p. 37, but expressed in a more decided manner; yet he still vindicates the authority of the whole Book.

Observations that may throw light on the substance, as well as strengthen the authority of this Book.

In its fullest extent the united Objection reaches only to the six first Chapters; The six last therefore of this Prophet are out of the question, and to be considered as undoubtedly authentic. Indeed the seventh Chapter is written in Chaldee, but as our Saviour plainly alludes to a passage in it at ver. 13, 14, when He so often calls himself *the Son of Man*, this, as Dr. Jortin has observed, must establish its authenticity: And whoever carefully peruses this Chapter may clearly discover in it the style of Daniel, and such a similarity and correspondency between this and the later Visions, that notwithstanding the difference of the language there can be no hesitation to whom it ought to be ascribed.

The first Chapter is written in pure Hebrew; and though it relates the History of Daniel and his friends, and speaks of the Author in the third Person, yet this is no material Objection to its authenticity, as the like mode is found in other Books of the Old Testament, especially in Hosea and Ezra; and the favourable light in which the Author represents his own Endowments and Proficiencies, together with those of his friends, is a very fair reason for his adopting the third Person; and the like observation may be applied to similar usages in the other Historical Parts of his Book.

The second Chapter begins with the Hebrew Language, and thus far I presume is unexceptionable likewise. Why the Prophet should leave this language, and introduce the Chaldee, some manifest reasons may be assigned, as that he was writing of matters that chiefly related to the Chaldeans, was stating a conference between the King of Babylon and his Magicians, at the beginning of which

conference the language changes ; and moreover the Prophet himself was in the Court of that King, and in a high station in it, probably at the time when he wrote the King's Dream recorded in this second Chapter. The Dream itself has also such an evident agreement between another of Daniel's related in the seventh Chapter, that there seems no reason to doubt of the truth and circumstances of it, or that it was written by Daniel himself who is so much interested in it, or at least at his suggestion. These considerations may sufficiently obviate any exceptions to the two first Chapters, the style and manner of which must strongly plead in favour of their authenticity.

The other four Chapters contain in them some occurrences of a truly marvellous nature, and which have sometimes staggered the faith of cool and philosophical minds. I have endeavoured to obviate this difficulty in my Notes, by quoting parallel instances, either in the sacred or profane Writings, of Escapes or Deliverances, of the Suspension of the ordinary Powers of Nature, of the unrelenting and impetuous Carriage of haughty Rulers, of various sorts of vindictive and cruel Punishments, such as may tend to remove those Difficulties, which would offer themselves upon our first attention to these portions of History. I must also add in general that if the Attestation of the Book which delivers these narratives is well-founded and established, the narratives themselves are surely credible; as there is nothing contradictory or absurd in them, nothing repugnant to those notions which we must admit of the power of that Almighty Being, to whose secret Agency the Deliverances are ascribed.

As to the Language in which they are written let me farther observe, that this is no other than the vernacular one of the country in which the Transactions were performed ; and there may be this additional reason for the

use of this Language, that the Almighty Father of all men might be unwilling to leave himself without witness, without verbal witness, even in those countries which did not acknowledge him as the true God; so that by thus gradually making discoveries of his interposition to the Pagan World, he might prepare them for the glorious Manifestation of his Will by his Son, who was to be a Light to the Gentiles, as well as the glory of his People Israel.

Whether this Language is altogether agreeable to the usual style of Daniel, and consequently whether he was the Writer of these four Chapters, I am ready to allow that doubts may fairly arise in the Critic's mind. There is indeed often such a simplicity and energy, the Characteristics of ancient Writings, as must strongly incline us to ascribe the Composition to Daniel, and from a view of these passages \* I had once concluded that the whole was undoubtedly written by him. But upon a farther review, I must confess that the diffusiveness and expansion of other parts, the different turn of the sentences, and flow of the language, have made me less sanguine; and though I retain no doubt as to the authenticity of any part of the Book †, or whether it should be received as canonical, yet the conviction is not so strong, at least from the style, that Daniel himself was the Writer of the whole of it. Other Books of the Old Testament have portions in them not written by the persons whose names they respectively bear; The same might possibly have been the case in this. An inattention to Accuracy amongst the Oriental Writers has been often noticed, and is generally confessed; and though not sufficient to occasion mistakes in the sense, may

\* Compare Chap. iii. 29. with Chap. ii. 5. See the beginning of Chap. iv. and ver. 4. 28, &c. the latter part of Chap. v. and Chap. vi. 16, 21, 22; and where Daniel is introduced as speaking, the Language is properly his. See also the former part of this Dissertation.

† To dispute the real age of Daniel, and the Genuineness of his Book, is arbitrary and unreasonable. Lardner, Vol. II. p. 201.



yet sometimes affect the style, and make it appear less compact, or less flowing. I am not aware of any alarming consequence from the suggestion, that there might have been two Chaldee copies of these Chapters, one from which Theodotion translated, and the other transmitted to us through the Masoretes, and though each might have in many instances varied from the other, yet the Text from which both were originally derived might still have been uniform, and probably in but few respects different from what we have now in use. And whether it was written by Daniel, or at his direction by another person, by one of his Companions, or a Member of the great Synagogue, in any such view there can be no objection to its authenticity, no doubt of its belonging to the original Canon.

It is said Chap. vii. 1, that Daniel wrote his Dream; a part of the Book therefore was undoubtedly written by him; and that the Compilers of the Canon of Scripture should insert traditionary Stories among the indisputed Records of this Prophet, is a position very disparaging to the authority of Scripture, and scarce reconcileable with the doctrine that it was all *θεοπνευστος* \*, or *inspired by God*. If therefore no probable period can be fixed for the introduction of these suspected Chapters, nor any other marks pointed out that would evince their origin to be spurious, the conclusion seems necessary, that they must be authentic, and if not written by Daniel, at least approved by him, and incorporated with his authority into his Book.

Should the Argument be transferred from Words to Things, or any doubts be started concerning the circumstances of the History contained in these Chapters, it will then assume another form. Whatever may be the sentiments of others, I confess I can perceive no sort of Hiatus in the narrative of the third Chapter at the 23d verse, as

\* 2 Tim. iii. 16.

related in the present Chaldee Text. Where is the absurdity in supposing that a furious Despot, and conceiving himself insulted, should, after he had ordered a furnace of fire to be heated to the utmost to receive the objects of his resentment, attend himself to the event, and especially when the violence of the fire had destroyed those persons who were executing his commands? That the 22d verse in the Translation of Theodotion is defective, I can clearly discover, but the Chaldee has no such defect; nor do I see any at the 23d verse, but rather the language seems much more agreeable to the Oriental style as it now stands, than with that long Hymn introduced in it, which is foisted into the Greek of Theodotion. However if it be difficult to account for the Monarch's presence at the furnace, the circumstances of his being called thither by the voice of the three men hymning or singing appears to me to assist but little in removing the difficulty.

With respect to the Edict at Chap. iv. whether it was taken from the Chaldee Archives, or written by a Jew, I shall not inquire: But why should any one urge against it the Improbability of its Contents? A haughty and imperious Monarch, flushed with long and constant successes in War, and all the decorations and majestic achievements which the most extravagant Fancy could design in Peace, accustomed to the gratification of his most licentious Passions, and the uncontroled fury of his eager Desires, that such a person, thus bloated with Pride, and on the pinnacle of his Ambition, should be given up to his Phrenzy, fall into a state of the most abject Melancholy, continue therein for a considerable term, and at length be restored to his Understanding and his Kingdom, is surely not a very unnatural process, and by no means surpassing our Faith, when attested by proper records, and conveyed down to us in a Book of such authority as the Bible. If the end of the Edict that declares these facts be not immediately obvious,

and yet may be discovered by a small addition which appears in the Alexandrian Version, the most natural and just conclusion is, that the clause, if necessary, must have been lost from the present Chaldee Text, and which this Version will supply. Besides, that Daniel should not be first summoned to interpret the Dream, in preference to the rest of the Magi, may be attributed possibly to the state of the King's mind, which might not be reduced at once to insanity, but the malady might gradually come upon him. Or whatever was the cause, it can scarce seem right to examine questions of this sort at this distance of time with a very scrupulous and nice inquiry; and if we should find some general intimations only\* of this Disease of Nebuchadnezzar's in profane History, it might be enough to satisfy candid and impartial minds. I would also add farther with respect to the leading argument, that in this fourth Chapter the Variations of the Chaldee from the Greek of Theodotion are comparatively few, not near so many as in the other three Chapters, nor more than may be discovered in any other Chapter of Daniel of a proportionate length.

With respect to the History of Belshazzar, that Daniel when called in to explain the Hand-writing, after a long and solemn pause, should at length remind the King of his Imprudence, and his neglect of Improvement from his Ancestor's Sufferings, is no more than might be expected from a faithful Monitor immediately authorised by Heaven, to execute a Commission that was a Prelude to the fate of a great Empire, nor can I think such conduct could ever deserve to be characterised under the denomination of unseemly reproaches, or as delivered in an unbecoming manner.—To these considerations I will beg leave to add, that the History of these four Chapters is confirmed by Josephus †, who relates minutely the far greater part of

\* See the Note at the end of Chap. iv.

† Ant. x. 10.

it, and from hence its authority should seem less questionable.

I have rather dwelt on this subject from an apprehension that the Argument might wear a more equivocal aspect than from the first outset appears to have been stated. Had I conceived it to relate altogether to the nature or form of compositions prior to the adjustment of the Original Canon, I should scarce have thought it necessary to examine it, but must have reckoned the inquiry of too large a nature to fall within the compass of my design. The original Text ought not to be given up in any portion without strong conviction of Error; and to suspect it any where to be an adulterated copy \* must have an undoubted tendency to lessen its conviction, and can never be approved by the faithful Advocate for the Writings of Truth.

After all, though I am very much a friend to free and rational Inquiry, yet I cannot but be persuaded, that the Argument from internal notices may in some cases be very fallacious, and that too much confidence ought not to be placed in it. Our own judgments are constantly liable to manifold errors, and often sadly warped by various prejudices: The style of ancient Writers may have been very different at different times, and on different subjects and occasions. The Greek Translation might have been made in a freer manner, or from a defective copy, and by an inferior hand † to that of the other Prophets; and that it differs materially from the Original in other parts as well as

\* To prevent mistakes, the expression is meant chiefly to be understood of considerable interpolations, introduced on mere human authority.

† Walton suspects that the Book of Daniel was not publicly read by the Jews, lest it should give offence to the Princes to whom they were subject, since it contains such manifest Predictions of the change and ruin of the greatest kingdoms under which they lived; so many suspect the Apocalypse was not immediately published or received in the Church on this account, because many calamities were predicted in it to the Roman Empire: And that for the same reason perhaps the LXX did not translate Daniel, lest they should offend Ptolemy, but that it was afterwards translated into Greek by some other hand. Proleg. ix. sect. 51.

in these Chapters is evident\*. Some Errors have crept into the original Text of the Old Testament undoubtedly from the mistakes of Transcribers: Other Variations may possibly have found their way into it from early Versions and marginal References. The sense may not be very materially affected in either of these cases, and the Text itself through the labours of the Learned may by degrees be restored to its genuine purity. Upon the whole, from the constant attention of the Jews to their Scriptures, and the general superintendency of the Providence or Spirit of God on this Divine Code, we may fairly conclude, that the Old Testament is come down to us unadulterated as to any very essential Variation; and that the Book of Daniel, as it now stands, and has stood for many years before the Christian Æra, and as far as appears from within a few years after the final Completion of the Canon, is an important part of this sacred Code.

If some of the Articles herein adverted to may seem to have deserved a more full Discussion, or if there are other general Topics which might claim attention in the consideration of this Book, I can only say, that they must belong more properly to Works of a different nature from the present, and have either had justice done them already, or may expect it from future Inquiries.

\* See Chapters ii. 25; viii. 11, 25; ix. 8; xi. 2, 20; xii. 13.



THE  
BOOK OF DANIEL.

---

CHAPTER I.

1 IN the third year of the reign of Jehoiakim king of

---

THIS Chapter relates the History of Daniel during the early part of his Captivity, and especially the mode of treatment of himself and some young friends, before they were introduced to the personal attendance on king Nebuchadnezzar.

1. *In the third year of the reign of Jehoiakim.*—Great difficulties have arisen in ascertaining the chronology of this King's reign, in making it agree with Jeremiah's prophecy relating to the seventy years of captivity in his 25th chapter, and with the reign of Nebuchadnezzar the Great. It may not be amiss therefore to enter somewhat largely into this inquiry, as it has engaged the attention of several learned persons, may be useful in fixing a mark whence many subsequent events may be more readily arranged, and will lead to some observations on the history of the times, and of the affairs of the Jews, at the commencement of the captivity.

After the death of the good king Josiah, the people of the land took his son Jehoahaz, and made him king in his father's stead. But this transaction not proving agreeable to Pharaoh-necho king of Egypt, he dethroned this wicked prince, cancelled his short reign of three months, put him in bonds, and took him away into Egypt, where he

Judah came Nebuchadnezzar king of Babylon to Jeru-

---

remained till his death : When he did this, he also made the land of Judah tributary, and set up Jehoiakim as king over it, in the room of Josiah his father, as we learn from the 23rd chapter of the 2nd Book of Kings.

This Prince, who seems to have been more wicked than any of his predecessors, continued a sort of tributary King for about four years. But in his 4th year, Nebuchadnezzar, king of Babylon, besieged Jerusalem and subdued it ; upon which Jehoiakim became his servant three years, submitted to become his tributary, and to hold his kingdom under him ; whereupon Nebuchadnezzar left him in possession, in order to pursue his conquests over the Egyptians. Soon after the expiration of this term of three years, that is, about the 8th year of Jehoiakim, he rebelled against the king of Babylon, refused the customary tribute, set himself up as the free Sovereign of Jerusalem, and continued in this state two or three years. During which term, the Lord sent against him bands of the Chaldees, and of the Syrians, and of the Moabites and Ammonites, who under the direction of the king of Babylon made war upon him, and committed depredations from various parts, till at length they shut him up in Jerusalem, and having taken him prisoner in his eleventh year they slew him with the sword, and cast out his dead body into the high-way ; thus according to the prophecy of Jeremiah, Chap. xxii. 19, burying him with the burial of an ass, without one of the gates of Jerusalem.

Now some of the Jews and other learned men are of opinion, that by the 3rd year of Jehoiakim, the prophet here means the last year of his reign, or of that term in which he reigned as sole and independent Monarch over the land of Judah ; and it is certain that in the former years he was only a sort of tributary King, first to the Egyptians, and then to the Assyrians or Babylonians. And this opinion has been thought to be favoured by Josephus, Ant. lib. 10. ch. 6. who places the first attack of Nebuchadnezzar against the Jews in the 4th year of his own reign, or the 8th of Jehoiakim's, at least he does not appear to mention any attack before this. But upon a closer attention to this passage in Josephus, it appears that Nebuchadnezzar, when he made this attack on the Jews, demanded a tribute of Jehoiakim, and threatened war on his refusal : whence perhaps it should seem, that there must have been some former attempts on their city, in order to make such tribute due ; for it is from a country conquered,



or that hath submitted, that tribute is usually expected. The Historian also takes notice a little before of the expedition against Necho, and the taking of Charchamish, and all Syria to Pelusium, \* except Judea; which he places in the 4th of Jehoiakim; and when he mentions the above menace in the 8th, he does not call this a first attempt upon Jerusalem, nor does his account exclude a former attack, if it does not imply it.

But whatever may have been the opinion of Josephus, the above state of the matter cannot be just; for which among others may be assigned the two following reasons; First, it seems incompatible with the very words of Daniel, who being a Jew, and writing here in Hebrew, must follow most probably the Jewish chronology, in which there would be a great void, if the period from the death of Josiah to the 8th of Jehoiakim was wholly disregarded, or if his 8th year should be considered as his first by calling the 11th his third: But farther, the history of Daniel in his 2nd chapter cannot correspond therewith; for he is there said in the 2nd year of Nubuchadnezzar, meaning according to the Chaldee computation, to be brought before the King to interpret his dream; now he must have been three years before this in captivity, and under the instruction and discipline of the Chaldeans; and therefore it is impossible that this introduction to the King could have been in the 2nd Jewish year of Nebuchadnezzar, who began his reign, that is jointly with his father, toward the end of the 3rd year of Jehoiakim according to the Jewish account (Jer. xxv. i.) yet toward the end of his 5th year, according to the Babylonish account, when after his father's death he reigned over the whole empire. And thus the 7th year of Jehoiakim will be the time, when Daniel discovered his dream to Nebuchadnezzar, and acquainted him with the interpretation of it.

It may be proper just to observe in this place, that the Jewish and Babylonish year not commencing at the same time may sometimes occasion an apparent inconsistency; but this will easily be removed by recollecting that both computations are occasionally found in Scripture, and might very probably be used by the prophet Daniel, who wrote during the captivity in both languages, and seems to follow at different times the manners of each people.

Upon the whole, as some time must be allowed for the siege, the

\* *Παρεξ της Ιουδαίας*.—Perhaps this expression is only meant to intimate, that Judea was not subdued in so full a manner as the rest of Syria, or as it was afterwards at the end of the second defeat in the 11th of Jehoiakim, or during the short reign of his son.

preparations for it, and the transactions before and after it, and as the King came up in the 3rd year of Jehoiakim against Jerusalem, probably toward the latter end of it, and diverted his army towards Egypt, to prevent any obstructions from that quarter, before he executed his designs on Jerusalem, nay even had a battle with the Egyptians, and besieged and took Charchamish; upon these accounts we may date the commencement of the seventy years' captivity from the completion of the siege in the 4th year of Jehoiakim, when Daniel and his associates were amongst the first of the captives.

I am still aware there is a disagreement amongst Chronologers, where to fix in other æras this 4th year of Jehoiakim, and consequently as to the real time of the commencement and period of the captivity. This disagreement is pointed out by the author of *Critical Observations on Books*, and a table is drawn up in his 3rd Number, exhibiting at one view the dates of the Chaldean æra, of the years before Christ, and of the Olympiads, to which the 4th of Jehoiakim and the first capture of Jerusalem are supposed to correspond. Dr. Prideaux places them in the 606th year before Christ, or the 142nd of the æra of Nabonassar; but Vignoles and Blair fix the year after this for the 4th of Jehoiakim, and Vignoles thinks the first capture of Jerusalem happened in that year. I rather think the latter are right, and that the captivity did not continue seventy full solar years, but so many years of computation only, or somewhat more than sixty-nine full years; and thus their termination will be at nearly the same period, or some time in the year 536 before Christ.

I will beg leave to make a short addition to this long note, in order to illustrate a passage in the New Testament. Jehoiakim was succeeded by his son Jehoiachin in the kingdom of Judah, who reigned three months, and was taken captive by Nebuchadnezzar, and carried to Babylon, in the 8th year of that monarch's reign, 2 Kings xxiv. 8—12. Now the names of these two Kings are so nearly alike, that they are probably both called by the same name of Jechonias in the first chapter of St. Matthew: the former was the son of Josias, who begat Jechonias, or Jehoiakim, and his brethren about the time of the captivity. Then after they were brought to Babylon, whither Jehoiakim never came, Jehoiachin or Jechonias begat Salathiel, &c. Some have got over this difficulty by supposing there is an omission in the text; and there are copies that read thus, "Josias begat Joachim, and Joachim begat Jechonias;" but the greater number of copies and the Versions favour the present reading; and there seems no necessity for an alteration.

2 salem, and besieged it. And the Lord gave into his hand Jehoiakim king of Judah, with a part of the vessels of the house of God, and he carried them into the land of Shinar to the house of his God, and brought the vessels into the treasure-house of his God.

3 Then the king spoke to Ashpenaz the chief of his chamberlains, to bring in some of the children of

2. *And the Lord gave into his hand.*—Many MSS. read יְהוָה for אֱלֹהֵי, an alteration often observable; see a note of Bishop Newcome's on Amos, v. 16. "And the Lord gave αὐτῇ καὶ Ἰωακείμ," the city as well as the King. Cod. Chis.

—*and he carried them.*—That is, the vessels, and not, as some would understand it, the captives also; for Jehoiakim only is mentioned, who died, as we have seen, in the land of Judah. Moreover, the part of the vessels, which Nebuchadnezzar took away, he brought into the house of his God Bel in the land of Shinar; which seems to have been a level country in Chaldea, in the neighbourhood of Babylon, if not in Babylon itself, as Jerom observes, Terra Semaar locus est Babylonis, in quo fuit campus Dura. But Bochart considering the ע in שִׁנְעַר as a strong guttural, takes it to be the same with Singar mentioned by many ancient geographers, (and the Copt. Vers. reads χωνγαρ) which besides Babylon comprehended all the western coast of the Tigris to the mountains of Armenia. See Phaleg. p. 28. Pliny also tells us, that from the distinguished eminence of the capital, for a long time the most famous city in the whole world, the rest of Assyria and Mesopotamia was called Babylonia. Herein he laid up the vessels in the treasury, a place in ancient temples appropriated for the reception of spoils and trophies, that were consecrated to the Deity to which the Temple belonged. For a more particular account of the vessels, see Jer. lii. 17, &c.

3. *The chief of his chamberlains.*—רֶב סַרְיִסִּין; thus the term is rendered, Esth. ii. 21. Afterwards throughout the chapter it is שַׂר instead of רֶב; but the Greek all along translates, ἀρχιεunuχος, the Governor of his Eunuchs. The Chaldean verb סַרַס signifies castravit, evulsit; see Cast. Lex. and hence the noun סַרִּיס was applied to an eunuch. Persons of this character were employed in high stations by the Eastern princes, especially among the Persians. See Xen. Cyrop. lib. vii. p. 419. Ed. Hutch. but their offices were also conferred on

Israel, both of the seed royal, and of the nobles;

favourites, who had not been qualified for them by any artificial defect: thus Potiphar who had a wife (Gen. xxxix. 1.) is called סריס, the officer of Pharaoh. See also 2 Kings viii. 6. And in Jeremiah xxxix. 3. we read of an officer called רב סריס Rab-saris: Dr. Castell in his Lex. seems to think the expression equivalent to that ancient one among us of Lord-Dane, or perhaps it may correspond with the Magister Aulæ of the Romans, and the Syriac translator has rendered it by præfectus aulicorum. It seems to have been given to the Satraps, or such distinguished men, as had the care of the royal chambers or wardrobe.

In Isai. xxxix. 7. the word סריסים may probably signify Eunuchs, and does so in the opinion of Josephus, lib. x. ch. 2. and in order perhaps to evince the particular completion of the prediction at that verse the word seems to have been rendered in the same sense in this chapter. But the prediction will be verified if we render it by Officer or Chamberlain in both passages; and I rather prefer this sense here, not only as the more general one, but because the young men were to be free from blemish in their bodies as well as in their minds; and the Law, as appears from Deut. xxiii. 1. excludes all sorts of eunuchs from the church, or congregation of the Lord.

—*both of the seed.*—וּמֹרֶעַ. Several MSS. and some edit. drop the Vau. De Rossi.

—*of the nobles.*—הַפְּרִתִּים. Interpreters differ much with respect to this word, which is only found in this place, and in the book of Esther, chap. i. 3. Th. retains the word *φορθομμυ*. Sym. reads *παρθων*. LXX and Aquila translate *electos*. Some will have it to mean the same as *πρωτων* among the Greeks, or the Latin *Primores*; Bishop Chandler derives it from פֶּאֶר lofty, glorious, whence Phraortes, Abradatas, &c. and תָּמַם to teem. Vind. of Def. Ch. i. sec. 2. Others render it by the word *Paratimi*, which seems to resemble, and probably to be borrowed from, this word; and thus it is considered as equivalent to the *ομοτιμοι* of the Greeks, persons of equal rank who lived in courts; see the speech of Cyrus at near the end of the 7th book of Cyrop. *ὁ Εὐκρατος. των ευγενων*. Bahrdt Hex. which I think right. It may be proper just to observe here, that there are instances of resemblance between the Greek and the Assyrian or Chaldee languages in other books, as well as in this of Daniel.

- 4 Young men, in whom was no blemish, but comely in appearance, and ready of understanding in all wisdom, and of skill in science, and expert in prudence, so that they might have ability to stand in the king's palace, and that he should teach them the learning and the  
5 language of the Chaldeans. And the king appointed
- 

4. —*no blemish.*—In the word מְאֻסִּים is an Epenthesis of the letter א; though many MSS. omit the א with Keri, and Houbigant thinks it superfluous. The word is applied chiefly to bodily defects, answerable to the Gr. *μωμος*. See Ephes. v. 27. but by the subsequent characters in the verse it should seem that the young men were to be as complete in every respect, in their mental as well as corporal powers, as was possible. The greatest care seems to have been required as to the accomplishments of their minds, and on this account three several expressions are made use of, the particular force of each of which it may not be easy to ascertain. Perhaps they relate, the former to the best and most excellent natural abilities, the second to the acquisition of the greatest improvements from cultivation, and the third to the communication of our preceptions in the happiest manner to others; and I have accordingly endeavoured as near as I could to follow this sense in the translation. Houbigant remarks, that by the word מְשֻׁלָּלִים notatur præparatio rei, non res; or that the young persons were to be qualified with a due preparation of mind for these acquirements, not already endued with them in any considerable degree. Yet I must confess, that the word appears to be of different import in the latter part of this book, and to denote the greatest advances in wisdom and knowledge. In general the context will determine its precise meaning. Cod. Chis. has *καὶ γραμματικούς, καὶ συνετούς, σοφούς, καὶ ισχυρούς*.

—*so that they might have ability.*—Not only might be of a strong constitution to endure the fatigue of long waitings, but qualified for every business in which they might be employed, and to do credit to the situation in which they were to stand.

—*should teach them the learning of the Chaldeans.*—As Moses was learned in all the wisdom of the Egyptians, so we are not to wonder that Daniel was taught the learning of the Chaldeans; and that he so far excelled in it, as to be placed at the head of the Magi. See Chap. iv. 9.

for them a daily allotment of the king's meat, and of the wine of his drinking, also that they should be nourished three years, and at the end thereof should  
6 stand before the king. Now among these were of

5. — *A daily allotment.*—דָּבַר יוֹם בְּיוֹמוֹ. “The allotment of the day in its day;” an expression often used in the book of Exodus, and of the same import with that of *daily bread* in the Lord's prayer.

—*of the King's meat.*—מִפֶּתֶבֶג. Though many MSS. read this word divided, yet it may better be considered as a compound word, not unfrequently occurring in the Old Testament, and according to its proper sense seems to express the former part the quantity, and the latter the quality of the food, or if פֶּת has any reference to bread, *frustum panis*, it may comprehend the bread and the meat together. And the general idea here designed probably is, that according to the Eastern manners they should be fed with such food and wine as were served at the king's table; “*de dapibus suis.*” Dathius.

—*and that they should be nourished.*—וְלִגְדֻלָּם. LXX reads καὶ ἐκπαιδεύσαι αὐτούς, and so Syr. Perhaps it means *to make them grow*, which the preceding part of the verse and the other versions favour. There is a passage in the *Menæchmus* of Plautus, which may serve to illustrate this expression, as well as receive light from it.

Illic homo homines non alit, verum *educat*,  
Recreatque, nullus melius *medicinam* facit.

Ita est adolescens ipsus *escæ* maximæ.

Act. i. 1.

6. — *Now among these were.*—Possibly the singular verb וַיְהִי may be used with a particular reference to Daniel above his fellows, as he is mentioned alone at verse 8, though the business or purpose related also to the other three. However this be, it must be evident to persons conversant in the Hebrew language, that it is far from observing a nice discrimination of numbers, genders, and persons.

I am sensible this consideration has been alleged by Le Clerc as an objection to the perspicuity of the Hebrew tongue; and a very fair and candid inquiry into the force of the objection, as well as an answer to it, may be found in the Lord Bishop of Waterford's preface to *Ezekiel*. The only remark I would add further is, that although we allow the defect, yet the consequence deduced from it is not just; for the variations in general from strict grammatical accuracy

the children of Judah, Daniel, Hananiah, Mishael, and  
 7 Hazariah. And on them the prince of the chamberlains set names; and he set on Daniel that of Belte-

---

are so small, that it is impossible any person of common understanding and attention should be misled by them.

—*of the children of Judah.*—Of Jewish descent, in opposition to the ten tribes of Israel, who were now also under the Chaldee government, and may all be alluded to in the expression at verse 3, or, perhaps, in opposition to the tribes of Levi and Benjamin. I. D. Michaelis.

7. —*set names.*—Many persons in the Old Testament had several names, and it seems to have been a general custom to give new names to persons on their admission into new families, favours, or offices: Thus we find our blessed Lord gave new names to several of his apostles; and in the case before us there might be these farther reasons, or at least some of them, assigned for the change; a difficulty of pronouncing, or dislike of, the Hebrew words, a desire to wean these young Jews from the manners of their country, and to bring them to a conformity with the Chaldee usages in all respects.

But whatever might be the motive, it may be difficult to ascertain the derivation and sense of the new, if not of the old, names to any great degree of exactness. Daniel is thought to be derived from דָּן to judge, and אֱלֹהִים God, and to signify whom God hath judged; Hananiah from חַנָּן and יְהוָה, whom Jehovah hath favoured; Mishael from יֵשׁ He is, and אֱלֹהִים the powerful one of God; Azariah from עֲזַר the help of Jehovah; Belteshazzar, Gr. Βελτασαρ, from בֶּל, Bel, טָשַׁח to lay up, and אֶצֶר a treasure; the keeper or priest of the Arcana of Bel: Shadrach from שָׂרַח to pour out (hence English *to shed*) and מֶלֶךְ a King, a name given to the Sun by the Babylonians, “the inspiration of the Sun;” Meshach, from a Babylonian deity called מֶשַׁךְ, may mean one who belonged to this deity, of the same character with Venus; Abed-nego נֶגוֹ the servant of the shining light, or as Calmet thinks, “de Dieu Nago,” i. e. the Sun, or the Morning Star, unless the word should be written נֶבּוֹ, referring to the idol Nebo, who gave name to several distinguished personages among the Babylonians, as Nebo-chadnezzar, Nebo-zaradan, and others. See Pool’s Syn. It is certain from Herodotus, lib. 1. that the Chaldeans worshipped Jupiter Belus, Venus, and other idols, or the same under

shazzar, and on Hananiah Shadrach, and on Mishaël Meshach, and on Hazariah Abed-nego.

- 8 But Daniel purposed in his heart, that he would not defile himself with the portion of the king's meat, and with the wine of his drinking; therefore he requested of the prince of the chamberlains, that he might not  
9 defile himself. Also God had brought Daniel into favour and compassionate regard with the prince of the  
10 chamberlains. And the prince of the chamberlains said unto Daniel, I am afraid of my lord the king, who hath appointed your meat and your drink; for if he shall see your countenances more sad than the young men's who are your equals, then ye shall make me

other names, and from these it is probable that the names were given, according to Chaldee usage, to these young men.

8. —*that he might not defile himself.*—The defilement here alluded to might arise, either from the food being such as was prohibited in the law of Moses, or else what was offered to the idols of the Chaldees, or at least intreated to be blessed in their name. See 1 Cor. viii. 10, 20. and Ezek. iv. 13. Though wine was not prohibited in the Levitical Law, yet Daniel might wish to abstain from it, chiefly from motives of temperance; or rather as it came from an entertainment wherein a libation was probably made to idols, he might think himself obliged to do it on motives of conscience.

9. —*compassionate regard.*—לְרַחֲמִים, Bowels of Compassion. MS. Pachom. οὐκτιμους. It has a like sense also at Chap. ii. 18. The word is of very strong import, and denotes a kind of parental compassion. St. Paul has an expression somewhat like it, if not stronger, in his epistle to Philemon, verse 12. "Receive him, that is, mine own bowels." And we read of bowels of mercies, &c.

10. —*for if he shall see.*—אֲשֶׁר לִמְדָּה. See Nold. under אֲשֶׁר § 25. Gr. has μη ποτε.

—*your equals.* The Chaldee sense of this word גִּל seems the best, and is followed by Gr. Syr. and Ar. one of the same age, and born under the same planet; see Cast. Lex. Probably it may include the condition also; but LXX R. has τοὺς συντρεφεόμενους ἑμιν.

—*make me answerable.*—Reum facietis, says Houbigant; sc. a



- 11 answerable with my head to the king. Therefore said Daniel to Meltzar, whom the prince of the chamberlains had set over Daniel, Hananiah, Mishaël, and  
 12 Hazariah; Try thy servants, I beseech thee, ten days, and let them give us of pulse to eat, and water to  
 13 drink. Then let our countenances be looked into before thee, and the countenance of the young men that eat the portion of the king's meat; and as thou  
 14 shalt behold, deal with thy servants. So he hearkened  
 15 to them in this matter, and tried them ten days. And at the end of ten days their countenance appeared

loco movere, non capite plecti; but Castalio prefers the latter sense, and I think rightly, and so the versions.

12. —*of pulse to eat.*—מִן הַזֵּרְעִים, seems to signify, of fruits or vegetables, or rather according to the Greek interpreter, of seeds in general; at the 16th verse the word is זֵרְעִים, and some MSS. read so in this verse. The sense is doubtless the same in both places, and perhaps may well enough be expressed by that kind of nourishing seed called pulse, *απο των οσπριων*, de leguminibus, LXX. See Isaiah, lxi. 11.

flava seres mutato sidere farra,

Unde prius lætum siliqua quassante legumen.

Virg. Geo. i. 73, 74.

Pliny in his Natural History, page 380, mentions a kind of pulse that is said to affect the temper of those that feed upon it, and to produce equanimity and gentleness. Various sorts of grain were dried and prepared for food by the people of the East, as wheat, barley, rice, and pulse, of the nature and preparation whereof some curious remarks may be seen in Mr. Harmer's Observations, vol. i. p. 271. Of some of these was *the parched corn* mentioned in Scripture, and the chief food of the labourers and poorer sort of people. And perhaps something of this kind of preparation might have been the choice of Daniel.

15. —*their countenance appeared more comely.*—*Η οψις αυτων καλη* LXX. Three or four MSS. omit the *ι* in מַרְאֵיהֶם; the noun is מַרְאֵה; and the *י* if properly belonging to this word seems only substituted for ה. However the versions in Polyglot.

- more comely and more plump in flesh than any of the young men's that did eat the portion of the king's meat. Thus Meltzar continued to take away their portion of meat, and the wine that they should drink, and to give them pulse.
- 17 As to these four young men, God gave them prudence and skill in all learning and wisdom, and made Daniel to have understanding in all visions and dreams. And at the end of the days which the king had appointed to bring them in, the prince of the chamberlains brought them in before Nebuchadnezzar.
- 19 When the king conversed with them, and there was none found among them all like Daniel, Hananiah,

consider it as of a plural form ; probably on account of the adjective בריאי that follows after טוב ; which must either agree with לרים, "the young men," or else furnish another instance to confirm the preceding observation of the inaccuracy of the Hebrew language, in distinction of numbers, &c. The good effects of temperance and abstinence are here observable, but they are natural and usual, and the result of the ordinary blessings of God's providence.

16. — *Meltzar*.—Greek. ὁ μελζαρ Δμελσαδ, qui est a latere, an assistant. But Syr. and Ar. have הַמְנִצָּר, a guardian, or inspector of young men. Yet Michaelis thinks there is no good authority for the change of the ל to נ. It means probably an assistant or deputy to Ashpenaz, of this name.

17. *As to these four young men*.—The Hebrew is pleonastic ; see the like at Chap. iii. 28, &c. and at Chap. iv. 26. and often in the Chaldee. Literally it is, to these young men, אַרְבַּעַתָּם "to each of them four ;" who were all persons of sagacity and knowledge, and skilled in the literature of the Chaldees, at least in the innocent parts of it ; but Daniel excelled the others in the gift of prophecy, and in his extraordinary skill in interpreting all sort of visions and dreams. See 1 Cor. xii. 10. Houbigant suggests, we must understand, not fortuitous or casual dreams, but such as were sent from Heaven.

19. — *none found among them all*.—One MS. has not the word מכלם ; but the versions retain it, and it plainly relates to the whole of the young men, alluded to at verse 4 ; whom these four far excelled, when they were introduced to stand before, or minister to, the King.

Misrael, and Hazariah; thus they stood before the  
 20 king. Also in every matter of the deepest wisdom  
 which the king inquired of them, he even found them  
 ten times superior to all the soothsayers and magicians  
 21 that were in all his realm. And Daniel continued  
 even to the first year of the king Cyrus.

20. —*also in every matter of the deepest wisdom.*—Heb. of the wisdom of understanding; but Gr. Ar. and Vul. translate as if they had found a Vau before בִּינָה, and so our English translation.

—*ten times superior to all the soothsayers and magicians.*—Heb. ten hands above—επαυιδους και μαγους, Th. Hariolos et magos, Vul. Incantatores et Hariolos, Syr. Ten MSS. read, with the versions, ו before הַאֲשָׁפִים, though there is none in the printed text. The word הַרְשָׁפִים seems derived from הֲרַשׁ a style or writing instrument, used by the ancients on their waxen tablets; or it may signify any sort of pencil or tool, by which letters were marked; and hence the word is applied to those soothsayers who marked the natiuities of persons, and excelled in the knowledge of astrology, natural history, the motions of the heavenly bodies, and the like. See Exod. vii. 11\*.

As to the other word, “Potest ab הַשָּׂא deduci σοφος. Et potest הַשָּׂא deduci vel a הַשָּׂא crepusculum, vid. Buxt. vel a שְׁפָה eminuit, unde שְׁפָה clivus: Nam astronomis conveniunt editiores loci.” Secker. The reputation of Thales and other Sophi seems to have been great before the times of the Babylonish captivity; and Thales, who was of Ionia, living not far from Syria, might thence acquire the name, which is still retained by the Emperors of Persia. Both words may seem to comprehend those persons in general that were distinguished in the several kinds of learning cultivated among the Chaldees. Of the like character were the Magi in Egypt and Persia, and the other countries of the East, and those wise men that came to our Saviour at his birth. Matt. ii. 1.

21. *And Daniel continued.*—Heb. *was.* He lived in a flourishing state in Babylon, till the time of the dissolution of that empire by Cyrus, when the prophecies of Isaiah xlv. 23. and xlv. 1. were fulfilled; till the expiration of the Jewish captivity, which happened in

\* Michaelis after Mill considers them as the *ἱερογραμματεῖς* of the Egyptians, or person employed in explaining their Hieroglyphics; and he thinks the Persian Magi might also be called by this name. See Suppl. p. 922.

## CHAPTER II.

## 1 Now in the second year of the reign of Nebuchad-

---

the first year of Cyrus, when Jeremiah's prophecy relating to the term of 70 years was fulfilled also. He was alive afterwards, as it appears, ch. x. 1. in the 3rd year of Cyrus: nor should the particle עַד "until," induce us to think otherwise; see Ps. cx. 1. and cxii. 8. and Nold. p. 534. Perhaps the ה before מֶלֶךְ the last word of the verse has a sort of emphasis to the honour and distinction of Cyrus. LXX R. has, "King of the Persians." Michaelis supposes a word wanting at the end, which he conjectures may be, *in Babylon*. But M. de Gebelin, a French critic, supposes the word *Cyrus* does not belong to the text; and that Daniel only meant to observe, that he was at Babylon in the first year of the reign of the King, i. e. Nebuchadnezzar. See Encyclopedie, Theologie, Livr. xxvii. sur Daniel. This last conjecture is ingenious, and perhaps may receive some strength from the verse that follows at the beginning of the next chapter.—"And in the second year of Nebuchadnezzar, Nebuchadnezzar dreamed, &c." But there is no authority for dropping the word *Cyrus*.

In this chapter Nebuchadnezzar having dreamed, and been much affected thereby, is solicitous to know his dreams, and the meaning of them. He applies in vain to the wise men of his own country for information, and being disgusted at their inability, orders them all to be slain. Daniel is sought after among the number, but on application to God he learns the dream and the interpretation, and arrests the execution of the sentence. He explains the dream to the King, probably as relating to the four great kingdoms of the earth, and the establishment of the kingdom of the Messiah under the fourth: Whereupon the King admires his skill, acknowledges the power of his God, and advances Daniel and his friends to great honours and preferments.

1. *Now in the second year of Nebuchadnezzar.*—For an account of

this second year see the note on Chap. i. 1. But Mr. Jackson, and some other writers, place this dream later in the reign of Nebuchadnezzar, supposing that Daniel was not carried into captivity till the reign of Jehoiakim, and that Nebuchadnezzar was not a complete sovereign till after the first destruction of Jerusalem; yet the plain and obvious sense of the text both here and in the first Chapter militates against this opinion, nor do I see how it can be reconciled with the Canon.

As the affairs of Babylon have so considerable a share in the historical parts of the Book of Daniel, as well as in other parts of Scripture, it may not be amiss to give here a short sketch of the kingdom of Babylon, previous to the reign of this monarch.

Whether the Assyrian empire was of very early date according to some of the Greek writers and chronicles, or whether its commencement was not till a much later period according to modern chronologists, it is agreed on all sides, that the origin of this and of the Babylonian monarchy must be traced from nearly the same source. And accordingly we read in the 10th chapter of Genesis, ver. 10, 11, that Nimrod the son of Cush and grandson of Ham, who seems to have been the first founder of extensive or regal authority, had the beginning of his kingdom in Babel or Babylon in the land of Shinar, as this country was still called in the time of Daniel. Chap. i. 2. Out of this land he went forth into Assyria, or it may be, as most of the versions read, Ashur or an Assyrian went forth, (that is, not one of the sons of Shem, but a person either of that name, or that took his name from the country) and built Nineveh and other cities. The descendants of these people seem for a considerable time to have followed the way of life of their founder, to have lived upon plunder and rapine in a rude uncivilized state, and not to have been much esteemed among the nations; till some potent king of Assyria perhaps collected them together, and settled them in Babylon and the country round about it. Bishop Lowth supposes this King to have been Ninus, and to have lived in the time of the Judges, following the testimony of Herodotus, who is understood to say, that the Assyrian monarchy lasted *but* 520 years: see his note on Isaiah, xxiii. p. 132. The words of Herodotus in his *Clio*, p. 40. Ed. Gron. are these, *Δασσυριων αρχοντων της ανω Ασσιης επ' ετεα εικοσι και πεντακοσια, πρωτοι απ' αυτων Μηδοι ηρξαντο απιστασθαι*, which may be rendered, "When the Assyrians had possessed the supreme command over Upper Asia 520 years, the Medes first began to revolt from them;" Or perhaps, "the Medes were the first that began to revolt from the Assyrians, who enjoyed

the supreme power over Upper Asia 520 years." If we follow the latter sense, the continuance of this monarchy here meant may be carried on, if not to the final overthrow of the united Empire, at the death of Belshazzar, at least down to the destruction of Nineveh; and then Ninus must have lived in, or a little before, the time of David; or else, as is most probable, the language of Herodotus must terminate with the revolt of the Medes; and Ninus must have possessed himself of Babylon, which he enlarged and beautified, somewhat more than 500 years before the commencement of the Chaldean æra, in the year 747 before Christ.

The history of Assyria and Babylon from Ninus \* to this last named period, is involved in much uncertainty, as we have scarce any authentic evidence to have recourse to, the testimony of the Greek writers wearing for the most part the appearance of fable, and the Scriptures throwing very little light on the matter. We find indeed mention therein of Pul, a king of Assyria, (2 Kings, xv. 19.) who was bribed by Menahem to depart from Israel; whom the compilers of the Universal History, after Sir Isaac Newton, suppose to be the same as Belus, the founder of both the Assyrian and Babylonian monarchies; but their arguments, although plausible, seem not sufficiently convincing to overthrow the faith of Herodotus, however they may serve to invalidate the testimony of the long and numerous race of Kings according to Ctesias and the other writers that have followed him.

The next Assyrian King of the Scriptures is Tiglath-pileser, supposed to have been the son of Pul; and after him follow Shalmanezar and Senacherib: During the reign of one of which monarchs, perhaps the former, the kingdom of Babylon and Chaldea, seems to have revolted, and it is probable from Herodotus, not long after the time that the Medes did, from the Assyrian empire. The first Prince after this revolt, at least the first that we have any certain knowledge of, seems to have been Nabonassar, the founder of the famous æra, that

\* Mr. Bruce, in his Travels. B. ii. c. 1. speaks of Semiramis, and the immense riches of the Assyrian empire, which Montesquieu thinks proceeded chiefly from rapine and plunder of other nations in war; but which Mr. Bruce more justly imputes to her connexions with India; and that as the commerce with that peninsula was unknown by sea, the whole must have been carried on by land only, and all nations of the continent must have received from her markets a supply of Indian stores. See Prelim. Dis. Upon this principle he accounts also for a passage in Solomon's Proverbs, c. vii. 16. where he says, that he decked his bed with coverings of tapestry of Egypt. Now Egypt had neither silk nor cotton manufactory, nor even wool. Solomon's coverings, therefore, though he had them from Egypt, were an article of bawter with India.

commenced with his reign, and was called by his name. Several other Princes or Kings succeeded him in this kingdom, of whom little more is known than their names, which are recorded by the celebrated astronomer Ptolemy, in the canon above alluded to. But in the 27th year after the commencement of his father's kingdom his son Mardoc Empadus, or Merodach Baladan, began to reign over Babylon, which was the Prince that sent to congratulate Hezekiah king of Judah on his miraculous recovery, 2 Kings xx, and Isaiah xxxix, and probably to enter into an alliance with him against Senacherib, the King of the other part of the Assyrian empire. After this monarch had reigned over Babylon twelve years, he was succeeded by several Princes, who in their turns governed Babylon for a short period of about 20 years; when it became in a state of anarchy for eight years more, and was at length united by Assaradinus or Esar-haddon, the son of Senacherib, to the Assyrian empire. This happened about the 19th year of Manasseh, a wretched Prince, who succeeded his father the good Hezekiah in the kingdom of Judah.

I must not stop to mention the completion of several remarkable events in the history of the kingdoms of Judah and Israel, which took place during the reign of Esar-haddon over Assyria, but must refer the reader to the narratives recorded in the 2nd book of Kings, the prophecy of Isaiah, c. vii, viii, and the book of Ezra, or to Dr. Prideaux and others, who have written the Scripture history. It is sufficient to observe, that the remainder of the tribes of Israel were entirely carried away by this Prince, and irrecoverably sunk among other nations, and that the king of Judah was also carried by him to Babylon though soon after he released him, and restored him to his liberty and his kingdom.

In the 31st year of Manasseh, Esar-haddon died, after he had reigned thirteen years over the Babylonians united to the kingdom of Assyria: he was succeeded by Saosduchius his son, the Nabuchodonosor of the book of Judith, whose successor was Chyniladan, and whose reign commenced in the 51st year of Manasseh, or the 101st of the æra of Nabonassar. From this effeminate and profligate king, Nabopolassar his general seized the Babylonian part of the empire, and reigned over his native country twenty-one years. This revolt took place in the 18th year of Josiah, king of Judah, about twenty-five years after the then Assyrian monarch began his reign; and at length by an union of this king of Babylon with the Princes of Media, that great city Nineveh, the capital of the Assyrian empire, was taken and destroyed, the empire was extinguished, and the

nezzar, Nebuchadnezzar dreamed dreams, wherewith  
 his spirit was distracted, and his sleep was broken  
 2 from him. Therefore the king commanded to call  
 together the soothsayers, and the magicians, and the  
 3 sorcerers, and the Chaldeans, to declare to the king

people reduced under the yoke of Babylon and Media. This union was effected by the marriage of his son Nebuchadnezzar or Nabocolasar, as he is called by Ptolemy, with Amyite, the daughter of Astyages, of the kingdom of the Medes; and this is the Prince of whose history so much is recorded by Daniel, and who, after the death of the good king Josiah in the reign of his sons, carried away so many captives from Judea unto Babylon, at that time the capital of the whole united empire.

—*Nebuchadnezzar dreamed dreams, wherewith, &c.*—Dreams, or a continued succession of various events: the following verb נִתְפַּעֵם is in Hithpahel, and denotes that his spirit was violently agitated, or in such consternation as to affect his body and disturb his rest; *his sleep was done, or broken upon him*, which seems the proper sense of the word נִהְיָתָה; but our old English translation has, “his sleep *was* upon him.” And Syr. renders, *was continued or deep upon him*. See chap. viii. 27. Houbigant would derive the word from נָהַי, Arab. نَهَى impeding. MS. Pachom. ἀπεγενετο. A fine picture of this sort of perturbation may be seen in Shakspeare’s *Dream of King Richard the Third*, Act v. scene 5.

2. —*the sorcerers.*—For the two former words see chap. i. ver. 20. By sorcerers seems to be meant a sort of necromancers, that through diabolical arts pretended to an acquaintance with departed spirits, from נִשְׁכָּר, præstigiis uti, also to fascinate and enchant. Cast. Lex. They were perhaps not very unlike the sortilegi of the ancient Romans, and exercised themselves in various sorts of præstigiæ or enchantments, which were supposed to be performed by the assistance of demons. See an account of their practices in Bishop Lowth’s *Isaiah*, chap. xxix. 4.

The term *Chaldeans* has been applied to astrologers by many of the Greek and Roman writers. Diodorus, lib. ii. speaking of the Chaldeans says, they employ their whole time in philosophy and divination, and are trained up to them from their childhood: And Strabo, lib. xvi. makes a distinction, and observes that the word is sometimes



his dreams: wherefore they came and stood before the king. And the king said unto them, I have dreamed a dream, and my spirit is distressed to know the

applied to the nation, sometimes to the sect. Curtius, lib. v. c. 1, describes them thus, *Chaldæi siderum motus et status temporum vices ostendere soliti*: And Cicero de Divin. p. 3, *Chaldæi, non ex artis sed ex gentis vocabulo nominati, diuturna observatione siderum scientiam putantur effecisse, ut prædici posset quid cuique eventurum, et quo quisque fato natus esset*. Juvenal, likewise, has this remarkable passage,

Chaldæis sed major erit fiducia; quicquid  
Dixerit astrologus, credent a fonte relatum  
Ammonis. Sat. vi. ver. 552.

These several passages may serve to shew the opinion that was commonly entertained of this people; and therefore we shall be less surprised to find at verse 4 this word Chaldeans, according to the general sense of it, used for the Magicians of every sort. Thus Arab is sometimes used for a robber, and Chanaanite for a merchant.

—*to declare to the King his dreams.*—Dreams were often considered as particular intimations of the will of Heaven; and hence the expression of Homer, in his first Iliad, *καὶ γὰρ τ' ὄναρ ἐκ Διὸς ἐστί*; and in the beginning of his second Iliad, he has by a bold and beautiful *prosopopœia* conveyed the will of Jupiter to Agamemnon in a dream, investing *Ὀνειρος* with all the qualities of a divine messenger. Diog. Laert. makes mention of a dream of Socrates whereby he foretold his death within three days; and most of the schools among the Pagan philosophers gave credit to dreams, and considered them as revealing the will of the Gods. Cæsar had a remarkable dream in Spain, wherein he thought he was committing incest with his mother; and the explanation was, that he should become master of the whole earth, the common parent of all men. The knowledge or interpretation of dreams was always esteemed to be a special communication of divine favour. See Gen. xli. 8. Job. iv. 12. And a full account of this whole matter may be learnt from Cicero's first book de Divin. and from various parts and passages of the Old Testament.

3. —*I have dreamed a dream.*—Or, have certainly dreamed. Gr. *Ἡνυπνίασθην*, but MS. Pachom. imitates the Hebrew.

- 4 dream. Then spoke the Chaldeans to the king in Syriac, O king, live for ever; Declare the dream to thy servants, and we will shew the interpretation.
- 5 The king replied to the Chaldeans, The matter is
- 

4. ———*in Syriac*.—That is, in the Aramean, or Syrian language, as understood in its largest sense, being what was spoken by the Assyrians, Babylonians, and many of the neighbouring nations, both beyond the Euphrates, as Strabo intimates, lib. ii. and on this side, and is the same with what is called the ancient Chaldee. The prophet Jeremiah has one verse, and one only in Chaldee; see Chap. x. ver. 11. if this verse be really authentic, which Dr. Blayney in his note on the passage with much reason doubts. In this pure language is also written some part of the book of Ezra; and the prophet Daniel uses it in its original purity from this place to the end of the 7th Chapter. Of the whole of which text there is an Hebrew translation in Dr. Kennicott's Bible, at the bottom of the page, taken from his 240th MS. or the 16th of the Roman MSS. found in the Angel: Augustine Library, an account of which may be seen in his general Dissertation: In this MS. the Chaldee text is also found with the Hebrew in a lateral column, in the same character with the Chaldee paraphrase, and it is said to have been written in the year 1327. I scarce need observe that this original Chaldee, as it is found in the books of Daniel and Ezra, was in after-ages much corrupted by the introduction of many Hebrew words by the Jews themselves, and in process of time by more foreign words from other nations with whom the Jews had lived: Hence the Targums which were written long after the captivity are of inferior purity to the Bible text, and the Talmuds and other books are still more adulterated, the farther they are distant from the times in which the sacred writers lived. See a Dissertation on this subject in Bishop Walton's Proleg. xiii. prefixed to his Polyglott.

I. D. Michaelis is of opinion, that there was an old Chaldean language of Scythian or Slavonian origin, which some of the words or names in Daniel, as Nebuchadnezzar, Belschatzar, and the like, scarce to be derived from Hebrew primitives, may seem to countenance; and that this language was derived from the Chalybes, near the Black Sea, and was what Daniel and the young men were ordered to be instructed in. Chap. i. ver. 4. See Spicil. Geog. Heb. T. ii. §. 77—94.

5. *The king replied to the Chaldeans*.—Chald. answered and said.

gone from me ; if ye will not make known unto me the dream and the interpretation of it, ye shall be cut in pieces, and your houses shall be laid into a dunghill :

Many MSS. read with Keri לְכַשְׂרָאִי in this place and others afterwards, from the plural כְּשָׂרָאִין in its entire form ; but though כְּשָׂרָאִי seems singular, it is likewise plural according to the use of this language, and therefore there is no occasion for an alteration. The word that follows soon after תְּהוֹדִיעוּנִי is of an anomalous form with two characteristics, a mode not unusual in the Chaldee ; see ver. 9 and 18, the same word also occurs at ver. 9, only with the plural ו omitted, which many MSS. supply.

—*the matter is gone from me.*—i. e. I do not recollect it. Gr. ἀπεσθη. Vulg. recessit. The word מְלֵה in Chaldee is of the same import with דָּבָר in Hebrew, and signifies either *word* or *thing*. But Syriac has, “the word is most sure which I say,” or my decree is gone forth and irrevocable. So at ver. 8, “ἀπατα με, ο Συρος ap. Montfaucon. In linguis orientalibus non invenio אָזַר nisi hic, et ver. 8, ubi similiter interpretes. Notat Saadiah ad hoc, אָזַר אֲזַר Talmudistis *robur* esse. Mich. There is no other proof but from the word אָזַר that Nebuchadnezzar had forgot his dream. Sulp. Sev. understands, But he would not tell it : It seems unlikely he should have forgot it.” Secker. It appears however that he had forgotten it in the opinion of Josephus. Ant. lib. x. c. 10.

—*be cut in pieces.*—Literally, be made into pieces ; so Syr. i. e. utterly destroyed, according to Th. and Vulg. Thus was Agag hewed in pieces by Samuel, 1 Sam. xv. 33. The like seems to have been the fate of the children of Ammon by the direction of David. 2 Sam. xii. 31. And the Author to the Hebrews mentions this mode of suffering, in Chap. xi. 27, by some of the worthies in the Old Testament, “they were stoned, and sawn in pieces.” To it also our Saviour alludes in St. Luke xii. 46, where he speaks of the wicked servant being cut in sunder. Orpheus is said to have been torn in pieces by the Thracian women. And we find likewise that the same sort of punishment is still used in Abyssinia, of which the reader may see one example among others in the 3rd vol. of Mr. Bruce’s Travels, p. 455.

LXX R. or Cod. Chis. translates, “ye shall be made examples of, and your goods shall be confiscated,” or taken for the King’s use.

- 6 But if ye shew the dream, and the interpretation of it,  
ye shall receive from me gifts, and a large reward, and  
much honour; therefore shew me the dream and the  
7 interpretation thereof. They answered a second time  
thus, Let the king declare the dream to his servants,  
8 and we will shew the interpretation. The king  
replied, Of a certainty I know that ye would gain  
time, because ye perceive that the matter is gone from

This proud King seemed determined to exercise the bitterest acts of cruelty against his magicians, to blot out the very traces of their memory, and make their houses a dunghill, if they did not gratify his unreasonable but anxious wishes. At Chap. iii. 29, we meet with a like denunciation from this haughty monarch. Consult also Ezra, vi. 11, for the latter part of the punishment, which probably was not unusual in later times among the Romans. Livy, l. 2, speaking of the punishment of Sp. Cassius, tells us, *dirutas publice ædes*: and Valer. Max. vi. 3, observes of the same person, *Senatus populusque Romanus non contentus capitali eum supplicio afficere, interempto domum superjecit, ut penatium quoque strage puniretur*. Sp. Mælius also suffered a like fate.

6. —*a large reward*.—נבזבז *annua erogatio*, from נזבז to spoil, or plunder; it has a like sense in the Chald. Paraph. Jer. xl. 5. So Grot. But Castell has *Largitio amplior, lauta exceptio*, and derives it from a Persic origin.

8. —*I know that ye would gain time*.—Ye seek delays, in order to gain time; either that the King's attention to other concerns might make him forget this, or until he might possibly recollect some circumstances, or the whole of the dream. The original word means to buy or redeem time, and is of the like import with St. Paul's expression, Ephes. v. 16. Dathius renders the remainder of the verse thus, *siquidem quæ mea voluntas sit, audivistis*.

It may not be amiss to observe here, that the pronoun אנני in this verse is read by many MSS. with ה at the end, according to the Hebrew form, instead of נ, which is most agreeable to the Chaldee form, and therefore right. The like variation in the MSS. and in some editions also, from the usual printed text is observable in many other places, but there will be no occasion to take farther notice of it.

- 9 me. But if ye will not make known to me the dream, this is your only decree; since ye have prepared a lying and corrupt discourse to relate before me, till the occasion be changed; therefore declare to me the dream, and I shall know that ye will shew me  
 10 the interpretation of it. The Chaldeans answered thus before the king, there is not a man upon earth that is able to shew the king's matter; since no king, lord, or potentate, hath asked a thing of this sort of  
 11 any soothsayer, or magician, or Chaldean. For the matter which the king requireth is momentous, neither is there any one that can declare it before the king but  
 12 the Gods, whose dwelling is not with flesh. At this
- 

9. —*this is your only decree, since ye have prepared.*—Syr. One and the same will be your lot; but this clause is omitted in the Greek, where the sentence must be understood elliptically. The following Vau may be rendered, *since*, see Nold. The verb הוּמְנָתוֹן, ye have prepared, is read by Keri in Ithpah. הוּמְנָתוֹן, and very many MSS. and some Ed. favour this reading. The word זֶמֶן signifies *time*, or rather *an appointed time*, and is scarcely to be found but in those books that were written after the commencement of the captivity: from this noun comes זָמַן in Pihel, to appoint, prepare, and the like; and the strength of the expression in Ithp. seems to denote, that the magicians had concerted a plan, to utter lies,—till the time could be changed, or the King's temper softened by a new face of affairs. See Cast. Lex.

10. —*not a man upon earth that is able to shew.*—Ch. upon the dry ground. Many MSS. read with א instead of ה at the end of the verb לְהַחֲוִיָּה, “to shew,” which is more agreeable to the Chaldee form, and is the reverse of the change taken notice of at ver. 8. These variations are observable continually, and another instance occurs at the very next verse in יְקִירָה, rare or momentous; Gr. βαρύς, and so the versions.

11. —*but the gods.*—Mr. Lowth translates, “except that God, whose dwelling, &c.” and the noun, though plural, is often used singularly; see the next Chapter; yet the affix or pronoun that follows here is plural. Herodotus in his Euterpe, c. viii. speaking of the

the king was angry and much enraged, and com-  
 13 manded to destroy all the wise men of Babylon. And  
 when the decree was gone forth, the wise men were  
 slain, and they sought Daniel and his companions to  
 be slain.

14 Then Daniel expostulated concerning the counsel

Egyptians has this passage, *Μαντική δε αυτοισι ωδε διακεεται, Ανθρωπων  
 μιν ουδενι προσκεεται η τεχνη, των δε θεων μετεξετεροισι*, meaning, that  
 the art of divination belongs only to some of the gods. The allusion  
 is probably in this place to the demons or departed spirits, who were  
 considered as a sort of Internuncii between the deity and mankind;  
 receiving their information from the supreme God, or at least from  
 reputed deities of the highest class, and conveying it during the  
 intervals of slumber to men. See the note on Chap. i. 17.

13. *And when the decree was gone forth, the wise men were slain.*—  
 So most of the versions, and Houbigant: But Ar. reads, And when  
 the decree was published that the wise men should be slain, they  
 sought, &c. Yet it seems probable that the decree was begun to be  
 put in execution by the massacre of some of the Magi; see ver. 18.  
 Though some think otherwise from ver. 24 and 48.

14. *Then Daniel expostulated concerning the counsel &c.*—*Recalled  
 the Counsel and the Decree* seems the literal rendering of *עָשָׂא וְשָׁחַח  
 הַתִּיב*. Gr. *ἀπεκριβη βουλην και γνωμην*. Vulg. *requisivit de lege et  
 sententia*. If we follow our Eng. translators, we may consider the  
 two nouns by an usual Hendiadys to signify “wise and prudent  
 counsel;” so *rage and fury* for furious rage, c. iii. 13. and see Rev.  
 xix. 15. but I rather think the sense I have given in the translation  
 to be more agreeable to the true use and meaning of the words.  
 There is however a still different sense given by De Dieu to this  
 passage, and which agrees tolerably well with the context, “Then  
 Daniel turned away the counsel and sentence of Arioch;” i. e. stopped  
 or checked the decree, so far at least as it affected himself or his  
 brethren. The Chaldee verb *הִתִּיב* corresponds with the Hebrew  
*הָשִׁיב*, and is so translated in Cod. 240, see also Chap. iii. ver. 16.  
 And it may be proper here to note that there is a frequent change of  
 letters uniformly observed in the two languages: Thus the Hebrew  
*ש* as in the present instance, and at ver. 7, becomes the Chaldee *ת*;  
 and so again *אִתִּי* for *יש* at ver. 26, the *י* is a *ד*, as *כִּרְבָּה* for *נוֹבָה*

- and decree with Arioch the captain of the king's guard, who had gone forth to slay the wise men of  
 15 Babylon: He spoke thus to Arioch the king's captain,  
 Wherefore is the decree so urgent from the king?  
 16 Then Arioch made known the matter to Daniel. So  
 Daniel went up and asked of the king, that he would

at ver. 9, דרעוהי for זרעוהי, as three MSS. read at ver. 32, and דהב for זהב; the ז an ע, as in ארעא for ארצה; the ה final almost every where an א, and the א a ך: The א also is often used for the plural ם or ך final: see the note at ver. 5. This observation may perhaps have its use in helping to understand rightly some words that may be found in the books written in, or after the times of the Babylonish captivity.

—*captain of the king's guard.*—Literally, chief of the King's executioners. Gr. ἀρχιμαγειρω: the chief butcher. The term טבחיא רב may probably mean, the leader of the guard appointed for capital punishments. Nor does this office seem to have been at all infamous; for Arioch had free access to the King, as we find at ver. 25, see also 1 Sam. xv. 33. And perhaps his office might be to execute any of the King's commands on his subjects, whether they related to honour or dishonour, to life or to death. The same title is given to Nebuzaradan, in 2 Kings, xxv. 8, and from the character of the commander, it seems to mean a person of the first authority over the soldiery. Mr. Bruce, in the passage above quoted, at ver. 5, speaks of an officer, called the executioner of the camp, whose business it was to attend at capital punishments; and this officer belonged only to a detachment of the royal Abyssinian army.

15. *He spoke thus.*—Chald. answered and said: so at Chap. iii. 9, and many other places. But Gr. and Syr. omit these words here, and Gr. reads the next words in the vocative case, Ἀρχων του βασιλεως. Yet MS. Pachom. and some other copies come nearer the Chaldee.

—*wherefore is the decree so urgent.*—Chald. מהחצפא, hasty and pressing, so Syr. Gr. has ἡ ἀναδης. tam crudelis: Jerom. Atrox decretum: Houbigant. But one MS. reads מהפצא transposing the letters צ and פ, “Why is the law or decree agreeable to the King,” or his delight? which is not a bad sense.

16. *So Daniel went up.*—That is, either to the palace or throne of the King, as at v. 25; or else the expression may only relate to the

allow him time, to shew the king even the interpreta-  
 17 tion. Then Daniel went away to his house, and made  
 known the matter to Hananiah, Mishael, and Haza-  
 18 riah, his companions: That they should implore mer-  
 cies of the God of Heaven concerning this secret, that  
 they might not destroy Daniel and his companions  
 19 with the residue of the wise men of Babylon. Then  
 was the secret revealed to Daniel in a vision of the  
 night; wherefore Daniel blessed the God of heaven.  
 20 Daniel spoke thus, Blessed be the name of God for  
 21 ever and ever; for wisdom and power are his. And

---

superior station, in which even the messenger was then considered ; and accordingly MS. Pachom. instead of βασιλεα reads ηξιωσε Αριωχ ; the meaning seems to be, he requested the King through Arioch, or by his intervention.

18 —*this secret.*—The word אר in Chald. seems to have the same sense with μυστηριον in the Gr. Interpreter, and denotes any thing that is unknown. Many useful observations might be drawn from this passage on the nature, the efficacy, and the rewards of devotion, on the power and prevalency of united addresses to heaven, and the important benefits which the piety of a few holy men may sometimes bring down upon a multitude: but though it might be improper to leave altogether unnoticed improvements of this sort, yet they must be so obvious to every attentive reader, that it is sufficient barely to mention them.

20. *Daniel spoke thus.*—Vulg. Locutus ait, see Deut. xxvi. 5. The idiom of the latter part of this verse is somewhat peculiar: That the auxiliary verb should be used in the infinitive mood instead of the future tense is quite agreeable to the Chaldee manner; but the second particle ַי seems redundant as well as the pronoun at the end, unless we read with many MSS. אר for אר, quæ sunt illi ipsi, by way of emphasis.

In the latter part of this and the three next verses the prophet has celebrated the praises of the Almighty in a simple, but truly sublime and animated strain of warm and unaffected piety, has made especial mention of his wisdom and power, and illustrated the display of those attributes in several instances apposite to the subject and occasion.



- He changeth the times and the seasons ; He removeth kings and establisheth kings ; He giveth wisdom to the wise, and knowledge to those that improve in understanding : He revealeth things deep and secret ; He knoweth what is in the darkness ; for the light abideth with him. Thee, O God of my fathers, I acknowledge and I praise ; for thou hast given me wisdom and strength, and hast now made known unto me that which we asked of thee, for the matter of the king hast thou made known unto us.
- 24 Therefore Daniel went up unto Arioch, whom the king had appointed to destroy the wise men of Babylon ; he went and thus spoke unto him, Destroy not the wise men of Babylon, introduce me before the king, and I will shew the king the interpretation.
- 25 Then Arioch very speedily introduced Daniel before

21. —*and knowledge to those that improve in understanding.*—Vul. Gr. and Syr. seem to agree in rendering “and prudence to those that are acquainted with discipline ;” those who improve their natural powers will find them blessed and increased ; or we may render, “and skill to those that know understanding,” that is, who have the only true understanding (according to Job, xxviii. 28.) the knowledge and fear of God.

22. —*for the light abideth with him.*—Syr. and Ar. “the light is in his power ;” or, by light we may understand illumination, and then the sense may be, He knoweth what is in darkness ; for it is in his power to illumine it. See Ephes. v. 13, 1 Cor. iv. 5, and also 1 Tim. vi. 16.

23. —*hast now made known unto me.*—The discovery was probably made to Daniel only, in a night vision or dream, though at the joint intercession of himself and friends. See ver. 19.

24. —*Daniel went up unto Arioch.*—Ten MSS. omit the second בָּ in this verse, and one reads בָּ before Arioch. Also one omits, with Gr. and Vulg. the word אַחֲרָיו afterwards ; there seems a redundancy somewhere. Perhaps the true reading should be rendered thus, Daniel went up to Arioch—and thus spoke to him.

25. *Then Arioch very speedily introduced Daniel.*—So Syr. In

the king, and thus spoke unto him, I have found a man of the captives of Judah, who will make known  
 26 the interpretation to the king. The king answering spoke to Daniel, whose name is Belteshazzar, Art thou able to make known unto me the dream which I have  
 27 seen, and the interpretation of it? Daniel answered before the king thus, The secret which the king asketh, the wise men, the magicians, the sooth-sayers,  
 28 the diviners are not able to shew unto the king. But

Chaldee the noun for *very speedily* is derived from the conjugation Ithp. and has a sort of reiterated signification: see Chap. iii. 24. The term *Captives* in the latter part of the verse is in the original, *the sons* or *the children of the captivity*: The like periphrasis, which is common in other languages, is constantly found in Scripture, and has sometimes a sort of elegance or propriety, which may make it expedient to be followed in a translation.

26. — *Art thou able.*—The latter Jod in דאיתריך seems redundant, and is omitted in many MSS. and among the rest in the ancient Bodleian. The participle כהל is of the same import with יכול or יכול in the Heb. *able*, and is only to be met with in the present form here, and at the 5th chapter of this book.

27. — *the diviners.*—Gr. retains the original γαζαρηων. The word גורין from גור to cut, is thought by some to signify either the aruspices, who by cutting open examined the liver and entrails of beasts; or by others those diviners, who by the disposition and combination of numbers made amulets or charms, by which they pretended to foretel future events. R. Jacchiades favours the latter opinion, supposing the aruspices were scarcely known in the East, and thus he thinks the word may be synonymous to the Chaldeans; and one MS. reads כשראין. However, as the word is joined with Chasdim in two or three places afterwards in this book, it certainly has a distinct meaning from it.

Some will derive it from גור discernere, and understand it for the keepers of the decrees: or perhaps it may rather mean from this etymology a sort of diviners by arrows, which was a mode very common in the East; and the practice was thus: Names or words were written on certain arrows without heads kept for the purpose in an idol temple; on one arrow the thing was *commanded*, on another *pro-*

there is a God in heaven that revealeth secrets, who hath been making known to king Nebuchadnezzar what is to be in the latter days. Thy dream, or the visions of thy head upon thy bed, is this.

29 To thee, O king, thy thoughts arose upon thy bed, as to what should be hereafter, and he that revealeth

*hibited*, and a third was *blank*. These were shaken together in some vessel set before the idol; and according to the direction of the first drawn arrow, the measure was taken, whether it commanded or prohibited the matter divined about, or which of two things was first to be done. See Ezek. xxi. 21. Symmach. has *θυρας* or *εβας*, intimating that they were the Thyades of Bacchus, and Bochart thinks that the worship of Bacchus originated in Assyria, and thence was spread through Syria and Phœnicia into Greece. See Chan. p. 479.

28. —*or the visions—is this.*—Two MSS. read ורחוֹם in the sing. “and the vision, &c.” the pronoun at the end of the ver. is singular.

29. —*thy thoughts.*—רעיוֹנֶיךָ. Recte Masora רעיוֹנֶיךָ ex forma Chald. plural. So לַעֲבָדְךָ ad. ver. 4, et alibi. Houbigant.

—*he that revealeth secrets hath made known unto thee what is to be.*—Daniel’s great modesty in disclaiming all merit or extraordinary wisdom on his part, and yet his skill and dexterity in preparing the King’s attention, and gradually opening his understanding to the reception of the truth, and the acknowledgment of the one true God, are very remarkable. The expression in this verse, “what was to be hereafter,” or רִגְלָה אַחֲרַי, indicates what was the subject of the King’s thoughts upon his bed, which was afterwards worked up into the following dream. But some will have this expression to be of the same import with that in the former verse אַחֲרֵית יוֹמָיָא, in “the latter days:” and there are perhaps some instances in Scripture, where the latter term seems only to mean futurity in general, as Gen. xlix. 1, Deut. iv. 30. But it is also evident that *the latter days* mean the times of the Messiah, as in Isai. ii. 2, and indeed this is universally the sense when it is used by the prophets, and Kimchi will understand it so in every other part of scripture. See Bishop Lowth and Mr. Lowth on the last cited passage. If we consider the extent of the following vision, and the manifest allusion therein to the times of the Messiah, and compare the use and connexion of the expression in

- secrets hath made known unto thee what is to be.
- 30 But as to me, not through any wisdom in me above all living was this secret revealed to me, but for the intent that the interpretation should be made known to the king, and that thou mightest know the thoughts of thy heart.
- 31 Thou, O king, wast seeing, and behold a large Image; this Image, which was so great and of eminent splendour, arose before thee, and its aspect was terrible.
- 32 This Image's head was of fine gold, his breast

this place with the like usage in other parts of Scripture, and especially in the 24th of Numbers, ver. 14—17, we shall not perhaps hesitate to what times the language ought to be referred in the case before us. The late Dr. Hurd, Lord Bishop of Worcester, has given a very full and just account of the latter times, and the distinctions relating to them in his 7th sermon at the Warb. Lect. p. 211, &c. 2d Ed. and much useful information on this subject may be gotten from Mr Mede's *Apostasy of the last Times*, Chap. xi. xii.

30. —*that the interpretation should be made known.*—The verb יְהוֹרְעוּן, although the third pers. plur. active, may be rendered impersonally or passively; see the like at Nehem. ii. 7, Esth. ii. 2, also at Chap. iii. and iv. and several other places in this book; and thus the versions render.

31. *Thou, O King, wast seeing, and behold a large Image.*—I follow the Chald. literally in rendering, *wast seeing*, as it indicates the continuance of the vision; the versions render also in the imperfect tense, and so the Heb. MS. 240. Two MSS. have a Vau before צִלְמָא. “*And this image,*” Sym. ἀνδρίας; but the other Gr. εἰκων.—דָּבָן, “*which was so great.*” Several MSS. read דָּבָן. Heb. MS. 240, reads דָּבָן, and the passage thus, *of the likeness of a man*, which was so very great and of abundant brightness, &c. Josephus has given an account of the image and its interpretation in his *Ant.* x. 10, 4.

32. *This Image's head was of fine gold.*—In the human frame, enjoying the erect posture, the higher or upper parts have always assigned to them the pre-eminence: Thus in the statue the head being the most excellent is of pure gold; and the other parts are of baser

and his arms of silver, his belly and his thighs of  
 33 brass ; His legs of iron, his feet part of iron, and part  
 34 of clay. Thou wast seeing until a stone was torn out  
 without hands, and struck the image upon his feet of  
 35 iron and clay, and broke them in pieces. Then were  
 broken in pieces as at the same time the iron, the  
 clay, the brass, the silver, and the gold, and were like  
 the chaff of the summer threshing-floors, and the wind  
 carried them away, so that no place was found for  
 them ; but the stone which struck the image became a  
 36 great mountain, and filled the whole earth. This is  
 the dream, and the interpretation of it we will declare  
 before the king.

metals, as we gradually descend toward the feet. I cannot say the poets and later mythological writers have any of them borrowed their fables of the different ages of the world, as some have thought, from this image ; since the notion was received much earlier than these times, and is mentioned by Hesiod ; but they have certainly made them in a great measure to correspond with it, so that the priority of time agrees with the superior and better parts of the image, and the golden has been the earliest age, and the iron the last.

33. —*part of iron.*—מַגְדָּו, “ Part of them.” Several MSS. agree with Keri in dropping the Vau in this word ; and so at ver. 41.

34. —*was torn out.*—The verb is in Ithp. and possibly may mean that it forced itself out : For the use of the particles אֵלָּא וְיָדָא, *that is not with hands*, for, *without hands*, see Nold. p. 209, and for a similar expression see 2 Cor. v. 1, and Heb. ix. 11. Gr. Vulg. and Ar. translate here as at v. 45, and adopt the term, *from the mountain*. Houbigant explains thus, *Lapis prægrandis qui manu teneri non possit* ; He is commonly much happier in his expositions. See Bishop Lowth on Isai. x. 15.

35. —*the chaff of the summer threshing floors.*—The summer is rather mentioned on account of the greater lightness and more ready dispersion of the chaff in that season. See Isai. xli. 15. Bishop Lowth has given a short but curious description of the several modes of threshing in the East, in his note on Isai. xxviii. 27, 28.

- 37 Thou, O king, art a King of kings, since the God of  
 heaven hath given thee a kingdom of power, and  
 38 strength, and glory. And wheresoever the children  
 of men dwell, the beasts of the field, and the fowls of

37. *Thou, O King.*—The ה in the pronoun אנתה not only in this place and at ver. 31, but in several others is considered as redundant by Keri and many MSS. I know not whether it might not with greater propriety be here joined to the next word, as somewhat emphatical. Thou, *the* King, art a King of Kings, a mighty monarch presiding over many of the princes of the earth. See Ezek. xxvi. 7. And this is a title which Mr. Bruce tells us, Vol iii. is given to the Kings of Abyssinia at this day.

Moreover the signification of this pronoun is not to be confined to the person, as Datilius seems to intimate, but rather to intend also the kingdom of Nebuchadnezzar, or the Babylonian empire; and thus in like manner at the 39th verse we read that *after thee* shall arise another kingdom, that is, not upon the death of Nebuchadnezzar, but at the translation of his empire to the Medes and Persians. And by the word King in general we are, according to an usual metonymy, to understand a kingdom in the prophetic language, as may be learnt from Chap. vii. and viii. See also a whole Chap. of Sir Isaac Newton's on this prophetic language in his Observations upon Daniel.

—*a kingdom of power, and strength and glory.*—So the Greek. But Vulg considers all the nouns as accusatives, though there is no Vau before חסנא power. Syr. renders a powerful kingdom and glory.

38. *And wheresoever the children of men dwell.*—The participle דארינ from דיר to inhabit, according to Keri and some MSS. should be read with י instead of א; but there seems no occasion for any alteration in the text, as it only follows the usual mode of adopting the favourite Chaldee letter, which is often assumed in the middle, as well as at the beginning and end of words, wherever there is room for a change; thus we have the word קאם at ver. 31, and again at Chap. iii. ver. 3, קאמין; and this same word at Chap. iv. ver. 1. Two MSS. omit ב in the word ובכל; “And all things, wherein the sons of men dwell, the beasts of the field—hath he given into thy hand,” i. e. all places cultivated or desert within his empire: The

the heaven, hath he given into thy hand, and hath made thee to have dominion over all these: Thou art this 39 head of gold. And after thee shall arise another

---

word which we translate *field* properly signifies, an uncultivated waste, the pasture of wild beasts. Gr. and Ar. add, *and the fishes of the Sea*; the nouns are all singular collectives. See Jer. xxvii. 6.

It was an extensive tract of country over which the Babylonian monarch presided: For not to mention the territories of the Medes and their dependants, &c. with whom he was closely connected by affinities, the Chaldee Historian Berosus tells us, that Nebuchadnezzar held Egypt, Syria, Phœnicia, Arabia, and Strabo adds, Arbela, together with the territories of 'Babylon: The greatest part of the provinces also of the whole Assyrian empire were subject to him, and he is said to have advanced as far as Spain, insomuch that the Babylonian name was at least as widely extended as the Assyrian. See Chron. of Ancient Kingdoms, p. 324.

This being then the first empire was called the Head, and was said to be of gold, partly from the general idea that all things degenerate or sink into a worse state, and partly from the length or duration through which it is said to have continued; which was according to some near 700 years, meaning from its first establishment by Ninus to its end under Belshazzar; During the greater part of which period its wealth and flourishing state were considerable, but especially the grandeur and magnificence of Babylon its metropolis, under Nebuchadnezzar, were very great and astonishingly splendid.

39. *And after thee shall arise another kingdom inferior to thee.*—One MS. reads בְּתוֹךְ "in the midst of thee." Vulg. has here the word "argenteum" after the second kingdom, and so MS. Pachom. as the word "æreum" is after the third. This second kingdom was that of Cyrus and his successors, or the Medo-Persic empire, denoted according to Josephus by the two arms of the image. Cyrus was descended from Mandane the daughter of Astyages king of the Medes, and Cambyses the Persian. Both these powers are directed to go against Babylon, Isai. xxi. 2, and their strength united subdued it, and established a second empire on its ruins.

Medus ademit

Assyrio, Medoque tulit moderamina Perses.

Claud. 2 Consul. lib. de Stil. 163, 164.

kingdom inferior to thee, and another, a third kingdom, of brass, which shall have dominion over all the

“These metals were anciently employed to signify allegorically the different values of different men. Plato relates a Phœnician fable to this purpose. Rep. vii. p. 414. Appian (Alex. in Præf.) says, the three great empires, the Assyrians, Medes, and Persians, lasted not 900 years. And Vignoles, Vol. ii. p. 177. on this passage of Appian shews, that according to Herodotus the Median empire lasted above 150 years. The Babylonian monarchy was vastly superior to the scripture Median, if there was one, not only in duration, but probably in extent: and in splendour and greatness of works it was superior even to the Persian.” Secker.

—*a third kingdom.*—Jackson in his Chron. V. i. p. 393. observes, that the prophet having just mentioned this second kingdom, with great delicacy hastens to the third, because he would not tell the king, that the second kingdom was to destroy his. This third kingdom, or that of brass, is called in Chap. viii. the kingdom of  $\gamma\gamma$ , or Ionia, which was the Grecian kingdom; and so Homer, *χαλκοχιτωνες Αχαιοι*. It was established by Alexander of Macedonia; who subdued both Medes and Persians, after their empire had lasted about 230 years. This Prince is said by the Author of the first book of Maccabees at the beginning, “to be the first that reigned over Greece, after having smitten Darius the king of the Persians and Medes, to have made many wars, won many strong holds, and slain the kings of the earth; also to have gone through to the ends of the earth, and taken the spoils of many nations.” It is reported of this mighty conqueror, that he built more than seventy cities, twelve of which, or, as Curtius intimates, eighteen, he named Alexandria; that his soldiers, though unarmed, were never afraid, while he was with them, of any armed forces. He engaged no enemy which he did not conquer, besieged no city which he did not take, and made attempts on no nation which he did not entirely subdue. But yet all would not satisfy the vast cravings of his ambition, so that the Roman satirist with great justice observed of him,

Unus Pellæo juveni non sufficit orbis:

Æstuat infelix angusto limite mundi.

Juv. Sat. 10.

See a full account of him in Arrian. l. vii. in Curt. and Joseph. Ant. xi. 8.



40 earth. And a fourth kingdom shall be strong as iron,  
 inasmuch as iron breaketh in pieces and beateth down  
 all things; and like iron that bruiseeth, all these shall it  
 41 break in pieces and bruise. And whereas thou sawest

40. —*a fourth kingdom.*—מלכוֹ with an Apocope of ת for the femin. מלכות. See Buxt. Lex. The wider the extent of his empire, the greater may be presumed to be the pride of man; and possibly from this consideration, as well as the others, the later empires are said to be inferior, or to resemble metals of inferior value. Brass also and iron are emblems of strength and terror, and used as such in Scripture, and therefore more adapted to the rapid conquests and uninterrupted successes of the third and fourth empires.

This fourth kingdom has by the greater number of interpreters been considered to be the Roman; yet Grotius and those that follow him have explained it of the successors of Alexander, the Seleucidæ and Lagidæ, who are in some respects reckoned to be as one kingdom, however divided. Those who desire to see these different opinions largely stated may consult Pool's Syn. on this place, and those who would wish for a complete refutation of the latter opinion may consult Mr. Mede's works, p. 712. where he supports by several weighty arguments the application of this kingdom to the Roman empire: see also Bishop Newton's 13th Diss.—As we shall have occasion to consider this subject again, and to speak of it more fully as we advance in this vision and in other parts of the book, I would only observe here, that the design of the vision seems to have been not only to shew the instability of human grandeur, but to point at the several powers the Church of God might have to conflict with, until the establishment of the kingdom of Christ; and that as the Grecian Monarchy was divided into four principal parts, the chief of which, as well as of the preceding empires, were subdued by the Romans, this will furnish a very just and proper meaning for the latter part of the verse before us.

—*all these.*—“אֵלֶּיךָ deest in Th. Syr. Quin et כל in Complut.” Secker. In the original “all these” may relate either to the iron or the kingdom; by the preceding comma I have referred it to the latter, and the versions favour this sense: But perhaps we might refer the word כל (if it should not be rather כָּלָא) to the former clause, and אֵלֶּיךָ to the latter, thus, “and like iron that bruiseeth all things, these shall it break in pieces and bruise.”

the feet and the toes, partly of potter's clay, and partly of iron, the kingdom shall be divided; but there shall be of the stock of the iron in it, inasmuch as thou  
 42 sawest iron mixed with the testaceous clay: Also the toes of the feet, partly of iron, and partly of clay, so

41. —*potter's clay.*—The word פֹּחַר is found only in this place in Scripture, but it may be met with in the Targum, Isai. xxix. 16, and corresponds with the Heb. יוֹצֵר the Potter, which is also the word in Cod. 240. The division of the feet, part iron, and part clay, being voluntarily inserted ought to be attended to; but other parts of the description, which the human form requires, are not to be too rigorously insisted on; yet still allowance should be made for the oriental neglect of accuracy.

—*but there shall be of the stock.*—The word נִצְבָּתָא I have rendered agreeably to the versions, with an allusion to the vegetable kingdom, from the Chald. verb נִצַּב which corresponds with the Heb. נָטַע *to plant*, and is constantly used for it in the Chaldee: see Cast. Lex. but Aben-Ezra and Saadiah render it “firmness,” or “hardness,” according to Buxtorf, and so it is in the translation of A. Purver. Perhaps the prophet would here allude to the iron in its rude state as it is dug out of the mines; whereas at the end of ver. 43, it must be understood in its wrought or manufactured state, or at least as extracted from the furnace.

The divided nature of this Roman kingdom may be explained either by its government under two consuls, the two legs of the image, one of which chiefly attended to the concerns of war, the other to those of peace; or perhaps may have respect only to the frequent intestine tumults and internal convulsions with which this empire was torn and shaken, and sometimes almost reduced to the brink of ruin; yet still it had always strength to recover, to tread down and subdue all its enemies. The verb לְהוּא in the infin. mood is translated by an enallage in the fut. tense, though strictly we ought to render, “so as to be.” However this sort of idiom is common in Chald. see ver. 43, Chap. iii. 18, and the note at ver. 20, of this Chapter.

42. —*the toes.*—The nouns here have a reference to the verb in the former verse, “Also thou sawest the toes, &c.” The meaning seems to be, the part of the kingdom that is in union and concord shall be strong and successful, but where it is divided and torn by

the kingdom shall in part be strong, and part of it  
 43 shall be brittle. And whereas thou sawest the iron  
 mixed with the testaceous clay, they shall intermix

---

civil dissensions, the materials will be weak, and the kingdom ruinous: But some explain the verse by the commotions and clashings that were between the secular and ecclesiastical powers, after the kingdom was divided into ten parts, answerable to the ten toes of the image.

43. *And whereas thou sawest the iron mixed with the testaceous clay.*—The ו is dropped at the beginning of this verse in some editions; but many MSS. and other editions concur with Keri in reading ורי. A finer sort of clay seems to be here meant, more adapted to the work of the potter, of which he might make vases or images. Gr. οστρακω Syr. Transl. has “testa lutea.” The proper signification of חשף is the naked clay as first laid bare from the earth, from חשף nudavit; the word טינט I take to allude to the tempered state of the clay, when moistened and made fit for moulding; and both words together seem to have been used to denote the moulded substance baked and hardened for use; to express which I know of no better word than that which is here adopted. Iron and this brittle substance might be brought into contact or joined with each other, but they could never coalesce.

The alliances and intermarriages of the Romans with the barbarous nations seems to be understood in this verse; the latter were the clay which would not well cohere with the manufactured iron. They intermarried, but did not agree; For, as Tacitus observes, *Dominandi cupido cunctis affectibus flagrantior erit.* The ties of affinity or even of blood are not proof against the cravings of ambition. Whatever be the fourth kingdom, most writers agree in interpreting this verse of unsuccessful intermarriages: and it is especially observable that in the declining state of the Roman empire the intermarriages with the barbarians were frequent and distinguished, as may be learnt from the histories of the times, and the observations of Calovius; but yet the cement would not hold, so as to form any great kingdom, or prevent the impending fate of the empire.

Archbishop Secker, who commonly saw things in a very comprehensive manner, with their adjuncts, objections, and consequences, has given his sentiments largely on this fourth kingdom, as well as on

themselves with the human race, but they shall not adhere one to another, even as iron doth not intermix

the kingdom of the stone that follows it. The following extract will serve in some measure to explain his sense of the former, and another at ver. 45. that of the latter. "The kingdom of the Seleucidæ was powerful till Antiochus the Great; and this empire, which extended to India, is probably here meant, if the Roman be not. Alexander, according to the author of the Maccabees, divided his kingdom among his servants, and hence their kingdom was a continuation of his, or at least was thought so then. Arrian Hist. Ind. c. 21. makes the Macedonians and Asiatics reckon by the year of Alexander's reign. Philip Aridæus gave name to the Philippean æra, only known to Astronomers, and that after Ptolemy. Some think that the want of unity makes it necessary to consider the Seleucidæ and Lagidæ as *parts* of Alexander's kingdom, and not the fourth kingdom: and indeed their frequent wars for above 200 years must make them not to be reputed as one, who lived under different monarchs constantly, unless as from one origin. No heathen author I believe considers the successors of Alexander as constituting a different empire from the Macedonian, but as dividing that empire into parts. Dion. Halicar. in the beginning expressly represents the Macedonian empire from the first to its extinction by the Romans as one. An aggregate kingdom seems probably intended from ver. 43. Indeed the division of the kingdom and the mixing will agree admirably with the Seleucidæ, if confined to this consideration; but the two verses at Chap. xi. incline us to think otherwise; nor did the Seleucidæ, as far as appears, endeavour to make up their quarrels by intermarriages among themselves. Sulp. Sev. applies the interpretation to the Romans in the beginning of his second book, and with him "they shall mix themselves with the seed of men" is understood to mean that they shall become a mixture of nations: thus they gave the *jus civitatis* to those they conquered; and they were much more mixed by unions afterward with the barbarians. In Exod. xii. we read ערב רב, came up with them out of Egypt; and Nehem. xiii. 3. they separated בל ערב, from Israel, and the same word means "a mingled people," 1 Kings, x. 15. Jer. xxv. 20. and l. 37."

To these considerations it may be added, that Jerom hath plainly referred this kingdom to the Romans, especially on account of its weakness and need of assistance from the barbarous nations in his own

- 44 itself with clay. And in the days of those kings shall the God of heaven raise up a kingdom which shall never be destroyed, neither shall the kingdom devolve to another people; it shall break in pieces and consume all these kingdoms, but itself shall stand for ever:
- 45 Inasmuch as thou sawest that from the mountain was

time. Theodoret is also of the same opinion. Beside, the Seleucidæ and Lagidæ were the thighs of brass, or part of the brazen kingdom, and much weakened by their divisions, and therefore needed not a harder metal to represent them. And indeed the arguments are so powerful and cogent, particularly from the strength of the kingdom compared to iron, from the general consent of ancient writers both before and after the time of Christ for at least 300 years, and finally from the congruity of this opinion with the subsequent part of the interpretation, that we may readily concur with the determination of Mr. Mede, and consider the point as *tantum non articulus fidei*.

44. *And in the days of those kings.*—That is, kingdoms. The four kingdoms in allusion to the one image are here supposed to constitute one whole period, and the expression therefore must mean, during the continuance of the last: see ver. 34; where the stone is said to strike the feet of the image, &c. probably alluding to the unfulfilled parts of this vision.

—*neither shall the kingdom, &c.*—Vulg. Gr. and Ar. read *his kingdom*, meaning God's, or, as we read in the New Testament, "the kingdom of Heaven:" but it is observable, that many MSS. and among them the ancient Bodl. read מלכותא with א in the end: so that the ך in the present text is probably not an affix, but only the final or terminating letter, and which two MSS. have dropped. This kingdom shall not be transferred like the former ones, but shall be of a very different nature, shall crush all temporal kingdoms, and shall be universal, unchangeable, and eternal. It is remarked by Josephus, that "Daniel told the King what the stone signified," but the Historian adds, that he himself was unwilling to express it, as his intention was, to register things past, and not such as are to come. Ant. l. x. c. 10. Conviction will sometimes force its appearance, however impeded by insurmountable prejudice.

45. *Inasmuch as thou sawest, &c.*—Those who would understand this fifth kingdom to be the Roman, having explained the fourth of

torn out a stone without hands, and it broke in pieces

---

the Seleucidæ and Lagidæ, or the Syrians and Egyptians, seem to labour very much in this part of their interpretation, are forced to allow that the Roman empire was in their sense of the vision a type of Christ, and that it crushes the other Powers and will stand for ever, because the Church of Christ was for the most part seated in this empire. But that the stone mentioned in this verse must mean Christ himself is almost universally admitted by the Jews. He is styled by the Psalmist, "the head of the corner, although the stone which the builders refused." Ps. 118. 22. See also Mat. xxi. 42. Acts iv. 11. Ephes. ii. 20. This idea is also agreeable to the prediction of Isa. Chap. xxviii. 16. "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation;" the same is also the stone of Zech. Chap. iii. 9, which is likewise the branch alluded to in the preceding verse. It is the rock too of St. Paul, 1 Cor. x. 4. "And that rock was Christ." This stone may be considered either as literally crushing all the other kingdoms, inasmuch as the preceding ones were subdued under the Roman power, and by crushing that it reduced all the rest; or, in a higher and spiritual sense, it will subdue all things, according to St. Paul's idea, 1 Cor. xv. 24. "Then cometh the end, when he shall have put down all rule and all authority and power, and shall have delivered up the kingdom to God even the Father, who hath put all things under his feet." The kingdom of Christ was first established in the Roman empire; the foundation of which empire was laid after the Romans had subdued the Macedonian power where the third empire originated; and in this empire at its greatest elevation as in a mountain, *without any human assistance*, by the immediate influence of Heaven, did the Saviour of the world form his spiritual kingdom which was to last for ever; having triumphed over all principalities and powers, and continuing to exercise his sovereignty, till the whole earth shall be filled with the glory of the Lord, the kingdoms of this world shall become the kingdoms of our God and his Christ, and he shall reign for ever and ever.

"Jacchiades, and I believe all the Jews explain this stone now of the Messiah. Scipio tells the Romans that they would be *Masters of the World*, if they beat Hannibal, Polyb, l. xv. p. 698, and the same Polyb. saith, l. viii. p. 514, that the whole world was under their dominion, and the Rhodians say the same thing. Jerom ex-

the iron, the brass, the clay, the silver, and the gold :  
The great God hath made known to the king what is  
to be hereafter ; for certain is the dream, and faithful  
is the interpretation of it.

46 Then the king Nebuchadnezzar fell on his face, and

plains “*sine manibus,*” *absque coitu et humano semine de utero virginali:*” and the church shall be formed and prevail without human means : Christ’s kingdom was not of this world. Isa. xi. 1 “the rock from whence ye were hewn,” Theodoret understands of Isaac’s descent from Abraham contrary to the course of nature, and that the rock in this case is David’s family.—Mr. Mede considers the kingdom of Christ as *θεανθρωπος*. See Rev. xi. 15. The distinction of the stone and of the mountain is not apparent in the image or the prophet’s account ; the fall of a stone is very rapid from the top of a mountain, and must have acquired force to break the image ; yet this seems not suitable to the progress of christianity ; It grew considerably before the empire became Christian, and perhaps not in proportion since : And certainly there is room indeed for its growing vastly larger both in outward extent, and above all in inward efficacy ; and it must grow very much before it can fill the whole earth.

The Apostolical Constitutions, l. v. c. 20, having spoken of Christ as the son of man from Dan. vii. 13, speak of him from this Chapter, as the stone growing into a great mountain, and filling the whole earth ; *συντριβοντα πολυαρχιαν και πολυθειαν θεων* (al. *αθων*) *κηρυσσοντα δε τον ενα θεον, και χειρονοντα* (fors. *χειροοντα*) *των Ῥωμαιων μοναρχιαν.*” Secker.

—*the silver and the gold.*—Gr. Ar. and Syr. having connected the former part of this verse with verse 44, make a full stop after the word “gold,” and so Mr. Mede, &c. The word *יָמִין* in the next clause may be considered as the participle in Aphel from the verb *יָמַן*, and signifies “credible,” or “faithful.”

46. —*fell on his face.*—The King highly revered Daniel, and paid him such tokens of profound respect as were consonant to oriental manners ; Or if, as some have thought, he was inclined to worship him by falling on his face, &c., as the Lycaonians were St. Paul, Acts 14, it should seem by the next verse, that Daniel wished, as before, to direct the payment of these honours to that great power to whom alone they were due, and disclaimed all merit on his own part. Vulg.

47 did reverence to Daniel, and commanded to offer an  
 oblation and grateful odours unto him. The king  
 spoke thus unto Daniel, Truly your God is the God of  
 gods, and Lord of kings, and a revealer of secrets,  
 48 since thou hast been able to reveal this secret. Then  
 the king made Daniel great, and gave him many large  
 presents, and appointed him to preside over the whole  
 province of Babylon, and he was a chief magistrate  
 49 over all the wise men of Babylon. Moreover Daniel

translates the words that follow in the next clause, "et hostias et  
 incensum:" Gr. has "*μααα και ευωδίας*," or a cake of fine flour and  
 grateful odours. Both perhaps understood it as a kind of sacrifice,  
 which it probably was not: For Mr. Harmer, Vol. ii. p. 72, &c. seems to  
 have placed this matter in a full and satisfactory light, and explained  
 the words that countenance the idea of a sacrifice to mean Tokens or  
 marks of respect not very uncommonly paid to men in the east. The  
 passage is much too long to be cited.

48. —*made Daniel great.*—Ch. רבי. Syr. *amplificavit*, or *magnificavit*, the word is of the form *Pahel*, and used only in this place.

—*many large presents.*—Gr. Ar. and V. read many *and* large,  
 and one MS. favours the Vau: the same versions and Cod. 240, begin  
 the 47th verse with a Vau.

—*over the whole province.*—One MS. and some versions read  
 מדינות. De Rossi. The Chaldee word מדינת or *Medina* is a name  
 often in use among the Arabs, and by it the city of their prophet in  
 the desert of Arabia is well known to be called at this day. At this  
 place he was invested with regal power after his expulsion from Mecca,  
 and from his flight to this place in the year of our Lord 622, the  
 Hejra commences. Many places or considerable towns in Spain are  
 still called by this same name, and retain this vestige of the Saracen  
 incursions.

—*a chief magistrate.*—In this and the former Chapters we read  
 of three chief magistrates, the master of the Eunuchs or Chamberlains  
 רב סריסי, the Master of the Executioners or Captain of the Guard  
 רב סבחי, and here the רב סנני, or Head of the Senators, or  
 High Chancellor. Syr. reads "over all the military commanders and  
 all the wise men."



asked of the king, and he deputed over the care of the province of Babylon Shadrach, Meshach, and Abed-nego; but Daniel was in the gate of the king.

49. — *Daniel asked of the king.*—His request might be justified on the score of friendship, but more especially for the sake of the church and nation of the Jews, and that he might obtain some faithful associates who should assist him in the high and slippery station to which he was advanced.

The word עבִידֵתָא seems to have respect to agriculture, and the revenues arising from the cultivation of lands: and this was probably the nature of the presidency to which Shadrach, &c. were advanced: while Daniel sat *εν τη αυλη του βασιλεως*, or according to Theodoret and Syr. in the gate or court of the king, as his High Chancellor, or chief Minister of Justice and of the affairs of the state.

The following passage in Dr. Shaw's Travels may throw much light upon this situation of Daniel; Speaking of the Judicature of the Algerines he says, "all affairs of moment are laid before the Dey, or else when he is absent, or otherwise employed, they are heard by the *Treasurer, Master of the Horse, and other principal Officers of the Regency*, who sit constantly in the gate of the Palace for that purpose. At all these Tribunals the cause is quickly decided, nothing more being required than the proof of what is alleged, so that a matter of debt, trespass, or of the highest crimes, will be finally decided, and the sentence executed in less than an hour. And on the word "gate," he observes in a note, thus we read "of the elders in the gate;" Deut. xxii. 15, and xxv. 7; and Isa. xxix. 21. Amos v. 10, "of him that reproveth and rebuketh in the gate," &c. Ed. fol. p. 315.

## CHAPTER III.

- 1 NEBUCHADNEZZAR the king made an Image of gold, the height of it was sixty cubits, and the breadth of it
- 

THIS Chapter contains a History of Nebuchadnezzar's erecting an Image of Gold of an immense size, as an idol to which he expected all his empire to pay worship. Daniel's three friends refusing this worship, are cast into a furnace of fire, and by their miraculous delivery thence, the King is again brought to an acknowledgment of the one true God.

How soon this image was erected after the dream in his second year is uncertain. Gr. and Ar. begin this Chapter with "In the eighteenth year," and Dr. Prideaux agrees with them, though the words are not in the present text: But whether it happened then, or, as some think, later, the design of it probably was to frustrate the exposition, and defeat the end, of the dream; on which account perhaps the image was made wholly of gold, and not of different metals; to make an ostentatious display of the abundance of his wealth, and to obviate the jealousies of his people on account of his favours to Daniel and his friends. Some or all of these motives might probably influence this haughty and inconstant monarch to desert the true God, whom he had so lately acknowledged, and to yield again to the force of those inveterate habits, from which he had been so miraculously recovered.

This statue was probably of Bel or some of the Assyrian deities, as we may collect from verse 14. It is thought to have been hollow within, like the Colossus at Rhodes, whose height exceeded that of the statue by ten cubits: The proportion of the height seems unequal to the breadth, unless the pedestal be included therein on which it was placed. Houbigant, on account of this disparity, thinks it was rather a column or pyramid than of the human form: But Diodorus, l. ii. §. 9, tells us, that Xerxes took away an image of gold forty feet long, when he demolished the temple of Belus in Babylon, which Prideaux

six cubits: When he had set it up in the plain of  
 2 Dura in the province of Babylon, Nebuchadnezzar the  
 king sent to gather together the Princes, the Senators,  
 and the Magistrates, the Judges, the Treasurers, the

supposes may have been this of Nebuchadnezzar. The statue of Jupiter also made by Lysippus at Tarentum is said to be forty cubits. The plain of Dura where it was erected was probably near a town called by Symmachus Douzan, and by Ptolemy Doraba; "Ammianus Marcellinus mentions Dura as not far from the place where Julian died; and in D'Anville's map of the Tigris and Euphrates it is on the Tigris, under  $34\frac{1}{2}$  lat. and in Niebuhr's map of his journey (45 of vol. ii.) is Dor." Michaelis. But Jerom considers it as an inclosed place in Babylon, see Chapter i. 2, and LXX. has περιβολον, considering it as an appellative for a sort of circus.

1. — *When he had set it up.*—Thus the words may be rendered by the assistance of the Vau at the next verse. The like observation may illustrate the rendering in many other places, and especially at the latter end of the third and beginning of the fourth verses, where there is a Vau twice in both places. So Syr.

2. — *The Princes, the Senators, and the Magistrates &c.*—It must be very difficult at this distance of time, and perhaps impossible, to ascertain with exactness the proper titles and offices of the several characters that are here mentioned. I shall endeavour to give as just a description of them as I can, either from the form of the words, their use in other places, the opinion of commentators, or the allusion they may bear to modern offices of dignity in the East. I take the first word, with Herodotus, to be of Persian, or, rather, with Grotius, of Assyrian origin, to have been derived down through the Chaldeans to the Persians, and to answer to their Satrap, meaning probably the chief of their nobility; see Esth. ix. 3. The next word סַנַנִּיָּא is the same that is used at Chap. ii. 48, and probably means some of the highest officers in the state, which I have therefore rendered by "Senators." The office sustained by these persons seems to have extended to matters both military and ecclesiastical, as Castell observes on the word, and intimates that it signifies a kind of Vice-roy, or one of the first rank in either the military line, or among the Pontiffs: Perhaps it may answer to the Beys. The word that follows is con-

Counsellors, the Presidents, and all the Governors of the Provinces, to come to the dedication of the Image,  
 3 which Nebuchadnezzar the king had set up. Then were gathered together the Princes, the Senators, and

---

nected with the preceding by a Vau, and we find these words joined but with their order inverted, Jer. li. 23. and again ver. 57. The פחה was probably a Magistrate appointed to preside over a peculiar government: and the word Pacha is still retained in the East, and though varied somewhat in sound, denotes a kind of Bashaw or Governor among the Turks, Arabs, and Persians. The word אדרגוריא R. Nathan translates "Judges;" they seem to have been a kind of Guardians or Directors of the statute laws or decrees of the monarch, and are therefore rendered by the Gr. *ηγουμενοι* the chief Judges. There is an officer in the Ottoman court called the Caddilaschir, which may seem to answer to this description; the Caddilaschirs are a sort of universal Judges, that extend to all persons or causes whatsoever. The following word גרבריא "the Treasurers," is, as Grotius has observed, the same word that is so translated, Ezra i. 8. and is often found in the Chaldee; and by changing the kindred letter ד for ו, they may be the *γαζοφοροι* of the Greeks, and may answer to the Ottoman "Defterdars." רתבריא which follows may be derived from רת the law, and ברר to purify, and probably signifies the most distinguished counsellors or professors of the law. The next word תפתיא is omitted by Vulg. but coming from the verb פתה to *persuade*, is by some supposed to have been given to persons of very high characters for knowledge and wisdom; and the Mufti or sovereign Pontiff among the Turks seems to have derived his name from a similar source in the Arabic language. But Houbigant calls these last "Janitores," which he considers as a very high office, and sustained by Daniel himself. See Chap. ii. 49. R. Jacchiades has illustrated, or rather applied all these characters to similar offices in the Turkish empire; an account of which may be seen in Grotius: see also Habesci's present state of the Ottoman empire.

3. *Then were gathered together.*—The design of calling all these officers of every nation and language in the whole empire together, seems to have been chiefly to ensnare Shadrach, Meshach, and Abednego; for those that presided over lesser districts were also summoned to the dedication; *εις τα εγκαenia*. Th. See John x. 22.

the Magistrates, the Judges, the Treasurers, the Counsellors, the Presidents, and all the Governors of the Provinces unto the dedication of the Image which  
 4 Nebuchadnezzar the king had set up. And when they stood before the Image which Nebuchadnezzar had set up, a herald proclaimed aloud, To you it is spoken,  
 5 peoples, nations, and languages : At the time when ye shall hear the sound of the cornet, pipe, harp, sackbut,

4. —*to you it is spoken.*—So Syr. See Chap. iv. 31. and the note on Chap. ii. 30. Syr. also connects this verse with the latter part of the preceding, as I have translated.

5. —*the sound of the cornet, pipe &c.*—Of several of the musical instruments mentioned in this verse, we may form some idea from the correspondency of the original Chaldee words with musical instruments now well known. Thus, קרנא the cornet, משרוקיתא the flute or pipe, from שרק to hiss or whistle, not unlike the Greek σφυζω fistula cano ; קיתרס the same word, and perhaps instrument, with the Cithara, which Dr. Shaw tells us is called Quetara among the Moors, and they have several guitars of different sizes, each of them tuned an octave higher than another ; to some one of the softer sort Horace seems to allude, B. i. Ode 15.

—————Grataque fæminis  
 Imbelli cithara carmina divides.

But Secker observes that in the Targ. Isai. v. 12. קתרס answers to תוף. Chandler thinks it might be called Kithar, because of citron wood, whence made, as the next word might be from Sambuc or the elder. As to the two former words, Mr. Harmer has an extract from Dr. Russell, which he thinks may serve to illustrate them. “The music of Aleppo is of two sorts, one for the field, the other for the chamber. The first makes part of the retinue of the Bashaws and other great military officers, and is used also in their garrisons. It consists of a sort of haut-boy, shorter but shriller than ours ; trumpets, cymbals, large drums, the upper head of which is beat upon with a heavy drum-stick, the lower with a small switch : Beside these, they have small drums, beat after the manner of our kettle-drums.” The two first of these in an inverted order he refers to the terms above-mentioned.

The word סבבא, or Sambuca, according to the Greek pronunciation, is of Syrian origin, and means a sort of triangular instrument with four strings in use among the Syrian women, as Grotius thinks. If this be its description, it is more of a kind of lyre than we commonly understand by the sackbut, which is a wind instrument of the trumpet kind, or tuba ductilis, capable of being drawn out in a greater or less degree, according to the tone required, whether grave or acute. Indeed Bochart in Chan. p. 808, tells us, this instrument, the Sab-buca, was called Lyrophœnix, or Phœnician Lyre, as being an invention of the Phœnicians or Syrians. The פסנתרין or Psaltery is thought to have been the נבל or Nablium of the Hebrews; which Josephus says, was an instrument of twelve sounds played upon with the fingers, and turned in playing with both hands; whence Ovid has observed,

Disce etiam duplici genalia nablia palma  
Vertere, conveniunt dulcibus illa modis.

De Arte Am. lib. iii.

But some copies read *Verrere*; according to the expression of Mr. Pope in his *Cæcilia*,

—————And *brush* the sounding lyre.

Chrysostom and most of the fathers consider the Psaltery as a kind of stringed instrument, and not much unlike the Cithara.—“It occurs nowhere else in the Bible. Cast. doth not mention it as Targ. Talm. or Rabb. word. Syr. omits it, as often hard words; it seems a foreign word. Athenæus, lib. xiv. in Mich. says, its ancient name was Magadis. Its form gave it the name *τριγωνον*; and there were *επταγωνα*.” Seeker.

The last instrument that is mentioned is the סומפניה Symphonia, which Castell and others consider as a sort of organ. Servius on the 11th *Æn.* calls it “*tibia obliqua*,” sive *πλαγυανλος*: Others will have it to be a kind of drum played upon with sticks, which according to the different parts that were struck occasioned an agreeable variety of sounds. Dr. Shaw has an observation on the Turkish music, which I cannot forbear transcribing, as it may throw some light on the two last instruments, though I do not conceive it will describe them exactly. “The Turks chiefly make use of two instruments, whereof the one is like a long-necked Kit, played upon with a bow like the Nebebb or Violin of two strings; the other which is in the fashion of our Duleimer, with brass strings, is touched sometimes with the finger, sometimes with two small sticks, or else with a plectrum.”

psaltery, dulcimer, and all kinds of music, ye shall fall down and worship the image of gold which Nebuchadnezzar the king hath set up; And whosoever shall not fall down and worship, in the same hour shall be cast

“L’Empereur” interprets it, *Symphonia c conjunctis fistulis*. Drusius in his fragments of the old versions cites Elias in his interpretation of Chald. words as saying, that it is the name of a musical instrument, called in Italian *Symphonia*, and in German *Lier*, i. e. *Lyra*, from Montf. See Luke xv. 25.—Polybius, lib. xxvi. mentions *συμφωνίας* as to what Antiochus danced. Ellis in his *Fortuita Sacra*, p. 372, quotes Isidore with Grotius, and adds, *antea dixerat, Tympanum fuisse pellem, vel corium ligno ex una parte extensum. Est enim, ait, pars media Symphonie in similitudinem cribi*. Michaelis inclines to the reading of Cethib, ver. 10, and makes it *σάφων*, possibly from *שָׁפַר*, 1 Kings vi. 9. But Keri seems preferable.” Secker.

Mr. Bruce, in his first Vol. has two beautiful plates of a sort of Cithara or Harp, which he discovered in a cave of the Troglodytes near or at the situation of ancient Thebes in Upper Egypt. Of these, Dr. Burney in his *History of Music* has given an account in a letter from Mr. Bruce; but though the Doctor in the same first Vol. has one whole Chapter on the music of the ancient Hebrews, yet he only enumerates the names of these instruments before us, by quoting the verse; and probably in his researches could not meet with sufficient data to explain them in a satisfactory manner.

As to the names themselves, however they may resemble the Greek, and may be supposed to be borrowed thence, yet Bishop Chandler has given us reason to conclude, that they sprung rather from the Asiatic languages, and were adopted by the Greeks therefrom; or if the former opinion be allowed, he has shewn that it may fairly be accounted for without any imputation on the authenticity or early date of this book. See his *Vind. of Def. Vol. i.* see likewise Shaw’s *Travels*, p. 270, and Harmer’s *Observations*, Vol. i. p. 416. Calmet thinks some of the instruments passed from the East into Greece, with their names.

6. —*fall down and worship*.—Christians are directed to worship with the body as well as the spirit. 1 Cor. vi. 20, 1 Thess. v. 23, so Ps. xcvi. 6. It is agreeable to natural light as well as to the revealed will of God, that the whole man should be holy to the Lord. But

- 7 into the midst of a burning fiery furnace. Therefore at the time when all the peoples heard the sound of the cornet, pipe, harp, sackbut, psaltery, and all kinds of music, all the peoples, nations, and languages, falling down worshipped the image of gold which Nebuchadnezzar the king had set up.
- 8 Immediately hereupon certain Chaldeans came near,  
9 and set forth invidious accusations against Jews. They spoke thus to king Nebuchadnezzar; O king, live for  
10 ever: Thou, O king, hast made a decree, that every man, upon hearing the sound of the cornet, pipe, harp,

Jerom observes, that "falling down" is applied in Scripture rather to Idols than to the true God. See Mat. iv. 9.

7. — *Psaltery*.—"And Dulcimer" follows, in several MSS. V. Syr. MS. Pachom. and some Edit. of the Greek. I know not whether it be by design or mistake, but this whole verse is omitted in Cod. 240, at the bottom of Dr. Kennicott's Bible.

8. — *set forth invidious accusations*.—Openly to accuse. Houb. The verb אכל properly signifies "to eat or devour;" but in Chald. when joined with קרן it signifies "to accuse or criminate:" the proper signification of the latter word is "to cut," and also "to nod, or wink with the eye;" and as by these signs it is that false accusers confirm their charges, so the noun is hence used for a false accusation. The like idiom is observable in other languages; *proscindere aliquem*, and to wound the reputation of a person, are expressions somewhat similar, but perhaps less forcible than אכל קרני, to accuse or devour with invidious and unjust charges. The phrase is often to be met with in the Targum, and recurs at Chap. vi. 24, and is used in this sense in Heb. Cod. 240. See Cast. Lex. and Lev. xix. 16.

9. — *O king, live for ever*.—See Chap. ii. ver. 4, and on Chap. vi. 21.

10. — *upon hearing &c.*—Though the verbs are future, yet I have followed Syr. and rendered them in this and the next verse, in the imperfect subjunctive. A. Purver renders here, "and a Concert of all kinds of Music." It is generally thought the ancient Asiatic nations knew nothing of counterpoint; and without it a variety of instruments how great soever can scarce justify the needless introduction of the modern word *Concert* to express their combined effect.



sackbut, psaltery, and duleimer, and all kinds of music,  
 11 should fall down and worship the image of gold: And  
 whosoever would not fall down and worship, should be  
 12 cast into the midst of a burning fiery furnace. Here  
 are certain Jews, whom thou hast set over the business  
 of the province of Babylon, Shadrach, Meshach, and  
 Abed-nego; these men pay no regard to thee, O king:

11. —*burning fiery furnace.*—Another cruel method of punishment among the Chaldeans. See Jer. xxix. 22. Burning alive is still inflicted, as Shaw tells us, on Jews and Christians for capital crimes at Algiers. See also Ps. xxi. 9. Mr. Bruce, Vol. i. p. 516, has given us the following narrative: “Phineas, an Arabian Prince from Medina, having beat St. Aretas the governor of Najiran, began to persecute the Christians by a new species of cruelty; by ordering certain furnaces or pits full of fire to be prepared, into which he threw as many of the inhabitants of Najiran as refused to renounce Christianity. Mohammed in his Koran mentions this tyrant by the name of the Master of the fiery pits, without either condemning or praising the execution; only saying, the sufferers shall witness against him at the last day.

12. —*pay no regard.*—The word טעם properly signifies “the taste,” and in a metaphorical sense denotes, Regard, Counsel, a Sentence, or Edict; see Cast. Lex. The expression should seem here to mean, as at Chap. vi. ver. 13, “they had paid no regard;” so Syr. and Cod. 240, but at ver. 10 and 29 it must mean “an Edict, or Decree;” and even here it may be thought that the same sense which the word has at the 10th verse should belong to it at the 12th; and Gr. Ar. V. and our old Eng. Transl. read, “have not regarded thy decree.” Yet the sense of the passage is not materially affected in either case. See Chap. ii. 14.

In this last cited place the Gr. Interpreter has rendered the word טעם by γνώμη; and both words have probably the same general signification, and may often serve to illustrate each other. And if this be admitted, we may be furnished with a much more forcible as well as satisfactory sense for the Gr. word in 1 Cor. vii. 25, where the Apostle observes, that though he has no command or injunction ἐπιταγή from the Lord, yet he gives his γνώμη, his sentence or decree, as a faithful minister and highly-favoured Apostle of Christ. By this

- they revere not thy gods, nor worship the image of  
 13 gold which thou hast set up. Then Nebuchadnezzar  
 in rage and fury commanded to bring up Shadrach,  
 Meshach, and Abed-nego; wherefore these men were  
 14 brought up before the king. Nebuchadnezzar spoke  
 thus to them, Is it insultingly, Shadrach, Meshach, and  
 Abed-nego, that ye do not revere my gods, nor worship  
 15 the image of gold which I have set up? Now if ye are  
 ready, that at the time when ye shall hear the sound of  
 the cornet, pipe, harp, sackbut, psaltery, and dulcimer,  
 and all kinds of music, ye fall down and worship the  
 image which I have made, well; but if ye worship not,

sense the objection to inspiration, from the occasional exercise of the sacred writer's opinion only, will vanish.

13. —*were brought up.*—The verb הֵיטִין from אָתָה “to come to,” seems of the active form in Aphel, but according to the punctuation and the Chaldee commutation of א into י it may be considered in a passive sense.

14. —*Is it insultingly?*—The word הִצָּרָא does not occur anywhere else in Scripture. Some think צָרָא to be of the same signification with the Heb. צָרִיָּה *industria*, and thus would render “Is it designedly?” Most of the versions render with our present translation, “Is it true?” Others consider the word as expressive of admiration; and thus our old translation of 1599 has, what Disorder? But the Targum uses the word מַצְטַרִי in two places for *deriding* or *insulting*, as the Chald. Paraphr. has translated, Prov. xviii. 1, and xx. 3, and therefore I have followed this sense, which seems a very good one, and expressive of the jealousy and fearful apprehensions of the King. “An malo animo?” Mr. Godwin. This last named gentleman, late of Baliol College, has left among his other books to the Bodleian Library an English Bible with his own MS. Notes on various parts of it; whence I have extracted a few remarks.

15. —*well.*—The ellipsis, though familiar in the Heb. and other ancient languages, is rather beautiful at this verse, and seems to point at the great wrath and overbearing impetuosity of this furious monarch, which is farther denoted at the close of the verse. For a like ellipsis, see Luke xiii. 9, Mat. xv. 5, 6, &c. Glass. has observed

- in the same hour ye shall be cast into the midst of a burning fiery furnace; And who is the God that shall  
 16 deliver you out of my hand? Shadrach, Meshach, and Abednego answered thus to the king, O Nebuchadnezzar, we are not solicitous to make thee a reply  
 17 concerning this matter. Either there is our God, whom we serve, able to deliver us from the burning fiery furnace, and from thy hand, O king, he will  
 18 deliver: Or if otherwise, be it known to thee, O king, that we will not revere thy gods, nor worship the image of gold which thou hast set up.  
 19 Then was Nebuchadnezzar filled with fury, and the aspect of his face was changed toward Shadrach, Meshach, and Abed-nego; therefore he ordered to heat the furnace one seven times more than it was usual to

in his Philol. p. 574, that as the punishment is denounced in the latter clause of the sentence, the praise or acquiescence must be implied in the contrary clause that precedes it: and so the old Eng. Transl. reads, "Now therefore are ye &c." without any ellipsis.

16. —*not solicitous*.—So Cod. 240, but the versions chiefly following the Syriac Etymology render, "we have no occasion, or think it of no use to answer." The word פתגם "matter" at the end of this clause is the same word that occurs at Chap. iv. 17, except that in this latter place there is an Aleph at the end, which seems added by way of emphasis. The word is in appearance a compound, and perhaps of פת frustrum and גם succedit; thus denoting, a detached or decisive portion, or a distinct thing. So פתבג at Chap. i. means a portion of rich food, or of dainties.

18. —*thy Gods*.—Some render the word singularly, in reference to the one statue, but there might have been several images or hieroglyphics on the statue, and the plural seems more agreeable to the general habit of Pagan worship. Sym. has ἀρδπαντι χρυσω. At the end of the preceding verse Gr. has the word ημας, he will deliver *us*.

19.—*was changed*.—Kêri and many MSS. read אשתני, which seems undoubtedly right.

—*he ordered to heat the furnace seven times more*.—Chald. "he

- 20 heat it. And he commanded men of the greatest strength amongst his forces, to bind Shadrach, Meshach, and Abed-nego, to be cast into the burning fiery furnace. Then these men were bound in their mantles, their turbans, and their cloaks, with their vestments,

spoke and said :” But eight MSS. with the versions, drop the word ענה, “he spoke.” A. Purver translates, “seven times more than it *had been seen* to be heated. Gr. and Ar. read, that it might be heated seven times, till it might burn to the utmost “*εις τελος*.” The like expression occurs, John xiii. 1. Christ having loved his own, loved them *εις τελος*, “with the warmest affection and most perfect regard,” which he evinced, as it follows, by condescending even to wash their feet. And again, in 1 Thess. ii. 16.

In the next verse most of the versions omit the words די בחילה “among his forces,” or “of his army.”

20. — *to be cast*.—So two MSS. read the word, למירמא passively. And in the next verse Gr. Ar. and Vulg. understand the verbs in the passive sense ; but Syr. in the active : The MSS. seem rather to favour the passive : they read כפיתו and רמיו or רמיו ; and this seems most agreeable to the idiom of the language, which must require a pronoun to be supplied twice, if the active form is preferred.

21. — *their turbans*.—Keri and Many MSS. consider the first Jod as redundant in the word פטישיון, and some editions omit it. As to the particulars of the dress of these young men, the first word seems to mean their principal garment, which hung loose and flowing down to their ankles, perhaps not unlike the Roman tunic ; and Montfaucon in his *Antiq.* Vol. iii. tells us, that the Babylonians according to Herodotus wore two tunics, one linen, that fell down as low as their feet, and the other woollen, which they wore uppermost ; upon these they also wore a Chlanidion, or kind of small cloak. The second word seems to agree in sound with the Greek *πετασος*, a sort of hat or bonnet : which had for the most part brims or margins, but narrower than those of our modern hats, and such as we sometimes see in those of Mercury, according to Montfaucon ; who tells us from Athenæus, that Alexander the Great wore the Petasus at feasts, and also *πεδαλα*. The third term according to the versions, must mean their hose or high shoes, but I rather think with some Commentators,

and were cast into the midst of the burning fiery furnace.

22 Therefore because the king's word was urgent, and the

a hood or cloak may be intended, that hung down from the head over the shoulders, not unlike the Roman pallium, and of which sort probably was our Saviour's Cloak, John xix. 23, which was woven without seam from top to bottom. Shaw tells us, that the mountain Arabs or Kabyles, who retain the primitive manners, have a cloak called a Burnoose, which seems to answer to this latter; and they have also an upper garment called Hyke, which may not much disagree with the former: "This last garment he says was six yards long, and five or six feet broad, and serves for a complete dress in the day, and for a covering at night. The last word being a general term for vestments of all sorts, may be supposed to comprehend their under garments, and all that are not recited before.—Whether the third term be understood as a cloak, or the dress of the legs or feet, Xenophon has given us an actual exhibition in the person of Cyrus of each of the parts of dress here before us in his eighth Book of the Cyrop. p. 460. Edit. Hutch. *Επι δε τουτοις, ηδη αυτος εκ των πυλων προφαινετο ο Κυρος εφ' αρματος, ορθην εχων την τιαραν, και χιτωνα πορφυρουν μεσολευκον, και περι τοις σκελεσιν αναξυριδας υσγινοβαφεις, και κανδυν ολοπορφυρον.*

22. —*was urgent.*—Chald. ܩܕܝܫܐ. See Chap. ii. ver. 15. If the furnace was, as is hinted at the note on ver. 11, a sort of fiery pit, we may see the greater propriety of some of the verbs used in this and the next verse, that the men were *taken up* (the verb is in Aphel from קָם to ascend) and *thrown down* into the furnace; and hence how easily the eruption might kill the persons who came too near the pit. For a confirmation of this story, and also of Daniel's escape from the Lions, at Chap. vi. see 1 Mac. Chap. ii. ver. 59, 60.

The Hymn of the three children follows after the 23d verse in Vulg. Gr. Cod. Chis. or LXX. and some other Versions, and the verses are marked accordingly; but this is generally now agreed to be a spurious production of much later date; and the necessity or occasion of it seems clearly superseded by the general thanksgiving of the King's at the 28th verse, as well as that at the beginning of the next Chapter. Nor from a review of the hymn, however pious and well designed, can we discover the usual style of Daniel, or any resemblance to the other parts of his book. I should rather refer it to some of the Apocryphal Writers, if it must be accounted ancient,

- furnace heated exceedingly, the eruption of the fire slew those men that had taken up Shadrach, Meshach, and Abed-nego : But these three men, Shadrach, Meshach, and Abed-nego were thrown down bound into the midst of the burning fiery furnace.
- 24 Then Nebuchadnezzar the king was astonished, and rose up very hastily, and thus spoke to his governors, Have we not cast three men bound into the midst of the fire? they answered thus unto the king, Certainly,
- 25 O king. He replied, Lo, I see four men loose walking in the midst of the fire, neither is there any stain upon them, and the form of the fourth is like a son of
- 26 God. Then Nebuchadnezzar approached to the mouth

but perhaps it belongs to still later times. Archbishop Seeker notes thus, "Nobilius cites from Polychronius, that this Hymn was neither in the Heb. nor Syr. Bibles: Ephr. Syr. takes no notice of it; and therefore I apprehend it to have been added in that version which he used, since his time. Jerom says it was not in the Hebrew." Mons. D'Herbelot tells us, that in the King's Library, No. 410, is a book that contains traditional predictions of the Prophet Daniel, but which are full of falsehoods, and fabricated by the Mussulmen on the foundation of the real prophecies: Many other forgeries have been attributed to Daniel. See Prelim. Diss. The versions that have received this Canticle, supply a word or two at the next verse thus, "When Nebuchadnezzar *heard them hymning* he was astonished: So the word תורה astonished, seems used in the Targum for דרר Heb. trepidavit. But the words "heard them hymning" are not in Aquila.

25. —*like a Son of God.*—Some angelic appearance; see ver. 28, and Job i. 6. "So *ὁ* translated here, as Jerom observes. Sym. filiorum deorum. The centurion uses the phrase of *Christ*, Matt. xxvii. 54. Jerom says, that this angel was a type of Christ descending to the furnace of hell, in which the souls of just and unjust were shut up, to deliver those that were in bonds there. Perhaps that notion sprung from this text. Jacchiades also hath "an Angel of God." Seeker. But Munster understanding it of Christ, observes, that he thinks it no wonder that Nebuchadnezzar saw the Son of God, when he appeared to Paul who was persecuting his Disciples. See on Chap. iv. 13.

of the burning fiery furnace, and spoke thus, Shadrach, Meshach, and Abed-nego, servants of the most High God, go forth, and come near. Whereupon Shadrach, Meshach, and Abed-nego went forth from the midst of  
 27 the fire. When the Princes, the Senators, and the Magistrates, and the king's Governors, being gathered together had beheld these men, that the fire had not prevailed upon their bodies, neither was the hair of their

26. —*of the Most High.*—Keri and some MSS. read  $\eta\alpha\lambda\epsilon$  for  $\alpha\lambda\epsilon$ , which is more agreeable to the Talmudists, and is thought by the Masorets to be more emphatical. So at Chap. iv. 17, but no alteration is wanting. The King speaks in the singular number of God, whom he is again brought to acknowledge.

27. —*the fire had not prevailed &c.*—The several expressions here used are meant to shew, that not the least injury was received from the fire. The expressions rise in fine order, and the climax is beautiful. The fire not only had no prevailing power over their bodies, but neither was a hair of their head burnt, nor their flowing robes singed, nor even the smell of fire had passed on them. Compare this with Isai. xliii. 2. Strabo, lib. iv. intimates, that persons inspired by the goddess Feronia passed bare-footed over burning coals without injury. So Virg. in *Æn.* xi.

medium freti pietate per ignem  
 Cultores multa premunt vestigia pruna.

There is a curious passage in the 21st Chapter of the Koran, which the Commentators seem to have improved with a variety of marvellous fictions, some of which, as well as the story itself, are probably borrowed from the history before us. Abraham is reproving his father's people for idolatry; and though they seem at first convinced from his arguments, they soon relapse to their former obstinacy, and order their teacher to be burnt. "They said, burn him, and avenge your gods; if ye do this, it will be well. And when Abraham was cast into the fire, we said, O fire, be thou cold, and a preservation unto Abraham. And they sought to lay a plot against him; but we caused them to be the sufferers." Sale's Kor. Vol. ii. p. 158.

At the end of this verse MS. Alex. adds, *και προσεκνησεν ο βασιλευς ενωπιον αυτων τω θεω.*

- headsinged, neither were their mantles changed, nor had  
 28 the smell of fire settled upon them; Nebuchadnezza,  
 spoke thus, Blessed be the God of Shadrach, Mes hach,  
 and Abed-nego, who hath sent his Angel, and delivered  
 his servants, because they confided in him, and have  
 reversed the king's word, and delivered up their  
 29 bodies, that they might not serve nor worship any  
 god, but their own God. Therefore I set forth a  
 decree, that whatsoever people, nation, or language,  
 shall speak amiss concerning the God of Shadrach,  
 Meshach, and Abed-nego, shall be torn in pieces, and  
 their houses be laid into a dunghill, because there is  
 no other God that can deliver after this manner.  
 30 Whereupon the king advanced Shadrach, Meshach,  
 and Abed-nego, in the province of Babylon.

28. —*their bodies*.—"Confer Acts xv. 26,  $\psi\chi\alpha\varsigma$ ." Secker. Gr. and Ar. add  $\epsilon\iota\varsigma\ \pi\upsilon\rho$  "to the fire," which is a good addition, but not necessary, nor in MS. Pachom. By reversing the king's command must be meant disannulling the effect of it.

29. —*speak amiss*.—Keri and many MSS. read  $\omega\lambda\omicron$  instead of  $\eta\omega\lambda$ ; the word properly signifies "error." Gr. and Vulg. render it "blasphemy:" our Translators seem to have given it the true sense. Though the king was sensible that none of the Babylonian deities could deliver their worshippers, yet he dared not venture so far as to abolish the worship of them entirely.

30. —*in the province of Babylon*.—"The following addition is in the Gr. and Ar. at the end of this verse, "and he advanced them, and placed them over all the Jews that were in his kingdom."

In several Versions and some Editions, the three first verses of the next Chapter are subjoined to this; and they may not unfitly belong to it, as they are farther expressive of the king's sense of the Power and Goodness of the Almighty, whom he hath been just brought to acknowledge and revere; and which Darius confesses also after a like miracle, Chap. vi. 26. But as they are more usually ascribed to the next Chapter, and are a very proper Preface to the Decree that follows, I shall here close this with our present Translation.



## CHAPTER IV.

- 1 NEBUCHADNEZZAR the king to all peoples, nations,  
and languages that dwell in all the earth, Peace be  
2 multiplied unto you. The signs and the wonders  
which the high God hath wrought towards me it  
3 pleaseth me to declare. How great are his signs, and  
his wonders how mighty ! his kingdom is an everlasting
- 

This Chapter contains a Decree of King Nebuchadnezzar's, and the reasons of it ; the King had again dreamed, and was at a loss for the meaning of his dream. Daniel interprets it of the deprivation and recovery of his Royal Authority : After the completion the King acknowledges the truth of the events, and praises and extols the God of Heaven. There is a change of Persons in the Chapter, which may require some little attention to prevent ambiguity. The Decree and the History are delivered in the words of Nebuchadnezzar ; the Interpretation of the Dream in the words of Daniel, and the Completion or Conclusion again in the words of the King.

1. — *Peace be multiplied unto you.*—Chald. Your peace be multiplied : An usual form of addressing the subjects of this vast empire. See Chap. vi. 25. Cod. Chis. begins this Chapter with “ In the 18th year,” which words Theodotion has prefixed to the last : There are also many other variations, such as omissions of whole verses, and very large additions in this part of that Roman version, insomuch that it has often the appearance of a Paraphrase or Commentary.

3. *How great are his signs &c.*—The King's repeated experience had extorted from him the sublime confession contained in this verse ; the latter part of which is a fine display of the infinite power and dominion of the true God. I have in these verses, and many other instances, as nearly as I could, followed the order of the original words in my translation, in which there appears to me to be often

kingdom, and his dominion from generation to generation.

- 4 I Nebuchadnezzar was at ease in my house, and  
 5 flourishing in my palace. I saw a dream, which  
 affrighted me, and the thoughts upon my bed, and the  
 6 visions of my head disturbed me. Therefore I set  
 forth a decree, to introduce before me all the wise  
 men of Babylon, that they might make known unto  
 7 me the interpretation of the dream. Then came in  
 the soothsayers, the magicians, the astrologers, and  
 the diviners; and when I related the dream before  
 them, the interpretation of it they could not make

something so striking, and so expressive of the elegance and character of the Eastern style, that it ought to be preserved.

4. *I Nebuchadnezzar was at ease.*—The words רענן and שלח "at ease" and "flourishing," denote such a kind of tranquil and secure state as is the usual result of uninterrupted prosperity and abundance. The simplicity and energy of the few words contained in this verse are admirable. The king had finished all his wars, magnificently decorated his imperial city, and was now in the meridian of his highest enjoyments; or settled with the utmost tranquillity in his house, and with the most pompous and flourishing state in his palace; when, as at the next verse, he saw a dream, which affrighted him.

Anna soror, quæ me suspensam insomnia terrent?

Virg. *Æn.* iv. ver. 9.

6. —*I set forth a decree.*—Or, I issued a mandate. See Chap. iii. 29, and vi. 26.

7. *Then came in.*—Ch. עֲלִילִין. Keri and several MSS. consider one of the Lameds as redundant both here, and at verse 8 of Chap. v. But there is no occasion for any alteration if we derive the word from the Chaldee עָלַל, which signifies "to approach, or enter:." From the same root also may come the word לְהִנְעִלָה in the last verse, with both characteristics, of the tense and of the conjugation. It may not be amiss to observe here, that though the Nun is commonly a rejected letter in the Hebrew language, yet it meets with more favour among the Chaldeans, as the sound was probably less ungrateful to their ears.

- 8 known unto me. But at the last came in before me Daniel, whose name is Belteshazzar, according to the name of my god, and since the spirit of the holy God is in him, thus the dream I related before him.
- 9 O Belteshazzar, chief of the magicians, because I

8. *But at the last.*—וְעַד אֲחֵרֶיךָ. Many MSS. read אֲחֵרֶיךָ with Keri, dropping the Jod. Taylor points out two places, where the word is used for *alius* in this book. Vulg. renders the word “Collega,” and Secker thinks that Jerom found *εταπος* for *ετερος* in his Greek copy, as *ai* and *ε* are often confounded. Aqu. and Sym. seem to follow this reading; MS. Pachom. has *ετερος*; but Gr. Ar. and Syr. rather consider it as an adverb.

—*since the Spirit of the holy God.*—דִּי “since.” See Noldius. Gr. and Ar. have *Θεου* in this verse and the next, and the words are capable doubtless of a singular sense; see note on Chap. ii. 11, and many passages in Chap. iii. but Vulg. and Syr. render plurally. However it must be presumed, that this King had now the one true God in his mind.

9. —*Belteshazzar, chief of the Magicians.*—Belteshazzar according to the name of Bel or Baal; see on Chap. i. 7. That he was superior to, or placed as a governor over all the Magi or wise men, see on Chap. ii. 48, and also on Chap. i. 20.

Whether the religion of the Magi properly so called was received among the Babylonians is perhaps not altogether certain; but I have followed our Translators in adopting the word “Magicians,” as supposing it to comprehend all the enchanters or diviners of every sort. The Magians or worshippers of fire were first established in Persia, and their tenets have been fully explained by Dr. Hyde in his account of the religion of the ancient Persians. Dr. Prideaux likewise speaking of them says, that their sect was propagated only in Persia and India, and that they remain there even to this day. But it is not improbable that their principles were well known also, and partly received, in Chaldea and Babylon, especially as these nations were immersed in all sorts of superstitions; and the name of *Magi* seems to have belonged to the countries of the East in general. Their chief doctrine of the two principles, one the cause of all the good, and the other of all the evil in the world, or God and the Devil, is what Manes the heretic would have introduced from them into the

know that the spirit of the holy God is in thee, and no secret is difficult to thee, declare the visions of my dream which I saw, even the interpretation thereof.  
 10 Thus were the Visions of my head upon my bed: I was seeing, and behold a tree in the midst of the earth,  
 11 whose height was very great. The tree grew and was

Christian religion, it being the principal point which the Manichean Heresy endeavoured to impose on the world. See Prid. Con. B. iii. and again B. iv. and Pearson on the Creed, Art. i. p. 64.

—*no secret is difficult to thee.*—In Chald. the word ܕܢܝܫ signifies “to press hard,” and is only used in this place, and Esth. i. 8, but is often to be found in the Targum according to this sense. Gr. renders “impossible,” and it plainly means that no secret was perplexing to him, or above his skill.

—*declare the visions, &c.*—Gr. and Ar. read, “attend to the vision of my dream, which I saw, and declare the interpretation thereof.” This seems the more just sense, but whether there is a word dropped, or the original will allow of such an ellipsis, I cannot determine.

10. —*in the midst of the earth.*—Meant perhaps as a centre from which the extensive circuit of his empire was described. The Sovereigns of the world are often represented by large trees in the language of other countries as well as in the prophetic language of the Hebrews. Princes are also considered as the branches, the leaves as the soldiery, the fruits as the annual produce, and the shadow as the protection, which men may receive under government.

11. *The tree grew.*—Or, we may render, “the tree was great and strong;” and by its *aspect* must be understood its breadth or extent. The description of this tree, as well as the derivation of the word ܐܝܠܢܐ may agree with ܐܠܢܐ or the oak; the Hyperbole at this verse however great, is not unusual. *Οὐρανομνηκῆς* is a term well known, and Virgil in his description of Fame says,

Parva metu primo, mox sese attollit in auras,  
 Ingrediturque solo et caput inter nubila condit.

Æn. iv.

Which is almost an exact copy of Homer's *Erys* or Discord in the fourth Iliad.

- strong, and the height of it reached to heaven, and the aspect of it to the end of the whole earth:
- 12 The foliage of it was beautiful, and the fruit of it plentiful, and food for all was on it; under its shade dwelt the beasts of the field, and in its branches lodged
- 13 the fowls of heaven, and of it was all flesh fed. I was seeing in the visions of my head upon my bed, and behold, a watcher even a holy one descending from hea-

Grotius takes notice of a dream somewhat similar to this, which Herodotus in his *Polyhymnia* relates to have happened to Xerxes, who thought himself crowned with the foliage of a laurel, and that the branches of the laurel were extended over the whole earth. But the finest description of this kind to be met with perhaps in any author is, what we read in the Prophet Ezekiel of the Cedar of Libanus, Chap. xxxi. 3, where the images allude to the King of Assyria in their retrospect, but at the same time look forward to the King of Egypt. I shall not transcribe the passage, but refer the reader to Bishop Newcome's Translation and Notes on the place and also to the tenth Prelection on the Hebrew Poetry. "*Cedrus illa Libani recta, procerâ, florentissima, nubibus inserens cacumen, sed excisa tandem et derelicta, Regis Ægyptii gloriam et occasum quasi tabula depictum exhibens.*" In this same Prelection will be found many useful observations on the changes of images, tenses and persons, in the free style of the Scripture Parables and Allegories, which may be necessary to the right understanding of the present vision, as well as several others in this book.

13. — *a watcher.*—So the word עֵיר is rendered by most of the Versions from עוֹר *evigilare*; but some Commentators consider the Aijn as put for Tzere, according to Chaldee usage, and translate the word צִיר a messenger. The meaning seems to be that an Angel, described either by his character of watching, or as a divine legate (see Ps. ciii. 20, 21,) came down from Heaven; and the other term וְקָדִישׁ, "even a holy one," or "select one," though often given to the Angels in Scripture, is perhaps here used to denote, that he was one of a higher order, deputed for this purpose; possibly the Angel of the Covenant, who seems to have been meant at Chap. iii. 25. The Greek is *εἰρ*, from whence *Iris* according to Jerom. "The word אִיר as it is written in the Hebrew at Job xxxvi. 30, LXX translate in a

- 14 ven : He cried aloud, and thus he spoke, Hew down the tree and cut off its branches, shake off its foliage, and scatter its fruit ; let the beasts wander from under  
 15 it, and the fowls from its branches ; Nevertheless the stump of his roots leave in the ground, and with a band of iron and brass, with the tender grass of the field by

more ancient Alexandrine copy, by *τοξον* a Bow ; Origen here reads *Irin*. Scholium Græc. apud Montfaucon docet *τους ὁ legisse αγγελος προ ερηγορος.*" Seeker.

14. — *Hew down.*—The address may be considered as to any of those creatures animate or inanimate, that are to fulfil the Creator's Will ; or the expressions may mean the same as a denunciation in the future tense, "it shall be cut down, and its leaves shaken off, &c." Yet the stump shall remain, that is, either his proper shape and mind, or rather, his kingdom shall revert to him. See ver. 26.

15. — *with the tender grass, &c.*—The MSS. labour much at this part of the verse, but scarce help us. The Greek interpreter seems to have found ירַטְבֵּן "he shall lie down," instead of יַצְטַבֵּעַ "he shall be moistened : " I have given the best sense I can of the words as they now stand, but very much suspect the text is faulty. See on ver. 23. Grotius thinks a word is wanting here. Our Translation of 1599 renders, "and with a band of iron and brass *bind it* among the grass of the field." If there was sufficient authority, I should be inclined to drop the Daleth in the word בִּדְתָאֵס, and read, "with the wild ox of the field, even by the dew of Heaven shall he be moistened." See ver. 25 and 33. Or perhaps the Daleth is part of the particle דִּי, which is often little more than an expletive ; see Chap. v. ver. 2, 3, 13, &c. and twelve or thirteen MSS. read בִּדְתָאֵס or with דִּי at the end instead of אֵס, and the particle דִּי is frequently joined in the MSS. to its following Noun. Cod. Chis. renders, "that with the beasts of the earth on the mountains it may feed upon grass *like the ox.*" This seems to correspond with the idea of his being bound with a chain as in a savage state. Bochart describes the Buffalo or wild Ox as a sullen, malevolent, spiteful animal, attacking the unwary traveller with great fierceness. See Taylor's Concor. on the word תִּאֵס. Though these fierce animals are for the most part found in Africa, yet Pliny observes, p. 142, that wild oxen were to be met with in ancient Scythia, and therefore probably on the Armenian mountains, not far

the dew of heaven he shall also be moistened, and with the beasts shall be his portion in the grass of the earth :  
 16 His heart shall be changed from the human, and the

---

from Babylonia. The females were probably less shy, and more easily tamed than the males. Mr. Bruce observes, that in Abyssinia the Buffalo is the most ferocious animal in that part of the country where he resides ; and yet that in Egypt it is the only one kept for giving milk ; and that they are governed by children of ten years old without any apprehension of danger, though apparently of the same species with the Ethiopian. Vol. v. p. 32. And Thevenot gives us a curious account of an use that was made of them on the Tigris, which he observed in his voyage from Mosul to Bagdad. I saw, says he, an experiment of the dexterity the people of the country have to cross the water without a bridge. I perceived forty or fifty She-buffles driven by a boy stark naked, who came to sell their milk ; these Buffles took the water, and swam in a square body ; the little boy stood upright upon the last, and stepping from one to another drove them on with a stick, and that with as much force and assurance as if he had been on dry land ; sometimes sitting down upon them.

16. *His heart shall be changed.*—Chald. let them change. See a like Enallage at Chap. v. 21, and other places. But one MS. omits the word יִשְׁנֶנָּה, and a good sense may be made without it : “ let his heart or mind be *ex homine* or *not belonging to a man*, but let the heart of a beast be infused into him.”

It must doubtless be hard to say what the real nature of this transformation was ; the Syriac seems to incline to a change of the mind, and probably it means no more than that his heart, or the nature of his constitution was made savage and brutish, either by a real madness, or by such a slovenly neglect of himself, or deprivation of the proper use of his speech and limbs, as might reduce him to a state like the beasts. “ There is a kind of madness called Lycanthropy, wherein men have the fury of wolves : see Univ. Hist. p. 964. Berosus calls it a languor.” Mr. Godwin. It is said to be a madness of the ferine sort ; and some think Nebuchadnezzar might fancy himself a bull, and eat and digest grass like a beast, while he continued in this distracted state. See the story of Lycaon in Ovid’s Metamorph. lib. i. v. 236.

Calmet has a Dissertation on this Metamorphose of Nebuchadnezzar,

heart of a beast be given unto him, and seven times  
17 shall revolve over him. By the decree of the watchers

---

wherein he observes, that Lycanthropy is sometimes a natural disease proceeding from a melancholic blood and too great heat of the bowels; but in the present case he considers it as supernatural. The philosopher Heraclitus, according to Diog. Laert. fell into this sort of black melancholy; and thence became a misanthrope. And to a similar cause he ascribes the conduct of Bellerophon in Homer. *Iliad* vi.

—*seven times*.—Literally, “till seven times be changed upon him:” And this primary and exact sense of the words is agreeable to most of the Versions; but the Hebrew Cod. 240 reads שנים years; and the Syriac by translating “till the revolution of seven times” seems to mean the same. Nor does the space of seven months seem long enough for the growth of the hair and nails as at ver. 33. Cod. Chis. translates *επτα ετη*, and the Editor notes, that Origen derives *ετος* from *עת* *het*, unde Chald. ערן: S. Ephræm and Theodoret understand by it three years and a half; there is sometimes a difference between *ετος* and *ενιαυτος*, but he does not know that the former ever denotes a half year, semestre spatium. However whether we understand here a definite for an indefinite term, or whether we consider *the times* as so many days, months, or years, is not very material; but it must be of great importance to settle the exact meaning of this term in the future parts of this book, and therefore we cannot pay too much attention to it.

17. *By the decree of the watchers &c.*—Many MSS. with Keri drop the Vau in אנושא both in this verse and at ver. 16, and the Jod in עליה. See on Chap. iii. 26. For the derivation of פתגמא see on Chap. iii. 16. Vulg. and Gr. regarding the Mem in מאמר, not as a Preposition, but as a formative, render the word in the nominative case, but fifteen MSS. read ובמאמר: yet no alteration is wanting if the מ be a Preposition. The words פתגמא and שאלתא, according to the Arabic sense of the latter in Cast. Lex. seem to signify the same as the Hebrew דבר; as עירין and קדשין both refer to the Angels. But whether the word שאלתא has any allusion to the modes of enacting laws in the Babylonish empire or the countries of the East, or whether any particular revelation might be made to this highly favoured Prophet concerning the plan and counsels of Heaven with regard to the present or future condition of men, and intended to be intimated in this passage, are points on which, either from the distance



- is the matter, even according to the word of the holy ones is the business; to the intent that the living may know that the most High hath dominion in the kingdom of men, and giveth it to whomsoever he will, and the
- 18 lowest of men can set over it. This dream I king Nebuchadnezzar saw, and do thou, O Belteshazzar, declare the interpretation; forasmuch as all the wise men of my kingdom are not able to make known to me the interpretation, yet thou art able, because the spirit of the holy God is in thee.
- 19 Then Daniel, whose name is Belteshazzar, was in a

of time, or the imperfect state of our knowledge, we can at best form but specious conjectures. However the decree of the watchers is at ver. 24 the decree of the most High, and it seems represented as the result of the Council of Heaven, which one more favoured Angel was commissioned to execute; see ver. 13.

“Some think that עִירִין and קְרִישִׁין mean God. Compare ver. 26. Theodoret puts *εφ* for the former, and Syriac expresses both in the singular. But changing one vowel it will be plural. God indeed is not called עִיר, but he is called שֹׁמֵר יִשְׂרָאֵל, Ps. cxxi. 4, which appears from the other part of the verse to denote “a watchman,” and that sense is fully confirmed by Ps. cxxvii. 1, and He certainly watches over all things. The plural עֲלֵינֵינוּ and other plurals are used of God. See Josh. xxiv. 19, and Prov. ix. 10. Some think by the decree of the watchers is intended, God’s fulfilling the Counsel of his Messengers, see Isai. xlv. 26, where counsel means purpose, that is, his own purpose declared by them. Others think the watchers a higher order of Angels, and the holy ones a lower, but this is without proof: Others the Angels acting with God, to make by the united host a more powerful impression on Nebuchadnezzar.’ Secker.

—*and the lowest.*—The Greek is very strong and beautiful, *καὶ ἐξουθενωμα*, “and the nothingness of men he can raise over it.” See 1 Sam. ii. 3.

18. —*forasmuch as all the wise men &c.*—This clause is entirely omitted in the Coptic Version, but retained as far as I find in all others.

state of astonishment for an hour, and his thoughts disturbed him: when the king spoke thus, Belteshazzar, let not the dream or the interpretation disturb thee: Belteshazzar replied, my Lord, the dream be to those that hate thee, and the interpretation of it to thine

19. —*astonishment for an hour.*—Many MSS. and some Editions read בִּשְׁעָה with Beth instead of Caph; but the latter seems preferable. It means a considerable space of time, though at ver. 33 the word probably signifies the same as רִנָּע *a moment*. Instead of “astonished,” Vulg. has, “silently recollected,” but Gr. ἀπηγεωθη.

—*let not the dream or the interpretation disturb thee.*—Not in Gr. or Ar. but in MS. A.

—*the interpretation.*—The word פִּשְׁרָא according to the Masora has א instead of the Affix ה; but there seems no necessity for an Affix in the former use of the word; nor for the omission of the Jod according to the same authority in the participle preceding and following the latter use of it, nor perhaps of the א in the word מֵרָאִי; though many MSS. agree with Keri in each of these instances.

—*the dream be to those that hate thee.*—So 1 Sam. xxv. 22, and Ps. cix. 20, &c. Thus Horace, B. iii. Ode 27,

Hostium uxores puerique cæcos  
Sentiant motus orientis auri.

And Virgil, Geor. iii. 513,

Dii meliora piis, erroremque hostibus illum.

This figure is called Euphemismus. Such rhetorical embellishments are pointed at no individuals, have nothing in them of malice or ill-will, are used as marks of respect to the ruling powers, and may be presumed to be free from any imputation of a want of charity.

Having touched upon this subject, I would go on farther to observe, that there are many passages in the book of Psalms, especially a considerable part of the 109th just cited, that have given offence to well-meaning persons, as favouring too much of private resentment, and inconsistent with that charity which peculiarly marks the Christian dispensation. Many attempts have been made to remove this difficulty; and especially a very ingenious one by the late Mr. Peters, author of the Dissertation on the book of Job. See his Posthumous

- 20 enemies. The tree that thou sawest, which grew and was strong, and the height of it reached to heaven, and  
 21 the aspect of it over all the earth; Whose foliage was beautiful and the fruit of it plentiful, and food for all was on it; under it dwelt the beasts of the field, and on its branches the fowls of heaven had their habitation:  
 22 Thou art it, O king, who art grown great and become strong, and thy greatness hath increased and reached unto heaven, and thy dominion to the end of the earth.
- 

Discourses, Serm. xvii. But I know of none that more recommends itself to my mind, than considering the verbs in the future tense, I mean the future imperative; so that the passages may be looked upon as so many denunciations of the punishments, that God would inflict on the general or individual adversaries of his church and people; and doubtless He who has a right to inflict punishments has a right also to threaten them. Thus in the 109th Psalm, at the 6th verse, &c.

6. Charge him with malicious wickedness, and let his accuser stand at his right hand.

7. When he shall be judged he shall go forth convicted \*, and his prayer † shall be for sin.

8. His days shall be few, and another shall take his office.

9. His children shall be fatherless, and his wife a widow.

10. His children shall be continual vagabonds and beg, and shall be driven out after their desolations. &c.

So LXX. Vul. and Ar. read this last clause by a small change in the verb וַנִּרְשֵׁן for וַנִּרְשֵׁן, which is probably right.

The Apostle St. Peter has applied some part of these denunciations to the traitor Judas, Acts i. 20, and we can scarcely err in applying the tenth verse to the Jews and their posterity, who concurred with Judas in putting to death the Prince of Peace.

22. —*thy dominion to the end of the earth.*—To the Caspian Sea, to the Euxine Sea, and to the Atlantic Ocean. Grotius. This may

\* Or, “depart guilty.” So Greek *εξελθοι καταδικασμενος*. Of the like import is the Latin expression *Causa cadere*, and our English one “to be cast.” See Psalm i. 5.

† Alluding to the Custom of Confession made by Criminals. See Josh. vii. 19, 20.

- 23 And whereas the king saw a watcher, even a holy one, descending from heaven, and saying, Hew down the tree and destroy it; nevertheless the stump of its roots leave in the ground, and with a band of iron and brass, with the tender grass of the field by the dew of heaven he shall also be moistened, and with the beasts of the field shall be his portion, until seven times  
 24 revolve over him: This is the interpretation O king; and the decree of the most High is this, which cometh  
 25 upon my Lord the King. Even thee will they drive out from men, and with the beasts of the field shall be thy dwelling; and they shall cause thee to relish grass like oxen, and from the dew of heaven shalt thou be moistened, and seven times shall revolve over thee, until thou knowest that the most High is the Ruler over the kingdom of men, and giveth it to whomsoever  
 26 he will. And whereas they spoke to leave the stump of the roots of the tree, thy kingdom shall be secure for thee, after that thou knowest the ruling powers are of

well enough determine the empire from the West to the North East; but other boundaries should be fixed on for the South Eastern parts.

23. —*with the tender grass of the field.*—One MS. reads here נשטיה before the word בטרל; the like word occurs at verse 33. Whether this was borrowed thence, or whether it belongs to the preceding clause, is uncertain; but it gives a tolerable sense, “let his body be among the tender grass of the field;” and yet after all with only an ellipsis of the auxiliary verb יהי, the sense may be complete, “let him be among the tender grass.” Syriac concludes this verse with “Let his heart be changed from the human, &c.” as at verse 16, but this part of the repetition is omitted in the present original text and the other versions.

25.—*they shall cause thee to relish, &c.*—The pronouns in this verse are chiefly in the dative case, according to the Chaldee idiom.

26.—*ruling powers.*—The MSS. vary in the original word, but the greater number seems to read according to the Masoretic punctuation שלטותין, dominatores, or “the ruling powers:” the same word

- 27 heaven. Wherefore O king, let my counsel be acceptable unto thee, and break off thy transgressions by righteousness, and thine iniquities by shewing favour to the afflicted; perhaps it may be a lengthening of thy tranquillity.
- 28 The whole came upon the king Nebuchadnezzar.
- 29 At the end of twelve months as he was walking upon

occurs Ezra iv. 20. The sense is by an usual metonymy, that power or dominion is from God. See Luke xv. 18.

27.—*break off*, &c.—Many of the versions render the verb פָּרַק according to its figurative or secondary sense, “*to redeem*,” and the word בְּצִדְקָה “*by almsgiving* ;” and thus the passage is alleged as favouring the doctrine of expiatory merits and the purchase of absolutions and pardons ; but as De Dieu and others have observed, sins are not said to be redeemed in Scripture, but persons ; and the plain sense of the words is, as I have rendered them : So that the counsel given to the King is, that he should *do justly and love mercy*, should practise those great duties of justice and charity towards mankind, in which he had been hitherto remarkably deficient ; and then as it follows, according to Vulg. Gr. and Ar. “*Perhaps there shall be a prolongation to thy tranquillity, or peace* ;” that is, his punishment might be postponed, and his felicity continued for a longer term ; not unlike the case of Hezekiah in Isai. Chap. xxxviii. or that of the Ninevites recorded by the Prophet Jonah. See also Jer. xviii. Some think that the King followed the advice of Daniel for a time, and that therefore his punishment did not follow till after twelve months.

28. *The whole came upon king Nebuchadnezzar*.—This kind of transformation made part of the popular doctrine of Providence : And the belief of it would work strongly on a diseased fancy racked by a consciousness of crimes. Daniel’s prediction of this disgrace shows it to have been the effect of divine vengeance, yet the Prophet’s account seems to show it was inflicted by common and natural means. Warburton’s Div. Leg. b. iii. § 3.

29. — *as he was walking upon the palace*.—One MS. has a Vau prefixed to the first word of this verse, וְלִקְצֵת. It is well known that the roofs of the buildings in the East were flat or plain, over which the inhabitants used to walk for pleasure. “The palace of

30 the palace of the kingdom of Babylon, The king spoke thus, Is not this the great Babylon which I have built

Koscam, says Mr. Bruce, Vol. iv. p. 271, consists of a square tower of three stories, with a flat parapet roof or terrace, and battlements about it." But "the palace of Gondar and all its contiguous buildings are surrounded by a substantial stone wall thirty feet high, with battlements upon the outer wall, and a parapet roof between the outer and inner, by which you can go along the whole and look into the street: The four sides of this wall are above an English mile and half in length." Vol. iii. p. 380. In a situation like one of these was Nebuchadnezzar placed in the passage before us, in order to take a more full view of his city, and to enjoy the fresh air, according to Sir John Chardin, that is, to gratify his ease and pride; when he pronounced the following extravagant soliloquy.

30. —*the great Babylon which I have built.*—The circuit of this city is said to have been 360 stadia at least, or more than 45 miles, and Pliny extends it to 60 miles. Herodotus describes it as a square, each side of which was 120 stadia, or 480 in circumference; the height of its walls was 50 cubits according to the lowest reckoning, and the breadth of them such that six chariots a-breast, according to Diodorus, might drive along them. It was beautifully situated on the Euphrates, so that a branch of that river ran through the midst of it, over which was a bridge of a furlong in length, with a magnificent palace at each end.

That it is agreeable to Scripture language and the manner of the Hebrews to style that person the builder of a city, who restores it after a state of neglect to its pristine beauty, and improves and adorns it, may be learnt from 2 Chron. xi. 6, and from 2 Kings, xiv. 22, where cities are said to be built by the Kings that repaired, or enlarged and fortified them, although they had been constructed long before. Bochart thinks that Babylon was as much indebted to Nebuchadnezzar, as Rome was to Augustus Cæsar, who used to boast, as Suetonius relates in his life, that he received the city of brick, and left it of marble. See Phaleg. p. 264. Ammian. Marcell. says (xxiii. 20,) *mænia quidem urbis a Semiramide constructa fuisse, arcem autem ab antiquissimo rege Belo.* But Herodotus says, it was built gradually by several of the Assyrian Kings.

Whatever we read of the original construction of Babylon by Nimrod or Belus, or of its enlargement by Semiramis, yet it was either of

for a royal habitation by the power of my wealth, and  
31 for the glory of my Majesty? As the word was yet in  
the king's mouth, there fell a voice from heaven, To  
thee it is spoken, O king Nebuchadnezzar; The king-  
32 dom is passed away from thee: And they shall drive  
thee from men, and with the beasts of the field shall  
be thy dwelling; they shall make thee relish grass like  
oxen, and seven times shall revolve over thee, until  
thou knowest that the most High hath dominion in the  
kingdom of men; and giveth it to whomsoever he will.  
33 In the same hour the word was fulfilled upon Nebu-  
chadnezzar, and he was driven from men, and did eat  
grass like oxen, and his body was moistened from the

---

little account, or certainly not as one of the wonders of the world, till the walls with their hundred gates, the temple of Belus, the Monarch's most magnificent palace, the hanging gardens, and other grand works and improvements were added by the King who is here said to have built it. See *Joseph. Ant. from Berosus, &c. l. x. c. 11.* Some of these great works are said to have been finished by Nitocris, who probably completed the plan which Nebuchadnezzar had begun.

Nineveh had been the capital of the Assyrian empire, and was for a long time the most considerable city: According to *Diodorus, l. ii.* its circuit was reckoned near sixty English miles, or, as the Prophet *Jonah* describes it, of three days' journey, allowing twenty miles to a day. It is reported by some to have been much larger than Babylon, and to have had the preference given to it in several respects. Nor was it till after the destruction of this city that Babylon came into great repute. Now this happened in the time of Nabopollasar, the father of Nebuchadnezzar, who lived at Babylon, but was not peaceably established in the empire, nor was the seat of empire completely fixed herein, till the reign of his son.

*Herodotus* relates that the wealth and resources of the Babylonian state were so great, that it was equal to one-third part of all Asia; and that beside the tribute, if the other supplies for the great King were divided into twelve parts, according to the twelve months of the year, Babylon would supply four, and all Asia the other eight. See *lib. i. p. 77. Ed. Gron.*

dew of heaven, until his hair grew out like the plumage of eagles, and his nails like the claws of birds.

- 34 But at the end of the days I Nebuchadnezzar lifted up my eyes to heaven, when my understanding returned unto me, and blessed the most High, and praised and glorified him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom  
35 from generation to generation. And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth, and there is none that can check his hand, or say unto him, What doest

33. —*eagles*.—Gr. and Ar. have, *Lions*. Jackson tells us, this was the reading of the old Greek Vulg. and the old Latin one, was found in Tertullian's book de Pœnitentia, and in the old Armenian version; and he paraphrases the passage thus, "till his hair was grown long and shagged like the mane of a lion, and his nails like bird's claws." Chron. Vol. ii. p. 397. I do not find that the word נִשָּׂר is ever understood for a lion, nor do I know any word like it of that signification. But the sense is a good one. Λεοντος. MS. Pachom., perhaps שחור שחל for שחל black lion.

34.—*lifted up my eyes*.—The first indication of the recovery is noted by a reverse of the cause of the fall. At the expiration of the term, or at the end of seven years, Nebuchadnezzar lifted up his eyes unto Heaven, and his understanding or mind returned; he acknowledged against whom he had transgressed by his pride, and looked up unto him when he was restored. The following acts of praise are the suitable returns of a mind truly penitent, and deeply sensible of its faults and of its mercies.

35. —*as nothing*.—כִּלְהֵ. Many MSS. read with א instead of ה, according to the Chaldee form.

—*that can check his hand*.—Literally, who can strike on his hand: the versions render the expression somewhat differently, though all seem to have nearly the same meaning. Calvin observes that the word מַחֵ with ב following, signifies in the Syriac idiom, to strike or throw upon any part of the body something that may confine it; and hence in the Talmud the expression is frequently used for, "to check or hinder."



36 thou? At the same time my understanding returned unto me, also the glory of my kingdom, my honour, and my comeliness, returned unto me; for my governors, and my nobles made application to me, and I was established in my kingdom, and more  
 37 abundant majesty was added unto me. Now therefore I Nebuchadnezzar praise, and extol, and glorify the

36. —*my understanding.*—מִנְדַּעִי Chald. αἱ φρενες μου. Gr. Sensus meus. Vulg. Mens mea. Syr. The original noun from יָדַע to know, according to Castell, relates to the mind and understanding, and also to the sense and perception; and perhaps the whole may be meant to be comprehended in it.

—*also the glory of my kingdom, my honour, and my comeliness returned to me.*—Or, “for the glory” in the dative case; but Noldius, p. 409, considers the word לִיקָר as the nominative case. This clause is not in Syriac nor in the Hebrew Cod. 240. The noun הָדָרִי seems by Gr. Ar. and perhaps Vulg. to be considered as a verb, and to be put by an apocope for הִדָּרִית; yet there seems no necessity for the presumed apocope, as the sense here given is a good one, and the latter part of the verse seems a confirmation of the clause perhaps in each article.

—*more abundant majesty.*—One MS. reads רְבוּת without an apocope of ת.

37. —*praise and extol &c.*—The number and variety of the words is meant to express the vehemence of the King’s zeal and affectionate devotion. He was to remain in his transformed state, till he knew that the ruling powers were of Heaven; and in this language of praise he discovers a perfect conviction of the authority and majesty of the supreme God, and, especially in the last clause of the verse, of his own baseness.

This great King probably lived only one year after his recovery; and it might be hoped that during that term he continued in the faith and worship of the true God. But however that was, his death happened about the 37th year of Jehoiachin’s captivity, after he had reigned as sole monarch 43 years. He is said to have been one of the greatest princes that had reigned in the East for many ages before him, and Josephus Ant. l. x. quotes Berosus and Megasthenes as both bearing testimony either to his valour, his wealth, or his magni-

God of heaven, because all his works are truth, and his

---

ficence. He was doubtless made use of as an instrument of Providence to inflict the divine vengeance on several nations, and many of the prophecies of Jeremiah and Ezekiel were fulfilled by him. It had been foretold, especially by the Prophet Ezekiel in the 26th and following Chapters, that he should reduce Tyre, and subdue Egypt: the former of which he besieged for thirteen years, and at length took it, after it was nearly depopulated, and the effects of the inhabitants transported to new Tyre, an island not far from the old city, which was afterwards reduced by Alexander. While he was employed in this siege, he executed the wrath of the Almighty on some of the nations in the neighbourhood, as on the Ammonites, the Moabites, the Edomites, and the Philistines: But in a particular manner the Jewish nation often felt the power of his arm under several of their Kings: their city Jerusalem was besieged not only in the reign of Jehoiakim, but again under his son Jehoiakin, and multitudes of persons were sent into captivity to Babylon; so numerous indeed, that scarce enough were left for necessary uses. 2 Kings xxiv. He came afterwards with all his army and pitched against it, and built forts against it, under the reign of Zedekiah, when the siege continued from the 10th month of the 9th year of that King until his 11th year (see 2 Kings xxv. and Jer. lii.) at which time there was a dreadful famine in the city; and the men of war thereof escaping in the night, the army of the Chaldees pursued them, took the King and put out his eyes at Riblah, and carried him to Babylon, where he was kept in prison till his death. Soon after this, in the 19th year of Nebuchadnezzar, about two years before the siege of Tyre, he sent his General Nebuzaradan against Jerusalem, who burnt the temple and palace, and almost the whole of the city; and at length carried off the small remains of the people into captivity, leaving only a few poor stragglers to till the ground. "Thus was Judah carried away captive out of his own land." Jer. lii. 27.

After Nebuchadnezzar had destroyed Jerusalem, and reduced Tyre, he marched into Egypt, and taking advantage of some civil dissensions in that kingdom, he slew many of the inhabitants, carried away others as captives, enriched himself and his army with a large share of plunder, and made himself master of the country, so that he had now subdued the whole territory from the river of Egypt to the Euphrates. To which may be added, that he had taken the province of Elam from

paths judgment, and those that walk in pride he is able to abase.

---

Astyages, agreeably to the prediction of Jeremiah, Chap. xlix. 34, and had placed his throne therein, or fixed his royal pavilion in it, as a token of supreme and sovereign authority. How he employed himself afterwards, in the peaceable part of his reign, in improving and adorning his great city has already been intimated. Most of the events both of war and peace contributed to gratify his lust and to swell his pride; till at length his madness having reached its utmost pitch, he was at once reduced to a level with the beasts of the earth; and thereby made to exhibit an useful example to future generations, of the malignant force of inveterate habits, of the dangerous effects of licentious tyranny, of the weakness of human nature, attended with all the greatest advantages of wealth and power, to govern and conduct itself properly, and of the sovereign controlling power of Providence in the highest and most important affairs of life. From the time of his transformation to his death we know but little of his history. Eusebius, Pr. Ev. ix. 40, gives the following fabulous account from Megasthenes, who collected it from Abydenus; that he was seized by a divine impulse and foretold the fate of the Babylonians; that they were to be laden with a most galling yoke at the coming of a Persian Mule, &c. and that after this prophecy *παραχρημα ηφανιστο*, statim disparuit, or immediately hereupon he was seen no more: Berosus relates that he fell into an *απρωστια* of which he died. Scaliger thought that by the former was meant, his being driven out from men, and reduced to a savage state.

Whatever was the fate of this great King, it will be more to our present purpose to observe, that he was succeeded by his son Ilarudam, according to Ptolemy, who is the Evil-merodach of Jeremiah, who married a discreet and prudent woman called Nitocris, from whom was born a son, whose history is the subject of the next Chapter. After the death of Evil-merodach, who reigned two years, Niricassolassar or Neriglissar, who seems to have been the chief of the conspirators against the last king, succeeded him: He had married a daughter of Nebuchadnezzar, and in the course of his reign made a great stand against the growing power of the Medes and Persians; but at length, after a reign of four years, was killed in a battle with them under the command of Cyrus. His son Laborosoarchod suc-

## CHAPTER V.

## I BELSHAZZAR the king made a great feast for a thou-

---

ceeded him, and having reigned only nine months, and not reaching a Thoth or beginning of an Egyptian year, he is not mentioned by Ptolemy : However he is said to have been quite the reverse to his father, and after he had exercised many acts of wanton cruelty (see Xen. Cyrop. l. iii. iv.) he was murdered by his own subjects, and succeeded by Nabonadius or Belshazzar.

Several uses may be made of these historical sketches in explaining various parts of this book : I mean not to advert to them at present, but shall only remind the reader, that as the captivity began in the year 605 before Christ, or one year before Nebuchadnezzar began his reign, so we shall be now advanced as far as the 51st year thereof, at the entrance upon the reign of Nabonadius.

THIS Chapter contains the History of Belshazzar's polluting the sacred Vessels taken from the Temple of God, of the hand-writing against the wall denouncing his consequent punishment, of the interpretation of that hand-writing by Daniel, of the Death of the King, and the Kingdom's being transferred to another People.

1. *Belshazzar the king.*—The Grandson of Nebuchadnezzar, the Labynetus of Herodotus, and the last monarch of the Babylonian kingdom. This last King is said by Ptolemy to have reigned 17 years, and we read of the *third* year of Belshazzar, Dan. viii. 1, but Laborosoarchod reigned only nine months, and was killed according to Berosus, *παύς ὢν*, whereas Belshazzar had wives and concubines. Certain it is from Jer. xxvii. 6, 7, that the kingdom would be continued to the son's son of Nebuchadnezzar, and from 2 Chron. xxxvi. 20, that to him and his sons the sovereignty would be continued until the kingdom of Persia ; and therefore one at least of his grandsons must have reigned in Babylon after Evil-merodach, who could not be the last King, or Belshazzar. And there is very little reason

sand of his nobles, and drank wine before the thousand.

---

to doubt from a review of the circumstances recorded in Scripture and by the profane Historians, that the Belshazzar here meant was not the short-lived tyrant above-mentioned, whose cruelties are recounted by Xenophon, and who was the daughter's son; but rather the son's son of Nebuchadnezzar, or Nabonadius the son of Evil-merodach. And this is the opinion of Jerom from Berossus in Josephus, cont. Ap. i. 20. The arguments usually adduced to settle this difficulty may be seen at large in the Univ. Hist. Vol. iv. Note p. 422, &c. as also in Dr. Prideaux, Con. p. i. b. 2.

—*great feast.*—The primary sense of the original word is *bread* or *food*: and the wine was of the strong or turbid sort, either enriched with spices, or inspissated by being reduced in boiling. See Bishop Lowth's Note on Isai. i. 22. Bread and wine are mentioned as the whole ingredients of the feast: and this was probably an usual mode of describing an entertainment in the East, where the people have always been great eaters of bread. So at Gen. xliii. 16, we read that Joseph ordered his servants to slay plentifully and make preparations, because his brethren were to dine with him, and yet it is said at ver. 25 "they understood that they were to eat *bread* there," and at ver. 31 Joseph orders, "set on bread." And at Exod. ii. 20, Jethro the יִתְרוֹ priest or prince of Midian, sent his daughters to invite Moses "to eat bread." See also 1 Kings xiii. 15. Nor need we be at a loss to account for the place where a thousand lords might have been received and entertained, since Mr. Harmer has informed us in Vol. i. p. 191, that a kind of quadrangular court, within the first or outer gate of the palace, was made use of for this purpose; see the note also on Chap. iv. 29. The reader may likewise find several circumstances explained, relating to the following History of Belshazzar's fatal night, in the observation of Mr. Harmer just cited, to which I must refer him.

—*and drank.*—Gr. of Th. Ar. and Copt. connect this word with the next verse, thus, "And before the thousand was wine, and when Belshazzar had drunk, he commanded, &c." Vulg. and Cod. 240 render "when he was drunken, or merry with the wine;" and this was a kind of excess, which Curtius tells us, the People of Babylon were much addicted to: *Babylonii maxime in vinum, et quæ ebrietatem sequuntur, effusi sunt*, lib. v. c. 1. Herodotus, lib. i, and Xenophon Cyrop. lib. vii, both inform us, that the city of Babylon

- 2 Belshazzar commanded, whilst he was tasting the wine, to bring the vessels of gold and silver, which Nebuchadnezzar his father had carried away from the temple in Jerusalem, that in them might drink the king and his nobles, his wives and his concubines.
- 3 Then were brought the vessels of gold which they had carried away from the temple, the house of God in

was taken in the night after a great festival, when the people were engaged in dancing and other voluptuous indulgences, according to the former, (p. 77, Ed. Gron.) and when they passed the whole night in drinking and banqueting or revelling, according to the latter, p. 404.

2. —*tasting the wine.*—So Gr. Ar. and Syr. And the expression seems to allude to that part of the libation which refers to tasting the wine at the time of a sacrifice, or a festal solemnity. Thus Virgil *Æn.* i. ver. 741,

Primaque libato summo tenuis attigit ore.

The feast was perhaps an annual one in honour of some of the Babylonish deities, probably of Bel; which opinion seems countenanced by the words of Cod. Chis. *εν ημερα εγκαινισμου των βασιλειων αυτου*, “on the day of the dedications of his kingdoms;” and by ver. 4, where it is said, they *praised* the gods of gold, &c. This impious King, *ανοσιος βασιλευς*, as he is called by Xenophon (*Cyrop.* i. vii,) in making the libamina ordered the vessels of Jehovah to be introduced for these purposes, thus impiously prostituting the most sacred instruments of the temple of the true God to the idolatrous services of their pagan superstitions; or if the impiety was not so gross, at least the sacred vessels were applied to common uses, and to the purposes of intemperance and excess.

—*Nebuchadnezzar his father.*—Or rather his grandfather; as the word *בן* is applied not only to the immediate parent, but to the ancestor of two, three, or more generations. See Deut. xxvi. 5, 2 Sam. ix. 7, and the note on ver. 1.

3. —*the house of God.*—The term *בית*, “which is the house,” is not in the Versions, and is omitted in the preceding verse, but one MS. has it in that verse, and it is found in the margin of another. It has the appearance of a gloss.

Jerusalem, and the king and his nobles, his wives and  
 4 his concubines drank in them. As they were drinking  
 the wine, they praised the gods of gold and silver, of  
 5 brass, iron, wood, and stone. In the same hour went  
 forth fingers of a man's hand, which wrote over against  
 the candlestick upon the plaister of the wall of the  
 king's palace, and the king saw the part of the hand  
 6 that was writing. Then the brightness of the king's

4. —*they praised the gods of gold.*—Here is a kind of competition, or the appearance of a triumph of the false gods over the true one, whom still Nebuchadnezzar had honoured and acknowledged, and prohibited by a solemn decree that any one should speak lightly of him. The competition appears much stronger in the Alexandrine and Coptic Versions, which add, “But the everlasting God they praised not.” Such a wanton and sacrilegious insult deserved and called for exemplary punishment.

5. *In the same hour went forth.*—Chald. נפקן. Several MSS. read נפקה with the Masora, and one or two נפקן, according to the Targum dialect; but no alteration seems wanting, as the noun following and the participle that afterward agrees with it are both plurals, with only the Jod dropped from the termination ין. If one of the twenty-four hours of the day is here intended, it is the first instance of such a division of time in Scripture, unless we except the use of the same word at Ch. iii. and iv. See Mr. Lowth on Chap. iii. 6, who also has some ingenious and useful remarks on various instances of the punishment of sacrilege in heathen story at this verse, and some curious ones concerning the deportations of the sacred vessels from Solomon's Temple in his note on ver. 2.

6. *Then the comeliness.*—Chald. נירוי. The word is of strong import, and means much more than *μορφη* “countenance,” such a clear and lively complexion, as is the result of high health and spirits. It is applied to the splendour of the image, at Chap. ii. 31. As to the next word שנוהי, “videtur legendum שנו ut iii. 26, et potuit ex די præced. oriri. Plenius dicitur עליוהי ver. 9, sed aliquando suffigitur pronomen subintellecta præpositione: ut Job. xv. 21. 2 Sam. xvii. 2.” Secker.

The expressions in this verse in a collected view contain such a description of Terror as is rarely to be met with, the dead change of

countenance was changed, and his reflections disturbed him; so that the joints of his loins were loosed, and  
 7 his knees smote one against the other. The king called aloud to introduce the Magicians, the Chaldeans, and the Diviners; when the king spoke thus to the wise men of Babylon, Whatever person shall read this writing, and shew me the interpretation of it, shall be clothed with purple, with a chain of gold about his neck, and shall rank the third in the king-

the countenance, the perturbation of the thoughts, the joints of the loins become relaxed, and the knees smiting hither and thither or against each other, are very strong indications of horror.—Horace has, *Et corde et genibus tremit*; and Virgil, *tarda trementi genua labant*; but these are far inferior to the picturesque description of Daniel.

7. — *the Magicians &c.*—For these names see on Chap. i. and ii. Belshazzar like Nebuchadnezzar calls in the assistance of magical arts; and this seems to have been the general resource in unexpected emergencies, not only among the Pagans or Gentiles, but even of some who were worshippers of the one true God. Such was the case of Saul at Endor, and to this the Israelites might probably be inclined, when they so often revolted in the wilderness.

—*a chain.*—Many MSS. read with Keri הַמַּנִּיחָא with Jod instead of Vau, and the like at ver. 16. This Maniacum is thus defined by Polybius, lib. ii. *Χρυσουν ψελλιον ο φορουσι περι τας χειρας η τον τραχηλον οι Γαλαται.* Torquis aut monile aureum quod circa manus et collum ferunt Galli. H. Michaelis thinks the Chaldee word originally oriental, and he is probably right, though Castell supposes it derived from the Greek.

—*the third.*—Chald. תְּלִיתִי, but תְּלִיתָא at ver. 16. The א was probably changed into ה and the ה into י. Grotius considers the King as the first, the son of the King as the second, and the interpreter of the vision to be the third: Or it may mean, that there should be a triumvirate appointed to govern the kingdom; as was the case in the beginning of the reign of Darius, and the interpreter should be one of these. Mr. Bruce speaks of a person, in Vol. iv. p. 32, who was suddenly advanced to a command, the third in the kingdom of Abyssinia for rank, power, and riches; and that at his public investiture he had a circle of gold put upon his head, was



- 8 dom. Then came in all the king's wise men, but they were unable to read the writing, so as to make known the interpretation to the king.
- 9 At this king Belshazzar was very much distressed, and the brightness of his countenance was changed
- 10 upon him, and his nobles were astonished. When the queen on account of the conversation of the king and his nobles came into the banquet-house, the queen spoke thus, O king, live for ever; let not thy thoughts disturb thee, nor the brightness of thy countenance be
- 

clothed with a white and blue mantle, and made the King's lieutenant-general in the provinces allotted to him: From whence it should seem that other governors of provinces were likewise of this same rank.

8. —*the king's wise men.*—Eleven or twelve MSS. read “the wise men of the King of Babel.” Some Commentators have thought the characters were abbreviated, as M. T. P. or that the letters standing alone without vowel-points, could not be easily understood in their detached form; or that the words were written in the Samaritan or old Hebrew letters; but as we have now translated, there is no occasion to have recourse to any such solutions.

10. —*the queen.*—Probably the Queen Mother, the Nitocris of Herodotus, as the King's wives were at the entertainment. Grotius from Josephus, thinks this lady to have been the wife of Nebuchadnezzar, and grandmother of the present King; but, as Dr. Prideaux has justly observed, the last King of Babylon, according to Herodotus, lib. i. was *the son* of the great queen Nitocris, and therefore must have been her son by Evil-merodach the son of Nebuchadnezzar.

—*on account of the conversation.*—Chald. “words or affairs.” Eng. Transl. of 1599, “the talke.” This part of the clause is omitted by the Greek interpreter, but supplied in MS. Pachom.

—*thy thoughts.*—Chald. רעיוןך. The Jod plural is dropped, but eleven MSS. retain it.—In the next word זיין the Masorettes consider the Jod before the Affix as redundant, and a great number of MSS. drop it; but as both forms seem agreeable to the plurals of the Chaldee nouns, no alteration is wanting.

- 11 changed. There is a man in thy kingdom, in whom is the spirit of the holy Gods, and in the days of thy father an enlightened understanding and wisdom, like the wisdom of the gods, was found in him, and the king Nebuchadnezzar thy father appointed him chief of the soothsayers, the magicians, the Chaldeans, and
- 12 the diviners, even thy father the king. Because an enlarged mind, and a discerning understanding, interpreting dreams, and discovering dark sentences, and solving intricate matters, were found in him, even in Daniel, to whom the king gave the name of Belteshazzar: now let Daniel be called, and he will shew the interpretation.

11. *There is a man in thy kingdom.*—Some persons are apt to wonder that Daniel was unknown to Belshazzar, which others have accounted for from the abandoned and indolent character of the Prince; but there is a farther reason which Mr. Harmer, Vol. ii. p. 166, has hinted from Sir John Chardin, viz. that he was mazouled or displaced at the death of a prior King; since in the East when the King dies, the physicians and astrologers are removed, the one for not having driven away death, the other for not having predicted it. But after all, I am not inclined to think that Daniel was totally unknown, by report at least, to this King; nor must we of necessity infer it from ver. 13, as I have now translated it. However he was probably of no esteem, or employed in no considerable department in the state in the early part of his reign, and therefore not readily recollected.

—*an enlightened understanding.*—Chald. light and understanding, an extraordinary illumination, as the next words shew. See a like Hendiadys at ver. 12. The last words of this verse “even thy father the King,” are not in Gr. Syr. or Ar.

12. —*interpreting dreams.*—Some grammatical inaccuracies appear to be in this verse, but perhaps if we were to read מַפְשָׁרָה, all might be right; however for this there is no authority from the MSS. yet the Greek considers the three words מַפְשָׁר, אַחֲוִית, and מִשְׁרָא all as participles and agreeing with the feminine noun שְׂכֵלָתָהּ: It seems also to have found an Affix after רוּחַ; “because an enlarged

- 13 Then Daniel was introduced before the king: when the king spoke thus unto Daniel; Thou art that Daniel of the captives of Judah, whom the king my  
 14 father brought out of Judea? I have even heard of thee, that the spirit of the gods is in thee, that an enlightened understanding and abundant wisdom are  
 15 found in thee. And now have been brought before me the wise men, the magicians, that they should read this writing, so as to make known to me the interpretation of it, but they were unable to shew the inter-  
 16 pretation of the matter. But I have heard of thee, that thou canst fully interpret, and solve intricate matters: now if thou shalt be able to read the writing, and make known to me the interpretation, thou shalt be clothed with purple, with a chain of gold about thy  
 17 neck, and shalt rank third in the kingdom. Then Daniel answered thus before the king; thy gifts be with thyself, and thy large rewards give to another;

mind was *in him*, also a discerning understanding, interpreting, &c." One MS. reads אֲחִירִין with Jod plural; Ænigmas. κρυπτομενα.

13. —*was introduced*.—Many MSS. read הוּעַל, expressing the Vau, and the like at ver. 15.

14. —*the gods*.—Several MSS. and some Editions have "the holy gods." קִדְּשֵׁינָּה. De Rossi. Greek renders singularly both here and at ver. 11.

15. —*so as*.—I have rendered the Vau in this manner more than once, and that it will admit this sense, see Nold. p. 292.

16. —*thou canst fully interpret*.—Keri and several MSS. read תְּכַוֵּל for תּוֹכֵל, but there seems no need of an alteration, as תּוֹכֵל is the second person singular of the future Kal from יָכַל. The Chaldee is, "art able to interpret interpretations," an usual reduplication. One MS. reads הִלְכִּינָּה, "to interpret dreams." "Quæ explicanda sunt explicare, et nodos solvere." Houbigant.

17. —*thy large rewards*.—Most of the Versions render here as two words, נְבוֹ-בֵיתֶךָ, the wealth or glory of thy house; but there appears no confirmation of such division among the MSS. In the

nevertheless I will read the writing to the king, and will make known to him the interpretation.

- 18 O thou king, the most high God gave a kingdom, and majesty, and glory, and honour, to Nebuchadnezzar thy father. And by reason of the majesty which he gave to him, all peoples, nations, and languages were trembling and affrighted at his presence : whom he would he killed, and whom he would he kept alive, and whom he would he exalted, and whom  
20 he would he humbled. But when his heart was lifted up, and his spirit hardened to insolent conduct, he was

Targum the word נַבְּרִיזְנַן is found at Jer. xl. and the additions at the end of the word before us seem only the plural vowel Jod and the Nun changed into Thau. Grotius renders as at Chap. ii. ver. 6, "annual stipends." But see Cast. Lex. Commentators seem puzzled to account for Daniel's rejecting the King's presents here, and accepting them at ver. 29, but the intention at the present verse is only modestly to decline the honours, and to intimate that they could have no influence on his mind, which yet at the King's command afterwards he could not refuse.

18. — *a kingdom, and majesty, &c.*—Grotius explains these words thus, "a kingdom," that is, a widely extended empire, magnificence or majesty among his subjects, glory from his victories, and honour from the enlargement of the city, the building of its walls, temple, and palace.

19. — *he kept alive.*—Gr. Ar. and Vulg. "he smote" or wounded, as from מַחֵם, to strike ; but Syriac agrees with our Translation, and three MSS. read מַחֵי, which is the best sense.

20. — *hardened to insolent conduct.*—Chald. "to act proudly." The expressions here have a peculiar force in marking the haughty insolence of king Nebuchadnezzar. His authority in the last verse was raised to the highest pitch ; and on that account we find here that his heart was elated, and his spirit grown obdurate in proud and arrogant behaviour, instead of ascribing all his honours and advantages to the real Giver of them, the true God whom he had been brought to acknowledge ; and to the neglect of whom and of improvement from his ancestor's sufferings, Belshazzar's fate is by the Prophet so justly and judiciously attributed.

deposed from the throne of his kingdom, and his glory  
 21 was taken away from him. Also he was driven from  
 the sons of men, and his heart was levelled with the  
 beasts, and with the wild asses was his dwelling; he  
 was made to relish grass like oxen, and his body was  
 moistened with the dew of heaven, until he knew that  
 the most high God hath dominion in the kingdom of  
 22 men, and whomsoever he will appointeth over it. Yet

21. —*was levelled.*—Greek seems to have found the like word here as at Chap. iv. 16, the word שׁוּי may be considered as the participle from שׁוּר. One MS. reads שׁוּי, and several in the marginal reading of Keri have שׁוּי, with an Affix; but the present text needs not to be altered. See on Chap. iv. 15.

—*wild asses.*—The preceding noun חִיּוֹת is generally applied to *wild* beasts, of which sort is the onager or wild ass. Bochart describes it as a beautiful creature, living in deserts, very timorous and shy, and scarce ever tamed. So Virgil, Georg. iii. l. 409.

Sæpe etiam cursu timidos agitabis onagros.

Job has given us the following beautiful description of this animal, Chap. xxxix. 5, &c.

Who hath sent out the wild ass free?  
 And who hath released the bonds of the wild ass?  
 For whose mansion I have laid down the waste,  
 And his dwellings are the barren desert:  
 He scorneth the multitude of the city,  
 And regardeth not the cryings of the driver.  
 The range of the mountains is his pasture;  
 And he searcheth for every green shoot.

Syriac is fuller than the other Versions in repeating here the several instances of Nebuchadnezzar's degradation.

—*relish grass.*—The Greek is ἐψωμιζον, they made him to lick up grass; the Chaldee also has a reference to the taste; the allusion in both is to the manner in which the ox feeds, which through the assistance of the tongue appears to be very relishing.

—*over it.*—Chald. עֲלֶיהָ. But many MSS. agree with Keri in dropping the Jod in this word, and so at Chap. vi. 13, &c. The like

- thou his son, O Belshazzar, hast not humbled thine  
 23 heart, although thou knewest all this. But against  
 the Lord of heaven hast thou exalted thyself, and the  
 vessels of his house have they brought before thee;  
 and thou and thy nobles, thy wives and thy concubines  
 have drunk in them; and thou hast praised the gods of  
 silver and gold, of brass, iron, wood, and stone, which  
 neither see, nor hear, nor know; and the God in whose  
 hand is thy breath, and all thy ways are his, hast thou  
 not honoured.
- 24 Therefore from him was sent the palm of the hand,  
 25 and this writing marked. And this is the writing  
 which was marked, MENE, MENE, TEKEL, UPHAR-  
 26 SIN. This is the interpretation of the matter; MENE,

is observable in קרמיך, "before thee," at ver. 23, but this word is commonly written with Vau or Jod before an Affix; see ver. 24.

22. —*not humbled thine heart.*—Greek and Arabic add, "before God."

23. —*thy nobles.*—Chald. רברבניך. Many MSS. with Keri drop the Jod in this noun, but according to Buxtorf it seems to belong to the plural termination. But see on Chap. ii. 29. The Leitotes at the end of this verse is a fine argument of the Prophet's skill and address. Greek seems to read instead of *his*, "*him* thou hast not honoured;" and Coptic omits the preceding clause, "All thy ways are his."

24. —*the palm.*—Chald. פסא, which some render by a joint, articulus; others by, *vola manus*: Hebrew 240 has כף; the proper sense of the word is a part or portion, and so I have translated פס at ver. 5, but as that part doubtless is meant which is used in writing or marking, I have here given פסא the sense of *palm*. Two MSS. omit the Jod in the word רשום "marked," and thus seem to consider it as a verb to be referred to the palm of the hand; but I see no reason why כתבא "writing" may not be of the masculine gender, as the א seems only the addition of the favourite Chaldee letter, and not a substitute for the feminine ה; the pronoun רנה has also an א instead of ה in many copies, and may be either masculine or feminine.

26. *This is the interpretation—Mene.*—Syriac connects this verse

God hath numbered thy kingdom, and finished it.  
 27 TEKEL, Thou hast been weighed in balances, and art  
 28 found deficient. Peres, thy kingdom is divided, and  
 given to the Medes and Persians.

with the preceding, rendering thus, "But as to the writing marked, Mene, &c. this is the interpretation." In the Arabic the three words are considered as participles, *Mensuratum*, *Appensum*, *Divisum*. Mene, מנע to number; that is, to fix bounds to a thing or the period of its continuance. In *Isai. xxxviii. 5*, an additional number of years is assigned to the fixed period of Hezekiah's life. See also *Job xiv. 5*. Houbigant rejects the repetition of this word, but it probably was meant to denote a complete numeration, "God hath numbered and finished it." The kingdom was entirely to terminate with this monarch, who must have been therefore the last King of Babylon.

27. *Tekel*.—Chald. תַּקֵּל, to weigh: corresponding to which is the Hebrew שָׁקֵל. So *Job xxxi. 6*, "Let him *weigh* me in the balances of justice." The shekel was a sort of standard weight of silver money reserved or kept as a model in the sanctuary, according to which the common ones were to be framed or valued. The Romans observed a similar practice, and the emperor Justinian ordered the standard weights and measures to be laid up in the churches. The meaning here is, that the Almighty hath weighed, or made a due estimate of, the conduct of Belshazzar, according to the just and impartial measures of his providence, and hath found him light or deficient, a man of no account, unworthy of a kingdom, and a fit object of his vengeance. The scales or balances must remind the classical reader of a like allusion in the 22nd *Iliad* of Homer, and the 12th *Æneid* of Virgil, previous to the death of Hector and of Turnus. And so Milton in the war of the Angels in his 6th Book of *Paradise Lost*,

Long time in even scale  
 The battle hung.

The Goddess or Justice of Astræa is said to have been the daughter of Jupiter, and is usually described as holding in her hand a balance: Mohammed seems to have adopted this idea in the 57th Chapter of his Koran, where he observes, that when God sent down the Scriptures, he sent the balance also, that men might observe justice.

28. *Peres*.—From פָּרַס to divide. Hence Peres, the Persian.

Houbigant thinks Upharsin at ver. 25 should be Peres, but if the latter be a participle passive, the sense will be just the same; the plural active being often in Chaldee used for the participle passive. The kingdom was torn away from the unworthy possessor of it, or, as it was distributed among two powers, it is therefore properly said to have been divided: The Mede Darius enjoying it first, and afterward the Persian Cyrus as a part of the new empire.

—*the Medes and Persians.*—The kingdom of the Medes seems to have been but of short duration: It probably had its name of Media from מדי *Madi*, the third son of Japhet, but its first establishment into a kingdom is dated about 150 years before the reign of Cyrus. Sir Isaac Newton reckons up only five Kings. Herodotus (lib. i.) tells us, the first was Deioces, a man of great prudence, and who reigned a long time. Phraortes his son succeeded him, whom Calmet judges to have been the Arphaxad of the book of Judith, but Prideaux is of a different opinion: see Conn. p. i. b. 1. This monarch was followed by Cyaxares, a Prince who widely extended the empire over Asia, and left it to his son Astyages, the father, according to Xenophon, of Cyaxares the second, or Darius Medus. Pliny in his Nat. Hist. p. 100, settles the geography of Media in this manner; It had the Caspians and the Parthians on the East, the Lower Assyria, called Sitacene, Susiana and Persis on the South, on the West Adiabene or the middle parts of Assyria, i. e. Diarbek, and Armenia on the North. Virgil in his 2nd Georg. calls it, ditissima terra, and celebrates it for the production of the *Malum Medicum* or the Citron: Polybius also, lib. v. takes notice of its great abundance in corn and cattle, and of a multitude of cities and towns in the plains amidst the mountains which divide it from East to West. Its capital Ecbatane, was a very spacious and opulent city, which the Persian Kings used for a summer-residence; and is said to have been fifteen miles in circumference, to have had walls seventy cubits high, and fifty broad. Judith, Chap. i. 2. This place is also much noticed in the book of Tobit, as where his son Tobias was married, to which he retired from Nineveh, and ended his days in it.

Persia whose capital is Persepolis, situated on the South of Media, gives name to the gulf below, which receives the rivers Euphrates and Tigris. It consisted of three parts, Persis, Elymais, whence the Elamites of Scripture, and Susiana, unless the latter should be considered as a distinct region, having had Susa for its capital: But Susiana was added to Persia by Cyaxares the first. This whole tract together with Media and Assyria or Babylon, as also Lydia and other countries,



29 Then spoke Belshazzar, and they clothed Daniel  
with purple, with a chain of gold about his neck, and  
proclaimed over him, that he should rank third in the  
30 kingdom. In that same night was Belshazzar the

---

were all united under Cyrus, who was the first monarch of this Persian empire, as Darius Codomannus was the fourteenth and last. Enough has been, or will be, observed concerning the Persians in other parts of these Notes, to prevent any occasion of farther enlargement in this place.

29. —*and they clothed Daniel.*—The King was so struck with his superior skill, and conceived himself so bound by the promise he had made before his nobles, that he ordered the Prophet to be rewarded immediately with the honours he had promised him, which he was forced to accept, and which probably prepared him for a more easy reception by the succeeding monarch. “App. de bell. Rom. p. 66. Ed. Steph. says, The Roman Senate gave Phamæas the Carthaginian a purple robe with ornaments of gold.” Secker.

Nor let it be a matter of wonder that Daniel is said to be clothed as it were immediately; for these habits were always at hand for the Eastern Monarchs to reward their friends or favourites with; and Mr. Harmer tells us from Sir John Chardin, that the Kings of Persia have great wardrobes, where there are always many hundreds of habits ready, designed for presents, and sorted. Obs. Vol. ii. p. 87. It seems likewise that on some occasions the great men of the East were accustomed to carry with them on their journeys a variety of habits and vestments, in order to distribute them as presents to those whom they wished to honour and reward. And this will account for the changes of garments which Naaman the Syrian had with him, when he returned from the Prophet Elisha, some of which were given to his perfidious servant. 2 Kings v.

30. *In that same night was Belshazzar, the king of the Chaldeans slain.*—And from the next verse it appears that the Babylonian or Chaldean kingdom expired with him.

The punishment of Nebuchadnezzar, the death of Belshazzar, and the expiration of the kingdom, may serve to remind us of that fine passage of the wise son of Sirach, which I shall transcribe from the 10th Chapter of the book of Ecclesiasticus. “The beginning of pride is when one departeth from God, and his heart is turned away from

## 31 king of the Chaldeans slain: And Darius the Mede

---

his Maker. For pride is the beginning of sin, and he that hath it shall pour out abomination. The Lord hath cast down the thrones of proud princes, and set up the meek in their stead. The Lord hath plucked up the roots of the proud nations, and planted the lowly in their place. The Lord overthrew countries of the heathen, and hath made their memorial to cease from the earth. Pride was not made for man, nor furious anger for them that are born of a woman."

The fall of Babylon was predicted by Isaiah and Habakuk; and the circumstances of its fall were minutely foretold by the prophet Jeremiah, Chap. li. the 30th and following verses: By comparing this passage with the accounts given by Herodotus, lib. 1, Xenophon in his *Cyrop.* and the subsequent Historians, we shall probably be inclined to think it affords as fine an illustration of one sort of the oratorical figure, *προ ομμάτων ποιειν*, as was ever delineated. For the method practised by Cyrus to surprise the city by draining that part of the Euphrates which ran through it, together with many other curious particulars relating to Babylon, see Bishop Lowth on *Isai.* xiii. 19. Cyrus having entered the city on a festal night, advanced with his army towards the palace, and having by the assistance of Gadatas and Gobryas, as we learn from Xenophon, killed the guards, they entered the room where the King was, and slew him, and those that were with him. It seems not improbable likewise, according to Dr. Blayney's ingenious suggestion on Jeremiah, li. 32, that they burned the houses of the city, or at least the advanced buildings in their progress, and forced the citizens to quit them in the greatest consternation; for they came upon them with such surprise, that, according to Herodotus, "they had passed through the gates, which were left open in this riotous night, and had taken the extreme parts of the city, before those who inhabited the middle parts knew of the capture," lib. i. p. 77. Travellers in general agree that there are no exact traces to be found of this once famous city; and though Geographers have placed it about fifteen leagues from Bagdad, yet what some have thought to be its ruins, others have conceived to have been the remains of buildings erected for a quite different purpose. See Bishop Newton's 10th Dis. 283—286. *Prid. Con.* p. i. b. 2. *Univ. Hist.* Octavo, Vol. iv.

31. *And Darius the Mede accepted.*—So Syr. and Ar. Five MSS.

accepted the kingdom, being about the age of sixty and two years.

---

and Heb. 240 make this verse to begin the next Chapter, and then it may be thus rendered—"When Darius the Mede accepted the kingdom, being about the age of sixty-two years, It pleased, &c."

Josephus records this history in the following manner, Ant. x. 11, 4, "Darius, who with the assistance of his kinsman Cyrus destroyed the Babylonian empire, was at that time in his sixty-second year, was the son of Astyages, and was called by another name among the Greeks: he carried the prophet Daniel with him into Media, and made him one of his three Satraps, whom he appointed to preside over the whole kingdom." The word דָּרְיוֹשׁ Darius, seems of Persian origin; and though some have thought the termination to resemble the Greek *Δαριος*, yet Michaelis has obviated this objection, by shewing that Strabo has used the word *Dariekas* or *Dariebés*, for this word *Darieves*, and has considered it a barbarous (or Persic) word borrowed by the Greeks. See his Supplem. p. 464.

Jerom notes that for Darius LXX have Artaxerxes, which Seeker says seems to deserve a good deal of notice, though little is taken of it. But Josephus calls the son of Xerxes by the name of Cyrus, whom he observes the Grecians call Artaxerxes; Ant. lib. xi. c. 6, so that the latter seems to have been a Grecian term corresponding to what was understood by *Cyrus*, or a general name given by the Greeks to the Kings of Persia.

## CHAPTER VI.

1 IT pleased Darius to appoint over the kingdom a

---

THIS Chapter contains the History of Daniel's Preferment under Darius, of the Envy which it excited in the principal Officers of the State, and their Conspiracy against him on that account. By their means he is cast into a Den of Lions, but miraculously preserved from Injury; and the punishment is retorted upon his accusers, who are torn to pieces, and the King is brought to the acknowledgment and praise of the true God.

1. *It pleased Darius.*—That is, Cyaxares, whose father is called Assuerus, in the book of Tobit, Chap. xiv. 15, as he is also by Daniel, Chap. ix. 1, meaning in both places Astyages, or the King of Media that concurred with the Assyrian monarch in the destruction of Nineveh. See Prelim. Dis. &c. Herodotus and Xenophon make mention of an ancient gold coin called *Δαρεικος* or Daric, as is presumed by many writers, from this King; from the first Darius, according to Suidas, or one prior to Hystaspes. This coin seems to have been called by the like name after the captivity in Ezra ii. 69, and 1 Chron. xxix. 7. Sir Isaac Newton says he had seen one of them, and that it was stamped on one side with the effigies of an archer crowned with a spiked crown, with a bow in his left, and an arrow in his right hand, and clothed with a long robe, that it weighed two attic drams, and was of the value of the attic stater. Chron. of Ant. Kingd. p. 319.

The war with the Chaldeans, that ended in the destruction of Babylon, seems to have commenced originally on the part of the Medes, over whom the Babylonian queen Nitocris, according to Herodotus, had kept a jealous and watchful eye. Jeremiah, Chap. li. 11, 28, mentions the Kings of the Medes only as raised up against Babylon, and so Isa. Chap. xiii. 17, but elsewhere he joins the Elamites with them; and Thucydides, as has been before observed, generally calls the Persians Medes only. However, when Babylon was taken and subdued by the united powers of Media and Persia, Cyrus was pro-

hundred and twenty princes, who should be over the

---

bably induced to set over it this King of the Medes, in order to make the union of the two nations more easy, and to prepare matters better for the full establishment of the Persian empire. Cyaxares, as is generally agreed, reigned not more than two years; and during that term being only a sort of Vice-roy, or at least dependent upon Cyrus, the whole period of nine years is ascribed by Ptolemy to Cyrus, and no notice taken of Darius at all. See Prelim. Dis. Some assert that Xenophon assigns only seven years for the reign of Cyrus over the whole empire, from what others think the mistake of a passage in the eighth book of the Cyrop. The passage is this, “*μαλα δη πρεσβυτης ων ο Κυρος αφικνεται εις Περσας το εβδομον επι της αυτου αρχης.*” Cyrus being now far advanced in years visits the Persians (according to Usher, Prideaux and Mr. Lowth) in the *seventh year* of his reign or empire; but Mr. Hutchinson has justly observed that the expression only means the seventh time since the commencement of his empire. And yet even in this sense, the argument will amount to the same, if we recollect that Cyrus, according to Xenophon, went to Babylon and spent a considerable time there once in every year, passing the seven winter months of the year in Babylon, three in the spring at Susa, and the two summer months at Ecbatane; so that the seventh time of his going thither after he was possessed of the empire must be the same as the seventh year of his reign.

The same Author, at p. 487, informs us, that after the return of Cyrus from the taking of Babylon he left Cyaxares the Mede, who had accompanied him to Media, in possession of the Babylonian government, and appointed him a house and a royal palace for his reception there, which he was to consider as his own, and retire to *ως οικεια*, as his own domestic property; that Cyaxares in consequence of this sent him his daughter, whom Cyrus, after he had settled in Persia, with the approbation of his parents married, so that Darius became his father in law as well as his uncle, and the whole kingdom of Media, as he had no son, was given in dower with her; and after the marriage and the settlement of his affairs in Persia, which events neither Cambyses nor Cyaxares seems to have long survived, Cyrus departed with her to Babylon.

Now though several of these circumstances, or at least the time fixed for them, may be considered as fictions, yet from what has been already advanced in the Prelim. Dis. we must agree with those writers

- 2 whole kingdom : And over these, three presidents, of which Daniel was one, that the princes might give an account to them, and the king have no damage.
- 

who admit the ground-plot or general plan of the Cyrop. to be founded on real facts. Nor does it seem improbable that Cyrus married the daughter of Cyaxares, and that the other embellishments were added by Xenophon : Unless perhaps, and which is as material to our present purpose, the kingdom of Media by a familiar *prosopopœia* be all that is meant by the daughter, in allusion to the oriental manner, which this elegant Greek must have been well acquainted with. Thus the daughter of Zion and of Jerusalem, Isa. xxxvii. 22, means the inhabitants thereof, and the daughters of cities are the circumjacent towns and villages ; and the reversion of the kingdom of Media, which was perhaps the dearest pledge of Cyaxares' regard, by a fair analogy, might be the whole that was here meant to be given up, as a compensation for the immediate possession of the territory of Babylon. But I offer this as a mere conjecture, which may tend to remove an objection which some have conceived against the Cyrop. from this marriage of Cyrus : Yet I need not be solicitous for the truth of this event, as it is sufficient for my chief purpose, that there was such a person as Cyaxares, born among the Medes, and who presided over Babylon.

This Darius seems to have followed the same plan of Government over the provinces, which Xenophon tells us Cyrus did over the conquered nations, Εδοκει αυτω σατραπας ηδη πεμπειν επι τα κατεστραμμενα εθνη. Cyr. l. viii, see also Esth. i. 1, and Archbishop Usher thinks the plan was first instituted by Cyrus, and pursued by Darius at his suggestion. Annals, p. 82. After the conquest of Egypt by Cambyses, and of Thrace and India by Darius Hystaspes, seven other provinces were added, so that in the Persian empire were 127 provinces at the time of Esther.

2.—*presidents*.—Chald. סַרְכִּין. Th. τακτικούς. Aq. συνεκτικούς. Targum uses the word for the Heb. שוטרים Officers or Curators. It seems to have been the same sort of office with that conferred on Joseph by Pharaoh, Gen. xli. 41. "See I have set thee over all the land of Egypt." Grotius thinks these Eparchs were like the Præfecti Prætorio in the latter part of the Roman empire.

—*no damage*.—Chald. "might not suffer hurt or loss." The

- 3 Now this Daniel was superior to the presidents and  
princes, because a more enlarged mind was in him,  
and the king designed to appoint him over the whole  
4 realm. Whereupon the presidents and princes were  
seeking to find an action against Daniel on the side of  
the kingdom; but they were unable to find any action  
or fault, inasmuch as he was faithful, so that no error  
5 or fault could be found in him. Therefore these men  
said, We shall find no action against this Daniel,  
unless we find it against him concerning the law of  
6 his God. Then these presidents and princes came in  
a concourse to the king, and spoke thus unto him;

Versions, "might have no trouble." It probably means that the King might be subject to no sort of inconvenience.

3. —*the King designed.*—Perhaps the verb עָשָׂה in this place is little more than an expletive, like the verb δοκω oftentimes in the New Testament. Thus Gr. and Ar. render, "and the King appointed him." The office in which he was placed seems to have been that of prime Minister, like the grand Visier among the Turks.

4. —*an action.*—I take the word עֲלֵה to be a kind of forensic term, of the like import with our English word *action*, or the Greek *αῖτια*: see John xix. 4, and the crime attempted to be fixed upon Daniel seems to have been a sort of treason, an attack on the constitution of the kingdom, or, as the Romans intimate, "*crimen læsæ Majestatis*."

—*on the side of the kingdom.*—Gr. omits this. But MS. Pachom. has *ἐκ τῆς βασιλείας*, Αλλ. in Montf. *ἐκ πλαγιῶν βασιλείας*, and Syr. "in the administration of the kingdom."

5. —*concerning the law.* Chald. "in the law;" in his religious rites.

6. —*came in a concourse.*—Gr. *παρεστησαν*, and Syr. קָרְבוּ. Merely "they came." Vulg. "*surripuerunt*," intimating a kind of stealth and subtlety. But the true import of the verb עָרְבָה seems to be, "they tumultuously met;" see the margin of our English translation. The Princes came in a concourse, and together assailed the King with their proposal, they forced in. The word is read with Jod before Schin

- 7 King Darius, live for ever. All the presidents of the kingdom, the senators and the princes, the governors and the magistrates have consulted together to establish a royal statute, so as to confirm the obligation, that whosoever shall ask a request of any god or man for thirty days, but of thee, O king, shall be thrown  
8 into the den of lions. Now, O king, establish the obligation, and sign the writing, that it be not

after the full Hebrew form by a great number of MSS. here, and at verses 11, and 15.

7. —*a royal statute.*—Chald. “a statute of the King.” So most of the Versions, except Syr. which reads the passage thus, “to enter into a league for the honour of the King, and to bind themselves with a bond.”

“Jupiter tells Diana (Callim. in Dian. ver. 34, 35,) that he gives her thirty cities, τα μη θεον αλλον αξειν εισεται αλλα μονην σε. Holofernes in Judith iii. 8, insists that all nations should worship Nabuchodonosor only. Semiramis ανθρωποισι οκοσοι Συριαν οικεουσι νομον εποιεστο, εωυτην μεν οκως θεον ιλασκεθαι: θεων δε των αλλων και αυτης Ηρης αλογεειν. Lucian de Dea Syra.” Secker. The design of these ministers was doubtless to ensnare Daniel, and in order to do this more readily, they would suggest to Darius, that however he might have been represented as worn out with age and infirmities, and as a vassal to Cyrus, yet he was the sole and universal Lord of the empire, would cajole him with the offer of divine honours, so as partly by flattery, and partly by terror, to force his consent. It was a well known practice among the Pagans to deify their heroes in their panegyrics: Horace and Virgil did this to Augustus, and Pliny to Trajan; and the famous Pollio of Virgil in the intention of the Poet was perhaps nothing more than an application to his hero of what he had collected from the Jewish and other predictions, concerning the birth and life of Christ at that time generally expected, and the blessings and benefits that were thence to accrue to the world.

—*into the den.*—The word דן signifies a pit or lake; and it was probably a place of very great depth, where the Lions were kept, and from which they could not climb up to escape. For the names of the officers in this verse, see on Chap. iii.



- changed, according to the law of the Medes and  
 9 Persians which faileth not. Wherefore king Darius  
 signed the writing and the obligation.  
 10 Now Daniel, when he knew that the writing was  
 signed, went up into his house, where his windows  
 were opened in his upper chamber towards Jerusalem;  
 and at three set times in the day he kneeled upon his  
 knees, and prayed and offered up praises before his  
 11 God, as he had done aforetime. Then these men

8. —*which faileth not.*—Chald. “passeth not away;” i. e. is constantly in force, and never fails. Some think that nothing more is meant than *written* laws, whereas matters were generally determined by the voice or law of the Judge.

10. —*was signed.*—Many MSS. drop the Jod in the participle, and read םשך as a verb. See on Chap. v. 24.

—*in his upper chamber.*—Gr. *εν τοις ὑπερωοις*. Wetstein in his Gr. Test. Acts i. 13, has a note on this term, where he observes from some of the Jewish Rabbins, that the houses of the Jews were generally divided into two principal parts, and that the *Υπερωον* was often inhabited by a sort of lodgers, or persons different from the proper occupiers of the house: But this could not be the case with persons of any distinction or eminence, as Daniel undoubtedly must have been; with such the upper chambers were reserved for especial purposes, as Oratories, or any other solemn and religious uses. See Mark xiv. 15. Shaw thinks these *ὑπερωα* were buildings detached from the house, often raised a story higher than it, to which there was a private stair-case. See his *Travels*, p. 280. In these upper rooms the light was admitted through windows, which in the lower parts was received through the doors; and these windows of Daniel were opened toward the holy city, whither the Jews had long wished and prayed for their return. See 1 Kings viii. 43. Hither he resorted three times a day; as Grotius thinks, at the hours of prayer which the later Jews acknowledged, and which were the third, the sixth, and the ninth, or rather with the Psalmist, in the evening, the morning, and at noon-tide, according to his accustomed manner: Thus following the dictates of his conscience, nor deterred therefrom by the certain apprehension of instant death, but, like Moses, preferring his duty to all the treasures and honours of the land.

came in a concourse, and found Daniel making  
 12 request and supplication before his God. Therefore  
 they came near, and spoke before the king concerning  
 the royal obligation: Hast thou not signed an obligation,  
 that whatsoever person shall make a request of any  
 God or man for thirty days, but of thee, O king, shall  
 be thrown into the den of lions? The king answered  
 thus, the matter is ratified according to the law of  
 13 the Medes and Persians, which faileth not. They  
 then replied before the king, Daniel, who is of the  
 captives of Judah, hath paid no regard to thee, O king,  
 nor to the obligation which thou hast signed, but at  
 14 three set times in the day prefers his petition. Upon  
 this the king when he had heard the report was sadly  
 distressed, and set his heart upon Daniel to deliver him,

12. —*signed an obligation.*—Here the two clauses of ver. 8 and 9, are expressed in one and by a word borrowed from each. Probably to make the law irrevocable the King's signature was necessary. Moreover not only in the instance before us, but we learn from passages in the book of Esther, and from an account in Diod. Sic. that what the full sanction of the law had once enacted, the King himself could not alter; nor when Darius had ordered Charidemus for execution, though he accused himself of a grievous fault, was it in his power to reverse the sentence. *Ου γαρ ην δυνατον το γεγονος δια της βασιλικης εξουσιας αγεννητον κατασκευασαι.* Diod. l. 17.

13. —*Daniel—hath paid no regard.*—The expletive *ו* is before Daniel; For the word *טעם*, *regard*, see on Chap. iii. 12, “prefers his petition,” an usual reduplication: *petit petitionem*.

14. —*was sadly distressed.*—The original expression is thus literally translated by Walton, “multum malum fuit super eo.” The verb *באש* in Hebrew signifies to be rotten or stinking, and hence in Chaldee *ביש* or *באיש* is used for such great distress, as may prey upon the mind, and occasion rottenness in the bones; he was very much troubled and sorely displeased with himself, so as to set his heart to deliver him. The word *בל* *heart* is by a metathesis the Heb. *לב*; and the expression here used by the Greek Interpreter is very strong, *ηγωνισατο*, his anxiety to save him was so great as to

- and till the going down of the Sun he exerted himself  
 15 to deliver him. But at the same time these men assembled in a concourse about the king, and spoke unto the king, Know, O king, that the law of the Medes and Persians is, that every obligation and statute which the  
 16 king establisheth is not to be changed. Wherefore the king commanded, and they brought Daniel, and threw him into the den of lions; when the king said thus unto Daniel, thy God, whom thou servest continually,  
 17 may he deliver thee. Also a stone was brought and laid upon the mouth of the den, and the king sealed it

throw him in an agony. See a like form of expression but with an opposite signification at ver. 23, "He was very happy or much pleased."

— *till the going down of the Sun.*—Chald. ער מעלי, which Houbigant understands, "till the Sun arose;" but it rather seems to mean "till the goings in or settings of the Sun," from עָלָל ingressus est, ἕως προς δύσματος ηλίου. Αλλ. in Bahrdt's Hexap.

15. — *the Medes and Persians.*—Some conclude, and not without reason, that the two powers being constantly mentioned together in this book, is a presumption that Darius and Cyrus reigned jointly: and while the sovereignty over Babylon, the residence of the Jews during the captivity, belonged to Darius, the Medes are named first; but afterwards the Persians are first in the book of Esther, Chap. i. 19, when the sole monarch was a Persian.

16. — *may he deliver thee.*—Chald. "he will deliver thee," and so Vulg. and Gr. but Syr. and Ar. render optatively, which seems best: see ver. 20. In the preceding part of this verse, the words might be rendered by an usual enallage; "and Daniel was brought and thrown, &c." which would prevent the introduction of the pronoun, "they threw *him*;" but Gr. has αὐτον, and two MSS. read גִּמְלָה.

17. — *a stone was—laid—and—sealed.*—Chald. One, or a single stone, meaning a large one; so Syr. and MS. Pachom. This must naturally remind us of the like circumstances which happened at the interment of our Saviour, of whom Daniel, in this case at least, has by many been considered as a type. See Mat. xxvii. 60, 66.

with his own signet, and with the signet of his nobles, that the resolution should not be changed concerning Daniel.

- 18 Then the king departed to his palace, and passed the night fasting, nor was a table introduced before him,

The design of the King and of the nobles in sealing the stone was probably different ; the latter feared the King lest he should release Daniel ; the former was apprehensive that some other injury might be done to him beyond the power of the wild beasts. Hence Vulg. renders the conclusion of the verse “ne quid fieret contra Danielelem ;” and indeed the word צְבוּתָא or צְבוּתָא seems to denote not merely a purpose or resolution, but largely the same as דָּבָר, or thing ; Gr. *πραγμα* ; and the like is the sense of the Syr. and Ar. “that nothing should be changed.”

Archbishop Secker notes from Arrian, l. vi. c. 29, that Alexander ordered the entrance into the tomb of Cyrus to be stopped up with stone and mortar, *και επιβαλειν τω πηλω το σημειον το βασιλικον* ; and that on his tomb he is called *ὁ την αρχην Περσαις καταστησαμενος*. This method of securing the sepulchres of illustrious persons was therefore probably not very uncommon in the East ; which consideration will afford an additional illustration to that prediction of Isaiah concerning the death of Christ, Chap. liii. 9,

“Though his grave was appointed with the malefactors,  
Yet with the rich was his tomb.”

18. ———*passed the night fasting*.—Chald. בַּת טוֹת. The word בַּת or בוֹת is used in the Targum for לֵון pernoctavit ; and Bochart considers בוֹת in the Phœnician language to signify night, and בוֹתָא the night-owl, and says moreover that the word is well known among the Chaldeans, Syrians, and Arabs. The other word טוֹת, as the Rabbins observe, has the sense of צִם jejunos, and agrees with the Arabic טَوِي ; see Cast. Lex.

———*a table*.—Chald. דְּרוֹן. Most of the versions render thus, “and food was not set before him ;” which seems to denote, that he was determined to fast, and had given orders accordingly ; and so Josephus understands it, “without repast or repose.” But one MS. reads דְּרוֹן from דְּרוֹה lætari, and our translators have followed the sense of some of the Jewish Rabbins who have derived the word from

19 and his sleep was far from him. At length the king  
 arose early in the morning with the light, and went in  
 20 haste to the den of lions. And when he came near to  
 the den, he cried to Daniel with a doleful voice: The  
 king spoke thus to Daniel, O Daniel, servant of the  
 living God, hath thy God, whom thou servest continu-  
 21 ally, been able to deliver thee from the lions? Then  
 22 Daniel addressed the king, O king, live for ever. My

that source, or from רחם impulit, and look upon it to mean “instruments of music,” such as had usually been introduced for the King’s evening-entertainment. Some consider the word as of Arabic origin, the same as רחם a sort of perfume or incense, not uncommon among the luxuries of the East; and hence Houbigant concludes, that for *ἔδσματα* *meats*, the Gr. Interpreter originally wrote *ᾠδσματα*, *aromatics*; “*nec allata est suavitas odorum.*” It is added, “and his sleep was far from him,” נדר, which denotes a very distant separation as of something unclean. At the close of the verse Gr. and Ar. read, “And God shut the mouths of the Lions, that they did not hurt Daniel.”

20. *And when he came near—he cried—with a doleful voice.*—Ten MSS. of Kenn. and many more of De Rossi, with many Editions, read the first word of this verse with Beth instead of Caph, which is preferable, as it denotes the instant cry of the King at his approach to the den. Gr. Ar. and Syr. read “with a strong or loud voice,” that is, such as pains the ear; and a great number of MSS. read the participle זעק instead of the verb זעק. “Crying with a doleful voice the King spoke, &c.”

21. —*live for ever.*—לעלמי in *sæcula*, or “long live the King:” an usual mode of addressing the monarch. When He in his turn addressed the people, it was, as we have seen, “Your peace be multiplied;” see ver. 25. And when the people saluted one another, it was according to the mode now practised, as Shaw tells us, among the Bedoween Arabs, “Peace be unto you.” Mr. Bruce intimates that when individuals or clans of suspected persons meet each other, if the one party pronounces this *Salam Alicum*, and it is returned by the other Alicum Salam, it is a sure indication that no evil is intended on either part.

God hath sent his angel, and hath shut the mouths of the lions, that they have not hurt me, inasmuch as before him integrity was found in me, and also before  
 23 thee, O king, have I done no hurt. At this the king was exceedingly pleased, and commanded to bring up

22. —*hath shut the mouths of the lions.*—See 2 Tim, iv. 17, and also Heb. xi. 33. In the former passage the Apostle seems to have an eye to the severe edicts and persecutions of Nero; in the latter the allusion is probably to the text before us, and ver. 23. Tertullian, Apolog. cap. 40, intimates that the Heathens imputing the cause of all public calamities unto the Christians, would cry out, “Christianos ad Leones.”

There is a passage in Dion Cassius, and another in Tacitus, which I shall mention here as they seem somewhat to our present purpose. Serapion an Egyptian was ordered to be thrown to a lion, because he had said Antoninus would live but a short time, and Macrinus would be his successor, *επει δε ουκ ηψατο αυτου την χειρα μονον ως φασι προτειναντος εφονευθη\* δυνηθεις αν (ως γε εφη) μηδε τουτο παθειν δαιμονων τινων επικλησει, ει μιαν ημεραν εβεβιωκει.* Dio. l. lxxviii. p. 882. Post quum ei manum porrigenti leo pepercisset, ut aiunt, occisus fuerat, quum posset, sicuti dicebat, si unum præterea diem vixisset, invocatis nonnullis dæmonibus, hoc malum effugere. The passage in Tacitus is this, Captus in eo prælio Mariccus ac mox feris objectus, quia non laniabatur, stolidum vulgus inviolabilem credebatur, donec spectante Vitellio interfectus est. Hist. l. ii. 61. The barbarous custom appears from these examples to have been sometimes practised; but that Daniel should be spared, and his accusers destroyed, by the same lions, can leave no doubt of the miracle.

—*integrity was found in me.*—זכו by an apocope for זכור, see Chap. iv. 36. Gr. has *ευθυτης*. The Prophet having neither justly offended God nor the King, very truly offers the righteousness of his cause as the reason of the divine interference for his security; not from any ostentatious display of his own merit, but to direct the attention of the King to the power and providence of that great Being who is mighty to save, and whose favour is more to be regarded than life itself.

23. —*was exceedingly pleased.*—See ver. 14. I would only

- Daniel out of the den, and when Daniel was brought up out of the den, there was no hurt found upon him, because he believed in his God. Moreover the king commanded, and those men were brought who had set forth invidious accusations against Daniel, and were thrown into the den of lions, themselves, their children, and their wives, and they reached not the bottom of the den, ere the lions had the mastery of them, and broke in pieces all their bones.
- 25 Then king Darius wrote to all peoples, nations, and languages that dwell in all the earth, Peace be multiplied unto you. I set forth a decree, that throughout the whole dominion of my realm, ye tremble and fear before the God of Daniel; for he is the God that liveth and is stedfast for ever, and his kingdom shall not perish, and his dominion shall be even unto the end.

observe here, that the word עֲלֹהָי in both places may either denote “for him,” i. e. Daniel, or “within himself.” I have followed the latter sense with Syr. but Vulg. Gr. and Ar. prefer the former, “was exceeding glad for him.” And so Eng. Transl.

24. —*the king commanded.*—Chald. “spoke:” suitable to the edict of an eastern monarch, and therefore the latter word should be retained, where it can be done with propriety. In Cod. Chis. it then follows, “And *these two* men were brought, &c.”

—*set forth invidious accusations against Daniel.*—See a like expression at Chap. iii. 8. There is also a Pleonasm of the Affix, “against him, even Daniel;” and so at ver. 26.

The suffering of the children and families of these false accusers, however it may seem irreconcilable with natural justice, has some examples that may possibly serve to vindicate it in extraordinary cases; but we need not be anxious to vindicate the conduct and practices of eastern despots.

26. —*his kingdom shall not perish.*—So Eng. Transl. of 1599. The verb is in Ithp. and denotes “shall not corrupt itself, or be destroyed.” The characters of the Deity in this and the next verse, are very just and sublime, and suited to his nature, and were probably

- 27 He delivereth and rescueth, and he worketh signs and wonders in the heaven and in the earth, who hath delivered Daniel from the power of the lions. So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.
- 

such as Darius had learnt from Daniel. Some think that he was a convert to the worship of the true God; and this, together with the favours shewn to the Prophet, may in some measure account for the notice taken of his reign: Many other reasons may also be assigned from a reflection on various parts of this book, and especially at Chap. ix.

27. *He delivereth.*—The word משיב is written differently in the MSS. and afterward in this verse we find שזיב, which seems more agreeable to the form of the Chald. participle; but many MSS. in the latter case, and, among them, the ancient Bodleian, read שיזב, which is probably the true reading of the verb.

28. —*the Persian.*—Several MSS. read פרסאה with Keri. D'Herbelot tells us, (Bibl. Orient.) “that Cyrus gave Daniel the government of Syria;” but, if this was true, it does not appear that he ever returned to preside over it; nor probably could his age admit of it.



## CHAPTER VII.

1 IN the first year of Belshazzar king of Babylon, Daniel saw a dream, even visions of his head upon his

---

THE Historical Part of the Book of Daniel was finished with the last Chapter; the remaining part of this Book acquaints us with the Visions which at different times were communicated to the Prophet himself. The Interval of Time from the first to the last of these Visions is about one or two and twenty Years, i. e. from the first Year of Belshazzar mentioned at the beginning of this Chapter to the third Year of Cyrus at the beginning of Chapter 10th. The first Vision or Dream is contained in the 7th Chapter, and is the only one that is written in the Chaldee Language; and perhaps the Similarity of it to the Dream of Nebuchadnezzar which the Prophet had related and expounded at Chapter ii. might have been *one* reason why this same Language was here adopted, and the Benefit designed by it for the impious King in whose reign it was delivered *another*. What was there prefigured by a large Statue, composed of various metals, is here pointed at by a very different sort of Emblems, each suited to the Disposition or Character of the Persons to whom the Communications were made. Four Beasts are in this Dream, designed to signify the four great Monarchies or Kingdoms, according to the Interpretation of an Angel; and some Circumstances relating to the fourth Beast are probably intended to adumbrate a Series of Events which were to reach to the latest Ages of the World.

1. — *Belshazzar King of Babylon.*—Gr. and Ar. “King of the Chaldeans.” Many Editions, and some MSS. read “Belashtzar,” as it were deriving the latter part of the word from שם fire, and צר an enemy; according to Grotius denoting “*Belum esse ignis hostici*,” or to be burnt by an hostile flame; see Jer. l. 2, and li. 44, but a very great number of MSS. and particularly the ancient Bodleian, read the word as it now stands.

bed, at which time he wrote the dream, and related the sum of the matters.

- 2 Daniel related thus, I was seeing in my visions of the night, and behold the four winds of heaven burst

—*he wrote the dream.*—From hence it appears that the Prophet certainly wrote some of his prophecies; and it seems from Chap. xii. 4, that he was expressly ordered by God to do so. What is advanced therefore from the authority of the Talmudists in Bava Bathra, c. i. is absurd, that the whole of this book of Daniel was written by persons of the great Synagogue. The following clause of this verse, “and related the sum of the matters,” is omitted by Gr. and Ar. and has certainly the appearance of a gloss. Yet MS. Pachom. has *αρχη λογων αυτου, και αποκριθεις ειπεν*, marked with points; and Theodoret has the same words without the points. See the Note at the close of the Chapter.

2. —*in my visions of the night.*—The preposition *ב* has this sense. See Nold. p. 576. The words however are not found in the Greek of Theodotion either here or at ver. 7, but Theodoret has them, and MS. Pachom. and Copt. There is an expression equivalent to this, and very little varied from it, at Chap. ii. 19. That by Visions of the night are meant Dreams we may learn from Job. iv. 13. And of the revelations that were primarily made to Daniel, contained in this latter part of his book, the only instance wherein the divine intelligence is said to be communicated to him in a vision of the night, or a dream, is this before us. See Zech. iv. 1.

—*the four winds of heaven burst forth.*—Chald. *מגידן* “erumpentes;” they met with an eruptive vehemence upon the great sea, as the Mediterranean is called, by way of distinction from the lesser seas or lakes in Judea. This description of a tempest is short, but very forcible; and in its simple form perhaps equally impressive with that animated one of Virgil,

Una Eurusque Notusque ruunt, creberque procellis  
Africus.

Æn. i. 89.

The raging of the waves and the madness of the people have long since been considered as analogous, and the vicinity of the several kingdoms to the great sea, may serve to illustrate farther the propriety

3 forth into the great sea. And four large beasts came  
 4 up from the sea, different from each other. The first  
 was like a Lion, but had the wings of an eagle: I was

---

of the Prophet's analogy. From the various tumults and commotions, with which the countries around this sea were agitated, the four larger monarchies or empires emerged or came up, as the next verse intimates; and their various ravages, idolatry, and tyranny, sufficiently justify the allusion to wild beasts.

4. *The first was like a Lion.*—The Chaldee or Babylonian empire compared to the Head of Gold in Chap. ii. 32, 38, is here represented as like a Lion or Lioness; see Jer. iv. 7. Its progress to what was then deemed universal empire was rapid, and therefore it has the wings of an eagle. See Jer. xlviii. 40, and Ezek. xvii. 3. I. D. Michaelis intimates from Megasthenes and Strabo, that this power advanced as far as Spain. When its wings were plucked or torn out, that is, when it was checked in its progress by frequent defeats (and that this is the meaning here intended may appear from a like expression in Cicero's Epistle to Atticus, l. iv, *Qui mihi pennas inciderant, nolunt easdem renasci*), when it was thus curtailed and humbled, it became more peaceable and humane, agreeably to that idea of the Psalmist, ix. 20.

Bring terror upon them, Jehovah,  
 That the nations may acknowledge themselves men.

Some think, that the Prophet alludes here to the changes which Nebuchadnezzar underwent, although he was now dead; and that he was a proper emblem of the future changes of his empire; and especially that his being raised or lifted up from the ground, means his being restored from the prone posture of a quadruped to the erect or human. The Prophet no doubt must well recollect the emblem, and the circumstances relating to it might be so strong in his mind, as to insinuate themselves unavoidably into this part of the present vision.

It may also be proper to observe, that though the dream of Nebuchadnezzar concerning the image, and this of Daniel's beasts, agree in their general sense and interpretation, yet there are circumstances added to the latter, as well as some points more plainly illustrated, than were found in the former. Nebuchadnezzar saw his kingdom

seeing till its wings were plucked, wherewith it was raised up from the ground, and it became erect on the feet like a man, and a man's heart was given unto it.

- 5 And behold another beast, a second, like to a Bear, which was raised up on one side, and three tusks were

flourishing ; Daniel saw it, when its wings were plucked, and its end approaching. Other particulars will be readily observed by the attentive reader in the subsequent parts of the vision : and especially the stone that became a mountain and filled the whole earth, will here appear to be more fully explained by the Son of Man, who came to the Ancient of days, and was advanced to a kingdom of universal and endless duration.

5. —*on one side.*—The word שטר signifies either dominion or a side ; in the latter case the ש is read like ס, and nine MSS. of Kenn. with many more of De Rossi, and some Editions, read סטר ; the Versions also favour this reading, and the Heb. Cod. 240, which has לקצת אחד, *on one part*. Some think the allusion is to the eastern quarter of the world whence the Persians came ; others to the elevation of the Persians above the Medes and Babylonians, which three powers are conceived to be meant by the three ribs or tusks in the mouth of the bear ; but others consider Babylon, Lydia, and Egypt, as the ribs. Jerom refers the allusion to the land of Judea, which was favoured by Cyrus, and whose dominion was established *on one side* of it ; but I am inclined to think the expression ought rather to be referred to the situation of the former beast, on one side of which, or near to Chaldea, and by conquests over the neighbouring countries, this second empire was established.

—*three tusks.*—Vulg. has Ordines ; Gr. πλευραι. Heb. 240 צלעות. The original word seems to denote something prominent, or penetrating, either from עלה in altum tendere, or עלל intrare ; the bear is called by Aristotle ζων πμφάγον, a most voracious animal ; and the command given to it in the subsequent part of the verse indicates its rapacious nature. From these considerations I have rather supposed the idea of tusks more natural and agreeable to the sense of the original than the term *ribs*, which seems far-fetched and rather inapplicable ; insomuch that Houbigant ridicules the notion, and wonders that Arias Montanus and others could discover ribs in the mouth of an animal. He renders the word *jaws*, and refers to Job

in its mouth among its teeth; and thus they spoke to  
 6 it, Rise, devour much flesh. After this I was seeing,  
 and behold another, like a Leopard, which had four  
 bird's wings upon its back; four heads also had the

xxxix. 30. The three *tusks* may refer to the three different points to which the Persians pushed their conquests: Coming from the East they invaded the western, southern, and northern territories; and thus we read in the next Chap. ver. 4, that the ram pushed westward and northward, and southward. And that great havoc among the human race was made by the Persians may be learnt from Jer. li. 36, and also from the revolt of the Hyreanians, and of Gobryas in the fourth book, and from other parts of the Cyropædia, as well as from most of the historians.

6. —*upon its back.*—Gr. and Vulg. “upon it.” The word נִבְיָה loses its Jod in very many MSS. as well as in the Masora, yet Syr. seems to retain the plural form, and renders, “on its sides.” As the second beast or the bear answered to the silver in the image, the third or the leopard agrees with the brass. Many fanciful resemblances have been pointed out by various commentators between the second beast and the Persians, and between the third beast and the Grecians or Macedonians. Alexander is especially thought to resemble the leopard, and in many respects doubtless the parallel must hold. His well known reply, to one who asked him how he obtained so many signal victories, of *μηδεν ἀναβαλλομενος*, is quite consonant with the celerity of the leopard, and the method by which it leaps on its prey; as his daring to engage with Darius and the most powerful princes is illustrative of the leopard's spirit and courage, which will rouse it to a contest with the largest and fiercest wild beasts. See Hab. i. 3. By the four wings on its back or sides seems to be meant the union of the four empires, the Assyrian, Median, Persian, and Grecian; or, as some think, Persia, Greece, Egypt and India; and the rapidity with which they were united under Alexander is fitly denoted by the character of wings. After the death of Alexander, the partition of his kingdom into four parts is probably what is meant by the four heads of the beast; See on Chap. viii. 3. And if we reflect on the small beginnings of this power, the difficulties which it surmounted, and the vast strides it made toward universal empire, extending its conquests as far as the Ganges in so short a space as twelve years, (1 Mac. i. 7.)

- 7 beast, and dominion was given to it. I was seeing after this in the visions of the night, and behold a fourth beast formidable and terrible, and strong exceedingly,

we shall not be at a loss to assign a fair interpretation for the last clause of this verse, and to conclude that such dominion was the gift of God.

7. — *a fourth beast.*—Many MSS. favour the reading of Keri in the word רביעא, and in the omission of Jod in ברגליה *with its feet*: the MSS. also in the word אמתני read Jod after Aleph, which is most agreeable to the original form of the word from אים *formidabilis*. Also in the next verse, Keri and some MSS. consider the Vau as redundant in ביניהון *among them*.

Interpreters differ very much in their opinions of this fourth beast, and the little horn that came up among its ten horns. All however agree that the beast corresponds with the iron in the image; which I have shewed at Chap. ii. must refer to the Roman empire, which spread its arms and terrors to a much greater extent than either of the preceding powers, and whose legs and feet of iron are here the large iron teeth of the beast. Sir Isaac Newton has observed that it conquered the kingdom of Macedon, with Illyricum and Epirus, in the eighth year of Antiochus Epiphanes, an. Nabonassar. 580; and inherited that of Pergamus A. N. 615; and conquered that of Syria A. N. 679; and that of Egypt A. N. 718, or about thirty years before Christ: By which and other conquests it became greater and more terrible than any of the former beasts. Obser. on Dan. Chap. iv. Its devastation, especially in Judea, seems marked in the verse before us; “it devoured and broke in pieces, and trampled upon the remains:” the plunder which could not be converted to their own immediate advantage the Romans gave up to others, thus completely reducing towns and countries. That it was different from all the beasts that were before it is intimated by its having no name, being more cruel and horrid than any sort of beasts whatever; and the Roman power was so multiform, that it could not be pointed out by any one species of resemblance. But its chief distinction consisted in that it had ten horns, which we find, at ver. 24, are ten kings or kingdoms. See also Rev. xvii. 12. Some think this a definite number for an indefinite, and that it relates to the Roman provinces; but, as Secker observes, it doth not appear that any of the numbers in Daniel mean uncertainty.

which had large teeth of iron ; it devoured and broke in pieces, and trampled upon the remains with its feet, and it was distinguished from all the beasts that were  
 8 before it, for it had ten horns. As I was attentive to the horns, behold another little horn grew up among them, and three of the former horns were torn out before it, and behold eyes like human eyes were in that  
 9 horn, and a mouth speaking presumptuous things. I was seeing, till the thrones were placed, and the Ancient

Porphyry, as Jerom says, picked out of all the Greek kingdoms ten of the most cruel kings, and assigned these as the ten horns. Grotius and his adherents mention ten kings in the kingdom of the Seleucidæ, the successors of Alexander, who exercised cruelties towards the Jews: Others will have these horns to be the ten persecuting emperors. But Sir Isaac Newton, in his Observations, Chap. vi. has pointed out ten kings in the Roman empire with better success: See on ver. 24. And these are also the ten toes of the image. The empire continued in its greatness till the reign of Theodosius the great, and soon afterwards the partition happened; and the broken form remained, or the ten kingdoms were to be no more united, till the Ancient of days should come. Yet, after all, R. Jacchiades is of opinion, that the time of the ten horns is not yet come, and that the eleventh will perhaps be Gog and Magog.

8. — *another little horn.*—Some understand by this Antiochus Epiphanes; others one of the first Cæsars; others refer it to the Turkish empire, and will have Egypt, Asia and Greece to be the three horns torn up or reduced by the Turk; but the more general and better opinion refers it to Antichrist, or the papal usurpation. See on ver. 24. The eyes like human eyes indicate the perspicacity and cunning of this power; and the mouth speaking great or presumptuous things is not unlike the character of St. Paul's *man of sin*, "whose coming should be after the working of Satan, with signs and lying wonders, and with all deceivableness of unrighteousness." 2 Thess. ii. 9, 10. See also Rev. xiii. 5, 6.

9. — *the thrones were placed.*—Our translation reads, "cast down;" meaning that all the earthly kingdoms were brought to an end; but the word may be rendered "were pitched," or set down, for the

of days sitting: His Raiment was white as snow, and the hair of his head like the pure wool, his throne was  
 10 flames of fire, his wheels the ardent fire. A fiery stream trailed and issued from before him: thousand thousands ministered unto him, and ten thousand ten

reception of the Deity and his assessors the saints; See Matt. xix. 28, and Rev. iv. 4, and this sense the versions follow. “Raymund, pug. fid. p. 276, in Michaelis, cites the Talmudists as saying, that one throne should be put for God, another for David or his Son: And Ps. cx. authorises the notion of an assessor to God.” Secker.

—*Ancient of days.*—ΑΛΛ. in Bahrtdt’s Hex. ὁ παλαιων τας ημερας. “He that maketh the days old,” and consequently ready to expire or cease. By this term is undoubtedly meant the Deity, the supreme eternal Spirit, whom the Prophet thus describes, if we follow the sense of the versions, to adapt himself to human apprehensions, and to make the following part of his description more intelligible; but no similitude is pointed out, nor ought we from hence to attempt to represent by any figure the invisible God. Image worship was not allowed the Jews under a less perfect dispensation, and therefore must be very ill suited to the spirituality of the Christian service. The purity and sanctity of the Divine Nature are next adumbrated by similar allusions; and if the reader is desirous to see a full illustration of the manner in which the corporal members or certain acts of the human frame are to be understood, when applied in Scripture to God, he may consult Dr. Sam. Clarke’s Sermons, vol. i. Disc. v. on the Spirituality of the Divine Nature, and Archb. Secker’s Lect. on the Catech. vol. i. 8vo. p. 168, &c. The throne and wheels of fire at the conclusion of this verse may serve to denote his dread majesty, that pierces and penetrates all things, summons all to his judgment, and executes in an instant his sovereign will and final determinations. See Rev. iv. 2, &c. and Ezek. i. Grotius observes that the ancient thrones and sellæ curules had wheels.

10. *A fiery stream.*—Three MSS. omit the first three words of this verse, and the last clause of the foregoing, and seem to read thus, “his throne was flames of fire trailing and issuing from his presence.” MS. A. ειλκεν εκπορευομενος, trailed when issuing.

—*thousand thousands.*—Many MSS. follow Keri, and read אלפי אלפי with the Chald. termination; and soon after כבבב, the reading of the



thousands assisted before him: the Council sate, and the  
 11 books were opened. I was attentive at this time on account of the voice of the presumptuous words which the horn spoke. I was attentive till the beast was slain, and its body destroyed, and it was delivered up to the burning

---

Masorettes, is supported by several MSS. The allusion in this verse is to the Sanhedrim, or great council of the Jews: Syr. reads, "the judge sate," and by the books that were opened must be meant, those evidences that contained the laws and will of God, whether natural or revealed, those in which the actions of men with all their circumstances of aggravation or extenuation are recorded, those in which the clearest and completest conviction is adduced, in order to render the judgment such as that all shall be obliged to acknowledge it the result of the most perfect truth and consummate justice. See Rev. xx. 12.

11.—*I was attentive*.—"Spectabam attentus." Grot. The former part of this verse is not in the Syriac Version; and I suspect the second word in the verse should be חיות "the beast:" four MSS. seem to favour this reading by dropping the Jod, and beginning with Cheth instead of He. If this be admitted, we should render thus, "Looking at the beast at this time on account of the voice—I was attentive till the beast was slain." This seems a better sense, and the tautology is avoided.

—*and its body destroyed, and it was delivered up*.—The former verb is masculine, and agrees with body; the latter is feminine, and must refer to the beast; and though the sense may seem not materially affected in either case, yet the observation will be of use in explaining the next verse.

The final overthrow, or total abolition of this beast, on account of the blasphemies or presumptions of the eleventh horn, is here described; and the reference is probably to that awful reckoning, when the beast and the false prophet were to be cast alive into a lake of fire, burning with brimstone; and to this the fire, the judgment, and the entire destruction of the beast naturally lead our attention. See Rev. xix. 20. The ingenious Author of a late Treatise intitled, "The Revelation of St. John Considered as alluding to certain Services of the Jewish Temple," has the following observation on this vision, p. 372.

- 12 of fire. Also of the rest of the beasts their dominion  
 was made to pass away, but a continuance in life was  
 13 given them until a limited period or a time. I continued seeing in the visions of the night, when behold in the clouds of heaven was coming one like the Son of

“The Prophecy of Daniel has here reached the fall of the spiritual Babylon of St. John, previous to the introduction of the kingdom of the Messiah : The lake of fire of the one is the same as the burning flame (or burning of fire) of the other, into which the body of the beast was seen to be cast.” See Rev. xiv. 8, &c., and xvi. 19.

12 —*the rest of the beasts.*—Mr. Mede in B. iv. Epist. 24, 25, understands the word חיותא in the sing. number as applicable to the fourth beast, or the residue of it, i. e. the other parts beside the body, as the ten horns, and the little horn, or the several kingdoms arising out of the fourth empire ; but it appears from the last note that this beast was delivered up to be burnt, as well as its body to be destroyed ; which consideration may serve as an answer to the chief of Mr. Mede’s arguments : And the reference here must rather be to the preceding beasts of this vision ; which, though they had lost their former dignity, were yet suffered to continue in life, and perhaps to retain their names, at least for a certain time, while the other should totally perish and be forgotten.

—*or a time.*—I take the Vau to be explanatory : The word וָמָן is sometimes used for an appointed season, or a solemnity : See on ver. 25 : here it is confined to the progress of duration by this other word that follows, “that is, a time.” See Chap. ii. 21, and Eccles. iii. 1.

13. —*was coming one like the Son of man.*—MS. Pach, ερχομενος ην, and so Chald. This, in the opinion of all commentators, corresponds with the stone that struck the image at Chap. ii. verses 34 and 45. The Jews acknowledge that by the Son of man is meant the Messias ; and the description of the coming of the Son of man in the clouds of heaven, is exactly what our Saviour applies to himself, when solemnly adjured by the High Priest to declare whether he was the Christ, the Son of God. Matt. xxvi. 64. See also Psalm civ. 3, and Isa. xix. 1. R. Isaac, l. i. c. 41, intimates, that the Jews call the Messiah *Hanani* from the term ענני, *the clouds*, in this pas-

14 man, who advanced even to the Ancient of days : And when they had brought him near before him, He gave him dominion and glory and a kingdom, that all peoples,

sage of Daniel. Nor do the heathen seem to have been unacquainted with this idea ; as they have sometimes invoked their deities as veiled in a cloud,

tandem venias precamur  
Nube candentes humeros amictus  
Augur Apollo. HOR. l. i. Od. 2.

Those who have explained the fourth beast to be some of the successors of Alexander, have supposed the Roman people to be meant here by the Son of man ; but this gloss is certainly frigid, and ill-adapted to the language and description contained in these verses, or to the stone which became a mountain, crushed in pieces all the other parts of the statue, and filled the whole earth.

14. *And when they had brought him near before him, He gave him, &c.*—The original is undoubtedly capable of being rendered in this manner ; and I prefer it, on account of the connexion between the two clauses ; for, whether we refer the former clause, agreeably to most of the versions, to the offering of himself which was made by the Son of man, or to his exaltation at the right hand of God, or merely to the honour of nearer access to Him, and higher dignity, as at Numb. xvi. 5 ; in either sense, the dominion that followed is, and ought to be, considered as the consequent reward. There is a passage in the book of Jeremiah, Chap. xxx. 21, which may throw considerable light on this before us, and which Bp. Chandler thinks is spoken of the Messiah, the prince of the Jews :

“ And his prince shall be of his own race,  
“ And his ruler shall go forth from the midst of him ;  
“ And when I shall have made him an offering, he shall come near unto me ;  
“ For who *like* this same hath freely pledged himself, that he might come near to me,  
“ Saith Jehovah ?”

Whatever relation this passage may have in its primary sense to the governors and princes of Jacob being natives and not foreigners, I can-

nations, and languages should serve him ; his dominion is an everlasting dominion which shall not pass away, and his kingdom such as shall not perish.

15 As to me Daniel, my spirit was pierced with horror

not but think that, in its more distant view at least, and by a fair and just construction, it has a plain reference to Christ ; and I find this sense adopted in Jonathan's Targum. There appears to be some difficulty in the last line, at the beginning ; but if the particle of similitude Caph be understood, which is very common, it will be removed ; and the expression "to pledge his heart," may mean heartily or freely to offer himself as a pledge or surety.

Now, according to the sense which this passage suggests, the fulfilling of the prophecy will appear to be thus declared in the New Testament. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree ; Him hath God exalted to be a prince and a Saviour, and set at his own right hand in the heavenly places, far above all principality and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come ; that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth : And he must reign till he hath put all enemies under his feet : Then when all things shall be subdued unto him, shall the Mediator's kingdom cease, and God shall be all in all ; yet still Christ shall reign as God for ever, and of his kingdom there shall be no end. Acts v. 30. Ephes. i. 20. Phil. ii. 10. 1 Cor. xv. 25. Luke i. 33.

Interpreters have distinguished the kingdom of the Stone into two parts ; one of the Stone, properly so called, the other of the Mountain ; the former hath already appeared after our Lord's resurrection, and the latter is yet to come. The preceding description must be extended to both ; and the Son of man must reign over his Church on earth till he has subdued Antichrist, crushed the usurpations of the little horn of the fourth beast, and trodden down all his enemies : After this, "he shall return in the clouds, and every eye shall see him, and they also which pierced him ; he shall be revealed from heaven with his mighty Angels in flaming fire, when he shall take vengeance on those that know not God, but shall be glorified in his saints, and admired in all them that believe." Rev. i. 7, 2 Thess. i.

15. *As to me, Daniel.*—Chald. "My spirit, I Daniel." The nomin-

in the midst of my body, and the visions of my head  
 16 disturbed me. I advanced towards one of those that  
 assisted, and inquired of him an exact account concern-  
 ing the whole of this; which he related to me, and  
 made me acquainted with the interpretation of the  
 17 matters. These large beasts which are four, are four  
 18 kings that shall arise in the earth. Yet the Saints of

ative pronoun **אני** is not unusually thus rendered, when the preceding affix points out the case. See Gen. xxvii. 34, and other places in this book, as ver. 28, and Chap. viii. 1 and 15. See also Bp. Newcome's note on Zech. vii. 5, where he observes from Buxt. and Schultens, that there is an elegant emphasis in this idiom.

—*my body*.—Chald. “my sheath;” by a metaphor; for the body, according to Ab. Ezra, may be considered as the sheath of the mind: but Gr. has, *ἐν τῇ ἐξέει μού*, in my habit; and Syr. “in my couch, or bed.” J. D. Michaelis suggests, that for **בגדו נדנה** we may, by a different distribution of the letters, read **בגדו נדנה**, propter hoc. Vulg. “in his.” See his Suppl. on **נדה**.

17. —*in the earth*.—See this sense of **מן** in Nold. p. 512. So Gr. and Syr. But Vul. Gr. and Ar. read here “four kingdoms,” and some think that by **מן ארעא** “from or out of the earth,” they are opposed to the kingdom of Christ, or the Son of man, which was from heaven. In this and the next verse is contained the interpretation given by one of the angels, probably Gabriel, which is the substance or epitome of the vision. At the close of this verse the Greek interpreter has *αἱ ἀρθήσονται*, “which shall be taken away;” and so the Ar. Possibly they might find in their copies **די יקחו**, but I know of no other authority to support such reading, unless its resemblance to the word that begins the next verse might account for its being dropped; or possibly that word **ויקבלון** might have been repeated, and be here understood passively, “and shall be snatched away by force” to another Power: However the sense is complete enough without any alteration.

18. —*The saints*.—This verse is variously understood, according to the different construction of the nouns in the first clause: The word **קדשי**, “the saints,” not having the particle **די** before it, nor the noun preceding in the usual form of what is called status constructi, should rather be considered, according to the versions, as the

- the most High shall assume the kingdom, and shall possess the kingdom for ever, even for ever and ever.
- 19 Then I desired an accurate information concerning the fourth beast, which was distinguished from all of them, exceedingly formidable, whose teeth were of iron, and his claws of brass, that devoured, broke in pieces,
- 20 and trampled upon the remains with his feet: Also concerning the ten horns which were on his head, and of the other which grew up when three fell before it, even that horn which had eyes, and a mouth speaking presumptuous things, and whose aspect was more stout
- 21 than his fellows. I was seeing, when this horn made

nominative case to the verb; and the adjective following by an enallage of the number, may be referred to the most High God (Gr. *ὑψίστου*). See Deut. v. 26, and Josh. xxiv. 19. When the earthly kingdoms shall be destroyed, the heavenly or spiritual kingdom of the saints shall commence; they shall enter upon it on earth, but shall retain it in heaven for ever. See on ver. 22, and 27. It may not be amiss to observe farther, that one MS. drops the word *קדשי*, and then the next word, to be rendered "the high ones," would assume its place; and another MS. reads the word full *קדשין*, but the present text seems the best.

19. —*an accurate information.*—Vulg. "diligentius discernere:" Gr. *ἐζητοῦν ἀκριβως*, and at ver 16, it has *ἀκριβευαν*: The Chald. word comes from *יצב*, statuit, constituit, and signifies exact truth. See Ch. iii. 24, and vi. 12.

—*all of them.*—Many MSS. agree with Keri in considering the *ו* as redundant in the word *כלהוין*; and the *י* as redundant in the words *טפריה* and *ברגליה*; but no alteration seems necessary in the two last instances, and the Chaldee usage may seem to justify the first. See ver. 7, 8.

20. —*whose aspect was more stout.*—Or, more great and magnificent; for, though it was small at first, it at length exceeded all other powers in pomp and pre-eminence, exalting itself not only above all temporal powers, but above every named god, or every sort of worship. 2 Thess. ii. 4.

21. *I was seeing.*—One MS. omits these words, and the follow-

- 22 war with the Saints, and prevailed over them: Until the Ancient of days came, and gave judgment to the Saints of the most High, when the appointed time arrived, that the Saints should possess the kingdom.
- 23 Thus he replied, The fourth beast shall be a fourth kingdom upon earth, which shall be different from all the kingdoms, and shall devour the whole earth, and

ing copulative may support the connexion. In the narrative of the dream, at ver. 7, 8, neither the clause in the last note nor the circumstances mentioned in this verse are taken notice of; which may serve to explain the meaning of the Prophet's *more accurate inquiry*, mentioned at the beginning of ver. 19. The general outline of the character of the little horn was given at ver. 8. "It had eyes like human eyes, and a mouth speaking "presumptuous things;" but here it exalts itself above its fellows, and even makes war with the saints and prevails; till the coming of the Ancient of days, to vindicate their cause, to crush the idolaters, and extirpate the dominion of Antichrist; or until the final judgment, when the saints shall sit as assessors with God, shall be seated on thrones, and reign as kings and priests with God and Christ, and possess the kingdom for ever. Rev. xx. 4 and 6.

23. — *a fourth kingdom.*—This verse seems to confirm the sense which we have given to the seventh verse of this chapter: Nor do I see how the characters of a *fourth* beast and a *fourth* kingdom, distinguished from all the preceding, can possibly apply to the successors of Alexander, the Seleucidæ and Lagidæ, who were still only a part of the Macedonian or Grecian kingdom, and constantly at war with each other: Whereas every article of the description agrees with the characters of the Roman empire, which was of a very different nature from all the preceding kingdoms in its origin, its government, and the extent of its dominion. See on ver 7, and Bp. Newton's 13th and 14th Dissertations. The expression at the latter part of this verse, "thresh it down," or trample upon it, alludes to the mode in the East of threshing by the treadings of Oxen; to which we find frequent allusion in the writings of the prophets; and for the various modes of it see Bp. Lowth on Isa. xxviii. 27.

24 thresh it down, and break it in pieces. Also the ten horns out of this kingdom are ten kings that shall

---

24. —*the ten horns—are ten kings.*—Or kingdoms, as at ver. 17. There are various enumerations of these ten kingdoms in the division of the Roman empire; none of which are reckoned to commence earlier than the latter end of the fourth, or the beginning of the fifth century. Bp. Newton, in his 14th Dissert. has given several lists, by Machiavel, by the learned Mr. Mede, by Bp. Lloyd, and by Sir Isaac Newton; and at last has added one which he has selected from the rest, and which he has placed in the eighth century. His words are as follow: “The principal states and governments then were, 1. of the Senate of Rome, who revolted from the Greek emperors, and claimed and exerted the privilege of choosing a new western emperor; 2. of the Greeks in Ravenna; 3. of the Lombards in Lombardy; 4. of the Huns in Hungary; 5. of the Alemannes in Germany; 6. of the Franks in France; 7. of the Burgundians in Burgundy; 8. of the Goths in Spain; 9. of the Britons; 10. of the Saxons.” Not that there were constantly ten kingdoms; they were sometimes more, and sometimes fewer; but, as Sir Isaac Newton says, “whatever was their number afterwards, they are still called the ten kings from their first number.

As to the other horn that should arise after, or behind them, Gr. *οπισω αυτων*, that is, either unperceived by them, or whose height and dominion should not acquire its summit till long after their establishment, this is generally agreed, by all Protestant interpreters, to be the kingdom of the Pope; which was certainly of a very different nature from either of the former, being first ecclesiastical or spiritual, and afterwards claiming a temporal or civil jurisdiction. The Greek Interpreter adds, that it should be distinguished from the former *κακοις*, “in evils or malignancies;” and the three kings or kingdoms which it should pluck up by the roots, or as Gr. and Vulg. read, *reduce*, are pointed out by the same Prelate in the fore-mentioned Dissertation to be, the Exarchate of Ravenna, the kingdom of the Lombards and the State of Rome. In the eighth century the reduction of these states happened, and the epistles and bulls are after that time dated from the years of the commencement of the Pope’s temporal jurisdiction, or advancement to the papal chair;



arise; and another shall arise after them, which shall be distinguished from the former, and shall reduce three  
 25 kings. And he shall speak words against the most High, and shall wear out the Saints of the most High, and shall presume to alter appointed Seasons and the Law,

“and the Pope, by wearing his *triple* crown, hath in a manner pointed out for himself the person here intended.” See the above 14th Dissert. for a farther illustration of this verse and of the text.

25. —*he shall speak words*, or discourses, *against the most High*—So the Versions, and so at Chap. vi. 4, “on the side of the kingdom” means *against it*. Sym reads, “shall speak words, *ως Θεος*, as God.” See on ver. 8 and 20, and Chap. xi. 36.

—*and shall wear out the Saints*—The verb יבלל, according to its sense in the Targum, means, to make to grow old as a garment does by continual wearing; and whether we refer the word קדושי to holy persons or things, this clause has been too sadly illustrated by the papal massacres and inquisitions, or other innovations. Houbigant would read יבלל *abolebit*, from נבל, and so Syr. נבלל.

—*and shall presume to alter appointed Seasons*, or solemnities, *and the Law*.—So Cappellus, “the law and its festivals.” The former term I take to refer to the positive, the latter to the moral duties of religion. The precepts and institutes of both sorts have been often over-ruled and changed by the authority of different Pontiffs. The Chaldee word סבר has different senses, as *to think*, *to hope*, *to bear up*, &c. See Cast. Lex. I have endeavoured to give it a sense most agreeable to its proper meaning, and at the same time suitable to the bold and presuming attempts of this overbearing power. The Author of the Revelation of St. John Considered, has an ingenious observation on this clause, the substance of which is as follows; “The oral law, or the interpretation of the written law of Moses, is called Mishna, which is derived of the word Shna, to iterate, or do over again; and it is remarkable that the angel should make use of the same word in the clause before us, ‘to do over again the solemnities of the law;’ as if he had it in intention to lead the mind of the reader, in a then future age, to a secondary or oral law, a Christian Mishna, to be fabricated by the eleventh horn, and substituted after the disuse, or wearing out, the holy things of the most High.” See p. 370.

which shall be given into his hand until a time, and  
26 times, and the division of a time. But the Judgment

---

—*which shall be given into his hand.*—Either the saints shall be subject to his power, or, as seems more agreeable to the Versions, his influence shall prevail over the solemnities and the law. Possibly both might be meant to be included in the usurpation.

—*until a time and times, and the division of a time.*—Or, half a time. Syr. and Ar. drop the Vau before *times*, but the sense is not much affected thereby. By the variation of the number, and the exactness used in marking the limits of the term, some particular species of duration, and not a general one, must be here intended. By a *time*, it is agreed by interpreters, is meant a year, by way of excellence, as a period the most distinguished; see on Chap. iv. 16, by the plural, or rather the dual *times*, must also be meant “two years;” and thus the whole term will be three years and a half; and both Josephus and Chrysostom, as Grotius has observed, confirm this acceptation. But on this we shall treat more fully at Chap. xii. 7, where the like expression again occurs. The point I would now ascertain is, whether this term is to be understood literally, or in the prophetic sense of *years*, according to Ezek. iv. 6, “each day for a year have I appointed thee.” See also Isa. xxxiv. 8.

Now the time that Antiochus plundered the temple, and prohibited the daily sacrifice, is confined by Josephus to three years and a half: See De Bell. Jud. lib. i. c. 1, and it seems not improbable that to this term the Prophet might have an eye, but not to this only or chiefly: Indeed, as Mr. Lowth has observed, this term is thought to have been typical of the longer prophetic period. And as the horn is a kingdom, or a succession of kings to which the above signal characters belong; and as the same language is adopted in the book of the Revelations, Chap. xi. 2, in which “the Gentiles shall tread under foot the court of the temple forty and two months,” equal to three years and a half; and again, “power was given to the beast, which opened his mouth in blasphemies,” for the same term, Chap. xiii. 5, and at Chap. xii. 4, “the woman, or the church, was to be nourished in the wilderness for a time, and times, and half a time,” which at ver. 6 is said to be “a thousand two hundred and threescore days,” or forty and two months, allotting to each month thirty days; and as the prophecies of Daniel commenced within 560 years before Christ; from these and other like circumstances, apparent in these disquisitions, I

shall sit, when his dominion shall be taken away, to be  
 27 wasted and destroyed unto the end. Yet the kingdom  
 and the dominion, and the wide extent of Empire  
 under the whole heaven shall be given to a people the  
 Saints of the most High, whose kingdom is an ever-

---

think we may justly deduce the following positions: That the period of the dominion of the little horn is the same which St. John alludes to in the Apocalypse; that this dominion therefore did not commence till after the times of the Gospel; that a space of three years and a half is too short for a dominion so long predicted, and so solemnly announced in times or years, months, and days, by these highly favoured prophets; that therefore we must understand the 1260 days to be so many years; and that there is no known power to which this term can be so properly applied as to that of Antichrist, who should arise under the times of the latter dispensation within the Roman empire; and would exalt himself as God, and usurp some of the characters and worship of the most High. These conclusions will perhaps be readily allowed, whatever this power of Antichrist may be, or from what period soever we may fix the commencement of his kingdom. Though these points also have been hinted already, or might be collected from the preceding observations, yet I shall no farther insist on them at present, as the subject will be resumed in the latter part of this book.

26. *But the Judgment shall sit.*—The reference seems, ultimately at least, to the future and final judgment; “The destruction of the impious shall be eternal.” Cappellus in loc. But before this shall all the earthly kingdoms be destroyed, Ezekiel’s prophecy in Chap. xxxviii. and xxxix. against Gog in the land of Magog be fulfilled, the kingdom of Christ be restored, and the Church’s ascendancy over all the earth be established; and, as it follows in the next verse, the saints of the most High shall receive a very extensive dominion, which shall commence here on earth, and be continued for ever and ever. See ver. 13, and Rev. v. 10.

27. —*a people the Saints.*—The latter word does not appear to be in statu constructo with the former, or the genitive case after it. The Saints were the people or subjects of this wide-extended empire, of which the Jewish Theocracy might have been a sort of emblem. The Jews are called God’s saints in Ps. cxlviii. 14, and cxlix. 5.

lasting kingdom, and all the potentates shall be subject and obedient to it.

- 28 Hitherto is the end of the matter. As to me Daniel, my thoughts much disturbed me, and the brightness of my countenance was changed upon me, yet I kept the matter in my heart.

See Heb. xii. 28. Calmet refers this passage to Jesus Christ and his Church, and not to the Maccabees ; although in general a favourer of the narrow and confined interpretation of these prophecies.

28 — *my thoughts much disturbed me.*—So Chap. viii. 27. Communications from the Deity have generally been attended with a like effect on mankind : Moses hid his face, because he was afraid to look upon God ; Exod. iii. 6, and Ezekiel fell on his face when he saw the glory of Jehovah, and heard the divine voice speaking unto him ; Chap. i. 26. The Disciples also fell on their faces and were sore afraid, when they heard the voice at our Lord's transfiguration. Mat. xvii. 6.

— *yet I kept the matter in my heart.*—“Rem vero diligentem memoriæ mandavi.” Dathius. He laid it up in his mind, that he might frequently reflect upon it, and faithfully record it. The former part of this verse Theodoret interprets thus ; “The present world shall end in this kingdom of Christ.” And the words may be rendered in this manner ; “Thus far is the final period of things,” taking the last word in a collective sense, so that the reference might be to the consummation of all things.

I have already observed in the Prelim. Diss. that I consider this vision as a sort of summary of those that follow ; and this may account for its being written in a different language, as well as furnish a good sense for the last clause of ver. 1. A general or compendious view of these things might be all that either in prudence or propriety was then expedient to be given to the nations, for their own benefit, or that of the dispersed Israelites that resided among them ; but a more exact and particular prospect might be held out for those highly favoured people, who were to constitute the restored church of God, and from whom was to descend the promised Messiah, who was to be a light to lighten the Gentiles, and to spread salvation unto the ends of the earth.

## CHAPTER VIII.

- 1 IN the third year of the reign of Belshazzar the king,  
a Vision appeared unto me Daniel, after that which  
2 appeared unto me in the beginning. And I saw in a
- 

THIS Chapter contains the Vision of the Ram and the He-goat ; or an account of the Persian and Grecian monarchies ; the explanation of the Vision by the Angel Gabriel ; the Persecutions of the Jews in the Profanation of their Temple and removal of the daily Sacrifice, and the continuance of the troubles for 2300 days, till the Sanctuary should be cleansed. It is thought also to have a farther reference to the persecutions and profanations of Antichrist.. The Chaldee language is continued no farther, but the Hebrew is resumed, and used to the end of the book.

1. — *in the beginning.*—The Prophet here alludes to the vision in the former chapter, which happened in the first year of Belshazzar's reign, as this did in the third. Mr. Lowth thinks this word may be rendered, " before," and refers to Chap. ix. 21 for the like usage.

2. *And I saw in a Vision.*—The four first words of this verse are omitted by Th. but Theodoret has them, and MS. Pachom. Th. likewise omits the words *και ειδον εν οραματι* after *Αιλαμ*, which are found in that MS. In this same MS. also are several letters erased after the word Oubal, perhaps *ουλα*, corresponding with the Heb. *אולַי*; and the like erasements appear after *ουβαλ* in the next verse, and at ver. 6 and 16. Syr. reads Abul-Onlai, the gate Ulai of the city. Aq. has Ubal-Ulai, and Sym. paludem Ulai.

According to the Greek of Th. it is directly asserted that the Prophet was at Susa and upon the Oubal ; or, upon the gate of that city. But perhaps the greatest difficulty is to shew how he came there. Some suspect he was sent on an embassy, or engaged in some occasional office or employment, being still in the service of the king of Babylon, as appears from ver. 27. Dr. Blayney thinks Elam was a

Vision (and it happened that in my seeing I was in Shushan the Capital, which is in the province of Elam), and when I saw in the vision, I was near the river Ulai.

3 Then I lifted up my eyes and looked, and behold

separate province from Persia, and a part of the Babylonish empire; and that Daniel presided over it, and had Shushan for the seat of his government. See on Jer. xlix. 34. But in the Itinerary of Benjamin of Tudela Susiana is reckoned the same province with Elam: And it seems very probable that Elam in its larger sense comprehended the whole country on either side the Eulæus, the one part of which was called Elymais, the other Susiana. Shushan, the metropolis, according to Pliny, Nat. Hist. lib. vi. was placed on this river, or rather surrounded by it, and seems to have been the capital of both parts; and though it might have been subject to Babylon when Daniel saw this vision, having been subdued by Nebuchadnezzar, might afterwards have revolted from it, and joined with the Medes and Persians in the siege of that city. Thus however we may account for Daniel's actual presence at Shushan, by supposing it a Babylonian province, if the Greek Interpreter be right in placing him *really* there in this third year of Belshazzar.

But the language of the original, and also of the Greek copies above mentioned as agreeing therewith, seems rather to intimate that he was there only in a vision, and the repetition of the terms *vision* and *seeing* tends to confirm this opinion. In this one verse we read; that "the Prophet *saw in a vision*, and *in his seeing*," or in his visionary idea, "he was at Shushan;" and again, "*when he saw in the vision*" he was on the Ulai. Cappellus thus translates, "Quum igitur contemplarer hanc visionem, accidit, ut viderer mihi esse Susis urbe regia, quæ est in Elymaide provincia, videbam igitur in illa visione, perinde ac si essem juxta fluvium Eulæum." Also two MSS. omit the word וידי "and it happened;" and the reason why Shushan might be so full in his thoughts was, that the deliverance of his captive brethren was expected from the Persian monarch. Yet Theodoret suggests, as Secker observes, that Daniel must be *αἰσῶν*, at the metropolis of Persia, in a vision which foretels the destruction of Persia. If his actual presence in Persia be still contended for, then the opinion of Houbigant will appear to me most just, that the Prophet was *in* Shushan, but in his visionary idea was near the river, so that he

there stood before the river a single ram, which had horns, and the horns were lofty, but one was loftier

meant to distinguish between his real and imaginary situation in the verse before us. The Author of the Revelation of St. John Considered, p. 376, supposes Daniel to be speaking of Shushan, the capital at the time he compiled his visions, after the third year of Cyrus, when the Persian dominion was established over Asia: But there is no necessity to have recourse to this supposition; as whatever may be the exact meaning of the word הַבִּירָה, Gr. *τη βασις*. Vulg. *castro*. Syr. and Ar. “the palace;” it is evident that Shushan was sufficiently distinguished in the third of Belshazzar, to be intitled to either of these appellations.

That the *river* Ulai or Eulæus is here meant, or that the word preceding it is to be considered as an appellative, denoting a river rather than a gate, is very probable, not only from the situation of Shushan above described, but also from this circumstance, that it was customary for the prophets to see visions, or receive communications from heaven, near the sides, or on the banks of rivers; thus Ezekiel was favoured by the river Chebar, Daniel at Chap. x. near the Hiddekel or Tigris, and John Baptist at Jordan. Pliny in his Nat. Hist. p. 622, mentions (probably from Herodotus) a remarkable circumstance of the waters of the Ulai and Choaspes, which by some are thought to be the same river, that they were so very wholesome, as to induce the Parthian kings constantly to drink of them, and to carry them with them for this purpose on distant expeditions.

3. —*there stood before the river.*—Many MSS. read the noun הָאוֹבֵל with ו, as at the former verse, and so at ver. 6. It is doubtless the same word that is meant in both places, and the prefix ה seems here to indicate it to be an appellative. Standing before the river is probably an allusion to the ordinary residence of the kings of Persia at Shushan on the Ulai.

—*a single ram, which had horns.*—Heb. “one ram;” and the Versions rightly retain the word אֶחָד, as it denotes the unity of the empire. The word קַרְנִים *horns*, the Masoretes have pointed as in the dual number; but the limitation is unnecessary, as the plural can here mean no more than two, and the word שְׁתֵּי is not expressed, as at ver. 7. See ver. 20, and the story of Cipus in Ovid’s Metam. lib. xv. 565, &c.

—*one was loftier than the other.*—The first or foremost horn was the kingdom of the Medes, the latter that of the Persians, which

- 4 than the other, and the loftiest grew up last. I saw  
the ram butting westward, and northward, and south-  
ward; neither could any beasts stand before him, nor  
could any one deliver from his power; but he did what  
5 he liked, and became great. And whilst I was contem-  
plating, behold a he-goat came from the west over the

was by far the most illustrious, or higher than the other, inasmuch that the kingdom of the Medes was as it were sunk into that of the Persians: and the kings of the Persian empire were possessed of immense riches; so that Curtius relates of Codomannus, that he had 120,000 talents in Persepolis, and 6000 at Pasargada, besides what he possessed in other cities. Curt. lib. v. c. 6. It has been often remarked from Amm. Marcellinus, lib. xix. that a ram was the royal ensign of the Persians; and that rams' heads with horns, one higher, the other lower, are still to be seen on the pillars of Persepolis; and a horn has been frequently noted to be an ensign of royalty, especially among the Phœnicians.

4. —*butting westward, and northward, and southward.*—Westward, i. e. subduing Babylonia, Syria, and Asia minor, under the reign of Cyrus, and extending to part of Greece under that of his successors, Darius the son of Hystaspes, and Xerxes. Northward; the same Darius, according to Herodotus and Justin, carried his arms into the territories of the Scythians, beyond the Caspian sea; and the Lydians, Armenians, Cappadocians, Iberians, &c. were subject to Persia. Southward; the Persians extended their conquests over Arabia, India, Egypt, and Ethiopia, which last was entered by Cambyses, the son and successor of Cyrus; and the Persian empire was very much enlarged and extended under the victorious arms of its first monarchs.

5.—*a he-goat came from the west.*—Hircus caprarum. Vir gregis. But two MSS. have not the word דָּעִי, “caprarum;” At ver. 21, it is “the goat, the shaggy one,” or the chief goat. Cappellus thinks the expression in this place alludes to the youth or tender years of Alexander; and, as there seems no occasion for such allusion at ver. 21, this may account for the change. The Macedonians are called Ægeades from Αἴγος; see Just. l. vii. and from the same author we learn, that the goat since their king Caranus was the arms of Macedon. Bp. Chandler, in his Vindication, p. 154, observes, that princes and nations, being of old painted by their symbols, which Procopius calls



surface of the whole earth, without touching the ground, and the goat had a conspicuous horn between

γνωρίσματα, they came afterwards to be distinguished by writers with the names of their symbols, as by their proper appellations. “Yet Alexander derived himself from Jupiter Ammon, and “he and his successors had two rams’ horns on their coins, the very description of the former beast.” But this happened not till after he had subdued Egypt; when, being lord of Persia, he might adopt her arms or ensigns for his own. In respect of Persia, Macedon or Greece is to the west; but the Greek Interpreter reads *απο Λιβος*, from the south-west, or Libya; I suppose alluding to the Temple of Jupiter Ammon, which was in those parts, and which Alexander visited, in order to claim his descent from thence. Dr. Newton observes, that Alexander’s son by Roxana was named *Ægus*, or the son of the goat, and that some of his successors are represented in their coins with goats’ horns. Vol. ii. p. 28.

—*without touching the ground.*—“Theodoret saith, only some copies have this clause; he saith also, that a like clause was found in the fourth verse. Some understand it of Alexander’s swiftness, for which he hath wings ascribed to him in Chap. vii. Compare Camilla in Virgil. Syr. translates נכר, ‘hurt not,’ and so the word is used Ps. cv. 15, with the same preposition after it as here. And Alexander was a mild conqueror.” Secker.

‡ As the former expression, “over the face of the whole earth,” intimates the great extent of his conquests, so this denotes the rapidity of them, or the short space of time in which the whole were effected. But it should be observed that the words may be rendered more agreeably to the Syriac, “and no one, or nothing, touched, or hindered him in the earth;” i. e. he met with no impediment or material molestation.

—*a conspicuous horn.*—“קֶרֶן חֲזוּת בֵּין. θεωρητον αναμεινον. Cod. Alex. Ald. Theodor. επισημον αναμεινον. Compl. μεσον. Ed. Rom. Th. insigne inter. Vulg. בית מתחזיא Syr.” τραγω εκεινω κερας εν θεωρητον αναμεινον των—MS. Pachom. Cappellus would give to the word חֲזוּת the signification of winding, sinuosus, or perplexus; but Michaelis derives it from the root חזן, or the Arab. خنز transfixit, and would here, and at ver. 8, give it the sense of acutus, or a penetrating horn, piercing through all things. I have followed the more usual sense. This conspicuous or piercing horn, we read at ver. 21,

6 his eyes. And he came to the ram that had horns,  
 which I saw standing before the river, and ran at him  
 7 in the heat of his strength. And I saw him coming  
 close up to the ram, when he rushed furiously upon  
 him, and smote the ram, and broke both his horns;  
 neither was there any strength in the ram to stand  
 before him, but he threw him down upon the ground,  
 and trampled on him, nor could any deliver the ram

is the first king; or rather, as Sir Isaac Newton suggests, Obs. c. ix. p. 116, the first kingdom, continued through the life of Alexander, that of his brother Aridæus, and his two sons Alexander and Hercules. Yet Abp. Secker seems of opinion, that King is meant here in the same sense as at Chap. xi. 3, 4, where the pronoun *his* refers it to Alexander only.

6. —*he came to the ram that had horns.*—Heb. “the lord or possessor of horns.” The suddenness and rapidity of Alexander’s invasion of the Persians is pointed at in a most striking manner in this verse, and part of the next. Bp. Newton thinks we can scarcely read these words without having some image of Darius’s army standing and guarding the river Granicus, and of Alexander on the other side with his forces plunging in, swimming across the stream, and rushing on the enemy with all imaginable fire and fury. Vol. ii. p. 31.

7.—*and broke both his horns*—Subdued the Medo-Persian empire, both parts of which were united in Cyrus. The expression at this verse וַיִּתְמַרְמֶר very strongly indicates the precipitancy and vindictive temerity of Alexander, and the success that attended him; “he rushed furiously” upon him, like a person affected with bile or choler, after all the fences and resistances in his way to him were overpowered and destroyed. He had also several close engagements with the king of Persia, beside that at the Granicus; as at the Straits of Issus in Cilicia, and in the plains of Arbela in Assyria, where he entirely subdued the whole united strength of Persia, and destroyed the castle at Susa by fire. See Diodorus Sic. lib. xvii. and Curtius, lib. v. cap. 7, 8. And at length Darius the Persian Monarch was himself seized, imprisoned, and slain; and thus the kings of Grecia, or the He-goat, threw down the Ram, or the powers of Persia, upon the ground, and trampled on them.

8 from his power. Then the he-goat increased to a very  
great degree, and as he grew strong, the great horn  
was broken, and there arose four conspicuous ones  
9 instead of it towards the four winds of heaven. And

8. —*the great horn was broken.*—Intimating a sudden and total demolition. Alexander, as well as several of his nearest relations, died suddenly; he was broken in pieces like an earthen vessel, and this proud Son of Ammon, in the midst of his turgid boastings, was taken off at once, probably of a fever, in Babylon.

—*there arose four conspicuous ones instead of it.*—A great number of MSS. and some Edit. omit the Jod in תַּעֲלִינָה, “there arose.” MS. Pachom. has τεσσαρα κερατα, and so Vulg. Syr. follows the present text. Th. reads ετερα κερατα τεσσαρα, “four other horns;” perhaps for חזורת he found אֲחֵרֹת. “Michaelis saith, Quaternarius quidem numerus, si historia regni Græcorum spectatur, difficultibus suis non caret. See Phocius’s Abstract of Arrian’s ten books about the division of Alexander’s Empire, and Raderus’s Tables in Rook’s translation of Arrian. Appian in his preface saith, that Alexander’s kingdom exceeded all the former, but for the shortness of its duration was a bright lightning, and when it was dissolved into many satrapies ἐπι πλειστον ἐξέλαμπε τα μερη, ‘the portions long retained the original splendour.’ Then, after describing the wealth and power of the Egyptian kings, he adds, ‘Many things appeared in the other satrapies not inferior to these.’ Secker. He thinks also that the word חזורת “conspicuous” should be understood at Chap. vii. and Chap. xi.

It is certain from ver. 22, that the four horns of the he-goat are four kingdoms, which should arise out of the Grecian empire, after the first horn or kingdom was broken and demolished. Now Grotius will have these to be four Commanders, that after the death of Alexander managed the affairs of the empire; Perdiccas, who had the command of the Macedonian cavalry, Seleucus of the external or foreign; Meleager and Ptolemy, the former of whom presided over the royal guards, the latter over the foot forces. But Grotius certainly confines the signification of the word *horns* to very narrow limits; “Cornua ubique hic sunt reges,” ver. 7. And yet at ver. 22, the angel interprets them of *kingdoms*. And we must look therefore after four kingdoms for the right explanation of this place. Jerom names the four monarchs as follow, Ptolemy, Philip Aridaeus, Seleucus, and Antigonus; some put Antipater and his son Cassande

from one of these came out a single horn, a small one,

for Philip. And however uncertain and various might be the divisions of this kingdom, and although we find that other lesser sovereignties were set up for a time, and that Demetrius reigned about six years, and wore a crown as well as his father Antigonus, yet after the defeat of Antigonus and Demetrius, and the death of the former at the battle of Ipsus in Phrygia, the four princes or sovereigns by a mutual league were Ptolemy, Cassander, Lysimachus, and Seleucus; the former of whom, according to Sir Isaac Newton, Obs. c. iv. p. 30, and most interpreters, reigned over Egypt, Libya, Arabia, Cœlosyria and Palestine; Cassander over Macedon, Greece, and Epirus; Lysimachus over Thrace and Bithynia; and Seleucus over Babylon, Syria, and the rest of the empire. And these four horns were also the four heads of the Leopard, Chap. vii. 6, and their government reached towards the four winds of heaven; to Egypt on the south, Thrace and the lesser Asia on the north, Babylonia and Syria on the east, and Greece on the west. This division, or these conspicuous horns, continued for several years, having been first established about eleven years after the commencement of the æra of the Seleucidæ, which was dated from the time that Seleucus retook Babylon from Antigonus, or about the year 312 before the vulgar Christian æra; which æra of contracts, as it was also called, was made use of by Jews, and persons of all persuasions throughout the East and continued till upwards of a thousand years after Christ. See Dr. Prideaux's Con. p. i. b. 8. Diod. Sic. l. xx. Polyb. l. v. p. 410.

9. —*came out a single horn, a small one.*—Two or three MSS. read יצאה to agree with the noun קרן, which is most commonly feminine, and followed by the feminine adjective אחת in this place. From the kingdom of Syria or the Seleucidæ came Antiochus, who is usually reckoned “the single horn, the small one,” מצעירה; but Th. explains the word by ισχυρον, “the strong one,” and Ar. follows him. Perhaps they found in their copies עצומה. The MSS. vary a little, and one especially places the מ at some small distance before the next letter. But the word צעיר is sometimes referred to princes and heroes, as appears from a note of Dr. Hammond's on Matt. ii. 6. Thus at Jer. xlviii. 4, Rabbi Tanchum renders צעיריה, “his *princes* and *governors*,” and so the Chald. Paraph. And Ebn Jannahium, a learned grammarian, assigns contrary significations to this word, and cites Zech. xiii. 7, where הצעירים signifies *nobles* and *princes*; and the Syr. translates *superiors*, and the Arab. *pastors* or *rulers*. If we

which grew exceeding great towards the south, and  
 10 towards the east, and towards the glorious land: Also  
 it grew up even to the host of heaven, and when it had

retain the present sense, we must apply the epithet to Antiochus in the earlier part of his life, as he was a younger brother, a contemptible person, see Chap. xi. and a sort of captive at Rome; and although he was termed Epiphanes, or the Illustrious, afterwards, yet by Polybius he is called Epimanes, or the mad man. He extended his dominion toward the south, where he attacked Ptolemy Philometer, king of Egypt, and took a part of his kingdom; and toward the east, where he conquered Armenia, and penetrated to Persia; ואל צבי, “and to the pleasant land,” or the land of Judea, where was the temple or house of God, and where the Messiah was to appear, called elsewhere “the glory of all lands.” Ezek. xx. 6 and 15. See also Ps. xlviii. 2, and cvi. 24.

“Non valde discrepat צביון א צבי. Conf. ver. 4. Omittit Syr. f. ut alibi quia non intellexit. και προς την δυναμιν Th. fortitudinem; alibi sic reddit צבא.—δυσω, Chrys. Compl. Arab. male.—Judea (as Babylon צבי of the kingdoms, Isa. xiii. 19.) et ארץ צבי Dan. xi. 41, quo modo f. hic legendum. Sed f. etiam ארץ צבי pro ארץ צבי, ut supra חזות pro קרן חזות, et C. ix. 23, איש חמורות pro חמורות, and though Judea is meant in the next verse, yet such repetition is not uncommon in Scripture. Michaelis also observes that his magnifying himself against the host of heaven, or people of God as such, is more than conquering Judea.” Secker.

10. *Also it grew up even to the host of heaven.*—Th. *εμεγαλυνθη*. In marg. MS. Pachom. legitur *ὁ Αντιχ*. Yet it may be proper to observe, that it is still a horn of the same he-goat, or a monarch of the Grecian kingdom. See 1 Mac. i. 10. This clause may be understood as generally pointing out the aspiring nature of this usurping power, that would swell to such a pitch as to exceed all imaginable authority, so as to reach the stars, according to Obad. iv. or to ascend into heaven, above the stars, and to exalt his throne like the king of Babylon, in Isa. xiv. 13. And in the 2 Mac. ix. 10, Antiochus is described as the man that thought he could reach to the stars of heaven.

The language that follows in this verse is, by an usual and familiar metaphor in Scripture, applicable to the Jews, or the then true Church

thrown down to the ground some of the host and of the  
11 stars, it trampled upon them. Moreover against the

---

of God. Isa. xxiv. 21, "the host of the high ones that are on high," is probably explained by Vitrina of the Jewish rulers and people. God's people have their city in heaven, and shine, *οι φωστῆρες*, in the world. See Chap. xii. 3, and Rev. i. 20, where the angels or governors of the churches are called stars. The priests and levites, like the angels, were also continually waiting on the service of the King of Heaven in the temple, as of old, in the tabernacle; see Numb. viii. 24, and these were that part of the host, or the holy people, or people of the holy God, as at ver. 24, that were thrown down and trampled on. Spencer, in his treatise de Leg. Heb. l. i. c. 4, p. 202, takes notice that the Scripture often borrows expressions from military affairs, to accommodate itself to the use of the tabernacle; and hence is the frequent use of the term צבא "host." So the people of God are יהודה צבאות; the Levites are said to enter לְצִבָּא "ad exercitum," or according to LXX. *λειτουργεῖν*; and especially in this and the next verse, "the host of heaven, and prince of the host," he thinks must refer to the body of the priests, who exercised the offices of their warfare under the standards of the Deity. Now Antiochus overthrew some of the most celebrated luminaries amongst the leaders of the Jewish people, and reduced them to the lowest disgrace.

11. —*against the Prince of the host was it magnified.*—The language is similar to that at the beginning of the last verse, and may possibly mean, that in his own opinion he grew as great as the prince of the host; or, according to 2 Mac. ix. 8–12, he thought himself equal to a god. See Jer. xlviii. 26. But perhaps the expression, in conformity to the metaphor commenced at the latter part of ver. 10, may rather be referred to the high priest of the Jews, whom Antiochus deposed, and substituted the worthless Jason in the place of the good Onias; if the term שר צבא does not rather mean, as also שר שרים at ver. 25, either God himself, according to Jerom and Theodoret, or else Christ, who is called in the Revelations "king of kings, and lord of lords," and is the high priest over the house of God, or the sanctuary. Now God or Christ may be opposed by ill usage of their people, or opposing the designs of Providence. And in this and the next verse the vision seems to look beyond the type to the usurpations of Antichrist.

Prince of the host was it magnified, and from him was taken away the daily sacrifice, and the place of his 12 sanctuary profaned. And a host was set up against

—*from him was taken away.*—Heb. ממנו. Gr. reads δι' αὐτον, *by him*, and gives a quite different turn to the whole of this verse, and part of the next. I follow Vulg. and Syr. A great number of MSS. concur with the Masora in reading הורם in the passive, and I have followed them in the translation. By the daily sacrifice, or continual burnt offering, Exod. xxix. 42, may be meant the whole customary worship. Antiochus erected in the temple a statue to Jupiter Olympius, deservedly esteemed the abomination of desolation, and thus magnified himself against God, to whom the sacrifice and sanctuary were appropriated. The Gr. Interpreter reads at the beginning of this verse, *εως ου ο αρχιστρατηγος ρυσσεται την αιχμαλωσιαν*, and MS. Pachom. has the following words before these, *και εως αρχοντος της δυναμειως ηδρυνθη*. “And he should be hardened, or ferocious, against the prince of the host, until the chief ruler, captain of the host, should deliver the captivity.” It seems evident that both had an eye to one event of the prediction, the deliverance by Christ; and the latter part of the verse has a sense conformable with the beginning; but I know not how the present Heb. Text could be made to agree with the Greek of either copy.

—*the place of his sanctuary profaned.*—One MS. has והושלך; two MSS. מכון מקום. The passage may admit of this rendering, “And the foundation of his sanctuary was thrown down;” or “the place—was cast off.”

12. *And a host was set up*, &c.—One MS. reads וצבאו, “And *his* host,” i. e. of Antiochus. The host probably alludes to the garrison of Antiochus, which he placed in the citadel that he had built near the temple, in order to secure his own Idol-worship, and prevent the worship of the true God. 1 Mac. i. 33—44. Archbishop Secker intimates, that it might be translated, “And the host was placed, on account of the daily sacrifice, in a state of sin:” So Exod. v. 19, “they saw they were ברע in a bad state;” and thus תנתן בפשע here will answer to לתת מרמס at verse 13. See 2 Mac. iv. 14. Grotius renders בפשע “per scelus,” by a daring act of villainy; and I think this the better sense. See on Chap. ix. 24. That צבא masc. should be joined with תנתן fem. H. Michaelis thinks less strange, as the plur. is צבאות.

the daily sacrifice by a bold transgression, and it cast down the truth to the ground, yet it wrought and prospered. Then I heard one Saint speaking, and

---

—*it cast down the truth.*—Or the law of God. Ps. cxix. 142, for he burnt the books of the law, as appears from 1 Mac. i. 5, 6, and yet while he was employed in his wickedness, Antiochus for a time had prosperous success.

I have hitherto explained the little horn as relating to Antiochus, agreeably to the sense of most interpreters, at least of the ancient ones: but there is a modern opinion, and well supported, especially by the Greek copies, that refers it rather to the Roman state, which arose in the north-west part of those nations which composed the body of the Goat, and was very small in the beginning, but became very great afterwards; and this by a power not borrowed from the goat, or not his own power. This little horn of the third kingdom greatly oppressed the saints, or the people of God; and in this respect certainly the three last verses were eminently fulfilled by the Romans. In the following parts of the chapter I shall occasionally have an eye to this sense, which I am convinced is here in some measure intended, and must refer the reader for a more full illustration to the authors that will be mentioned as supporting it.

13. —*one Saint speaking, and another Saint said unto that excellent one that was speaking.*—Saint means angel, and is the same word that is given to the Eir or watcher at Chap. iv. 13. “Speaking;” that is perhaps, explaining in words some of the things which Daniel had last related. Mr. Lowth intimates that the participle מְדַבֵּר used here twice with respect to this same person, has probably a reference to the Λόγος, or “Word of God;” and the participle in the second place has the emphatic ה prefixed. “To the excellent one.” Heb. לְפָלְמוֹנִי. The word is divided in Ruth iv. 1, where the two words apply to a person; as in 1 Sam. xxi. 3, and in 2 Kings vi. 8, they do to a place unnamed, unless, as Buxtorf and Kimchi think, the word *place* adjoining should in the last instance confine them to a person. The Gr. has φελομοννι, retaining the original, and so LXX. and Aquila. Vulg. nescio cui. Syr. Ar. and Sym. cuidam. The word seems to denote some extraordinary personage, probably the same as issued his mandate to Gabriel at verse 16; see also Chap. xii. 8. According to its original meaning and the marginal rendering it is, “the numberer



another Saint said unto that excellent one that was speaking, How long will be the Term of the vision of the daily sacrifice, and the transgression that maketh desolate, exposing both the sanctuary and the host to  
 14 be trampled on? And he answered him, until two thousand and three hundred days, when the sanctuary shall be cleansed.

of secrets," or "the wonderful numberer;" from פלא "wonderful," a word attributed to the Messiah, Isa. ix. 6, and מנה "to number." Junius and Tremellius apply it to the Son of God, the eternal Wisdom, and Word of the Father, qui occulta in numerato habet; See Glass. Phil. p. 644, 4to. and the nature of the request seems to justify this interpretation.

—*How long will be the Term of the vision.* &c.—Literally, to how long, or how distant a period, will be the vision. Mr. Lowth thinks, that agreeably to the Gr. Ar. and Vulg. Versions we may render thus, "For how long a time shall the vision last, the daily sacrifice be taken away, and the transgression of desolation continue?" But although the Versions may seem to favour this rendering, yet there are no words in the Heb. for "taken away" and "continue." I rather think the inquiry is only into the duration of the vision; and that the other words are added by way of explaining what the vision is, namely, "of the daily sacrifice, and of the transgression of desolation (see on verse 11,) and of the sanctuary and host," or its attendant ministers, "being suppressed and trampled on:" This at least appears to be the primary intention of the question. I must beg leave to add, that the Versions join the word תת to the preceding clause, *to give* the transgression, that maketh desolate; yet I suspect the letters were originally תת, and joined to the foregoing word thus, שמתת, "and the transgression of desolation, and the sanctuary," &c., as I have just explained it.

14. *And he answered him.*—Heb. אלו answered *me*, i. e. Daniel; but the Versions read *him*, and probably found אלו, referring the answer to the angel that asked the question; I think this the best sense, and have therefore followed it.

—*until two thousand and three hundred days.*—Heb. until the evening (and) morning 2300. I insert the word *and* because the Vau is found at verse 26, where the expression is repeated, which Mr. Dimock has also observed; nor do I know any place where it occurs

## 15 Now it happened that when I Daniel had seen the

---

without the intermediate γ, and the Versions here have the copulative. Sym. has 2400 days; and so the Greek Interpreter; but this I suspect is a mistake of τετρακοσιαι for τριακοσιαι, which last word we find in MS. A. in the London Polyglott, and also in MS. Pachom. and Copt. The νυχθημερον of the Greeks is probably the same expression with this before us, and denotes a natural day, or space of 24 hours; see Gen. i. and Matt. xii. 40, and I am inclined to think this *vēsp̄ra-mane* should induce us to understand these days in the first instance literally, rather than of months and years.

But the great difficulty is to reconcile this term of 2300 days with the period to which it has been usually referred, under the tyranny of Antiochus. The account appears to be very plausible, which refers it to a portion of time that passed between some part of the 145th and 148th years of the kingdom of the Seleucidæ. Josephus allows only three years, or, at most, three years and a half, for the desolation of the temple, and the taking away of the daily sacrifice. See Proem. de Bell. Jud. Sect. 7. and Ant. xii. 5 and 11, and he is thought to refer to that chief abrogation of the sacred rites which is begun, 1 Mac. i. 31, and soon after which followed the erection of the statue and its worship, in the Temple, ver. 54—57. And in order to reconcile this to the time here mentioned, it is presumed that the Nychthemeron must be considered in its divided state, and that the 2300 must refer to the sacrifices, to the evening and morning sacrifice of the Jews, for which 1150 days only would be required; which number divided by 365 will give three years and 55 day. For the three years see 1 Mac. i. 54, and iv. 52, and for ten days, see Chap. i. verse 59, so that from the 15th day of the month Cisleu, in the 145th year, when the abomination was set up on the altar, and to which on the 25th they did sacrifice, were just three years and ten days, till the 25th of Cisleu, in the 148th year, when Judas had cleansed the sanctuary, and directed the sacrifice to be offered according to the law of God, or, as the Hebrew is, “had *justified*,” or restored it to its proper state and use. Moreover, for the remaining 45 days a space must be allowed after the publication of the order for the first profanation and the execution of it, while the altar was building under the direction of Apollonius, and the daily sacrifice disused: Mr. Mede, by extending this previous time, would carry it back as far as to the six years and upwards, or 2300 full days, that is, a little before Antiochus first went up to Jerusalem, 1 Mac. i. 20. See his Works, B. iii. p. 659.

vision, and had sought information, behold there stood

---

Cappellus reckons the time to commence with the profanation of the Temple by Antiochus, An. U. C. 586. Novemb. 17, Cisleu 15, and to terminate on the day on which Judas Maccabæus conquered and slew Nicanor, An. U. C. 593, Adar or Dystr. 13, Mart. 6, which comprehends, as he says, a space of 2300 days precisely. But Archbishop Secker suggests, that instead of אֶלְפִים it might have been אֶל, before final letters were used, and the remaining י might have been a part of ימים, which might have been put over by way of interpretation of עֶרֶב בֶּקֶר, and have crept into the text, or possibly have belonged to the text, and shortened. Now 1300, reading אֶל, will be between the two numbers of Daniel, Chap. xii. viz. 1290 and 1335. And this at 360 days will be three years, seven months, and ten days, not very far distant from the three years and a half of Josephus. Michaelis agrees with Gejerus, that perhaps we cannot count these days, nor those in Dan. xii. exactly, but in the time of Antiochus they could, when it was most needful. Th. Vulg. and Ar. have the word "days," which tends to strengthen this ingenious conjecture.

It must however be remembered, that many interpreters, and with great reason, understand these days in the same sense in which days are generally understood by this prophet, for *years*; and thus refer the prophecy to Antichrist, of whom Antiochus was a type. This will carry us on to a still distant time in the Church of God, to the completion of that opposition to the Church of Christ, which has been wished for long since, when the sanctuary will be perfectly cleansed, and to which the 1290 and 1335 years of the 12th Chap. must have a reference. Sir Isaac Newton, Obs. ch. 9, not only reckons the days to be years, but will have the horn to be Rome, and does not refer it at all to Antiochus; and in this he is followed in a great measure by Bp. Newton, who makes the years commence from the time of Alexander's invading Asia, or 334 before Christ, and thus to end with near the sixth millennium of the world: Diss. xv.—To these observations it may be added, that a day is often used both in sacred and profane writings for an indeterminate portion of time. The day of temptation in the wilderness was forty years, Heb. iii. 8, 9. The day of the Lord is the time of judgment: And the apostle St. Paul, speaking of man's judgment, calls it *ἀνθρωπινή ημέρα*, "the day of man," in opposition, as it should seem, to "the day of the Lord." 1 Cor. iv. 3. So, *Opinionum commenta delet dies*. And it has been observed, that a

- 16 before me like the appearance of a man. And I heard  
 a human voice over the Ulai, which called aloud and  
 17 said, Gabriel, explain to this man the vision. Then  
 he came near to me as I stood, and when he came, I  
 fell down affrighted on my face; but he said unto me,  
 Understand, son of man, for to the time of the end will  
 18 be the vision. Moreover as he was talking with me, I  
 sunk flat into a swoon upon the ground, when he  
 19 touched me and set me upright. Then he said, behold  
 I will explain to thee, what shall be in the latter end
- 

good rule to judge what portion of time may be designed by such indeterminate expressions, is to consider what is necessary or proportional to the season spoken of.

17. — *son of man*.—We have the like expression Ezek. ii. 1, and Chap. iii. 1, 3, 4, either to remind him of human frailty, or to denote a person especially distinguished. See Ps. viii. 4.

— *for to the time of the end will be the vision*.—The most usual sense of this clause is, by an Hendiadys, to understand “the time of the end” for a definite time, when the vision will be accomplished. But the Greek Interpreter has *εις καιρου περας*, and the Arab. follows him. Possibly the expression is of like import with “the fulness of time,” Gal. iv. 4, or with “the last days,” Heb. i. 1, or “the end of times,” Heb. ix. 26, and may have a reference to the times of the gospel. There is an expression somewhat similar to this, Ezek. xxxv. 5, where LXX render by *επ’ εσχάτων*. Purver translates, “the end of the vision will be at the time,” and notes, that Pagninus and Munster do the same.

19. — *what shall be in the latter end of the indignation*.—Perhaps, at its greatest extremity, in the times of Antiochus; see ch. xi. 30. Mr. Lowth would rather read *to the latter end* (which Syr. seems to favour), and thus interpret it of the whole series of God’s judgments upon his people, to the end of them. MS. Pachom. after the words *επ’ εσχάτων της οργης* adds, *τοis υιοis του λαου σου*. The Prophet had doubtless a regard to the captivity in the first place; and therefore beginning from this, the angel hints at a sort of epitome of the evils which would accrue to the posterity of God’s chosen people, till their iniquity was taken away, and their sin purged, when the indignation would be overpast. Isai. xxvi. 20.

of the indignation, for at the time appointed there shall be an end.

- 20 The Ram which thou sawest with horns is the kings  
 21 of Media and Persia. And the fierce goat is the king  
 of Grecia, whereof the great horn, which was between  
 22 his eyes, is the first king. But this was broken, and  
 there arose four in its stead, so four kingdoms shall be  
 erected out of the nation, yet not with his strength.  
 23 And in the latter end of their kingdom, when iniquities

21. —*the king of Grecia.*—Rather, “the kingdom,” and so at ver. 20. Heb. יין from Javan the son of Japheth; Gen. x. 2. The whole states of Greece were sometimes called Iaones, and the sea which washes their borders is the Ionian Sea. Yet there seems to have been a distinction made by the Hebrews between the Peloponnesian and the Ionian Greece; but Macedonia certainly belonged to the latter; and Alexander might with the greatest propriety be styled the first king of Ion, as he was the first and chief who subdued the Medo-Persic, and established the Grecian empire.

22. —*four kingdoms shall be erected out of the nation, yet not with his strength.*—“But not of his blood.” Mr. Godwin; See Gen. xlix.

3. “The verb יַעֲמִדנָה is what the Jews call *ανδραγαθια*, of which sort Buxtorf hath very few.” Secker. But one MS. reads יַעֲמִדנָה, which is probably right. The Versions read, “out of *his* nation,” the Grecian; see ver. 8, but Copt. has, *de throno ejus*. “Yet not with his strength:” the Greek has *αυτων*, but MS. A. in Lond. Polyg. and MS. Pachom. *αυτου*. Arab. has “of unequal strength;” far inferior, when divided, was each power to that of the parent state, or the dominion of Alexander the Great.

23. *And in the latter end of their kingdom.*—When their power was diminishing, and the Roman empire beginning to be established; for Æmilius the consul having subjugated Perscus king of Macedonia, all Greece became subject to the Roman yoke about 166 years before Christ; in which year Antiochus set up the abomination of desolation, within less than three months after this encroachment of the fourth kingdom. See Mr. Mede, p. 654. Now the reduction of Greece, the original and principal seat of the third kingdom, might justify the expression, “in the latter time, or end, of their kingdom;” but it is

shall be full, there shall arise a king of an obdurate countenance, and penetrating in mysterious craft :

observable also, that the four horns or kingdoms had long been reduced to two principal ones, Syria and Egypt. Antiochus had attempted to gain the latter, and had marched towards Alexandria to besiege that city, the conquest of which would have made him absolute master of the whole kingdom ; but in order to prevent his success, Ptolemy Euergetes and his sister Cleopatra had sent ambassadors to the Romans to beg their relief ; and when Popilius was deputed by the senate to go into Egypt, he proposed terms to Antiochus, which he was obliged to accept, and obey the commands of the senate. Thus both Syria and Egypt became in some sort vassals to Rome. See Prid. Con. p. ii. b. 3. Archb. Secker observes, that the kingdom of Syria did not last so long after Antiochus as before him : But Mr. Mede has alleged testimonies from the Roman historians themselves, from L. Florus and Vell. Paternulus, to prove that the Roman empire took its rise about the time of Antiochus. Compare his Works, B. iv. p. 797, with 1 Mac. ch. viii.

—*when iniquities shall be full.*—Gr. πληρουμένων. Comp. Mat. xxiii. 32. But seven MSS. read הפושעים, “the transgressors,” and so Eng. Transl. the sense is much the same. Here is the reason why God suffered these judgments to fall on his people, the iniquity and apostasy of the Jews had risen to a very great height ; and the like reasons may be presumed to be usually productive of the like consequences. For an account of the evils inflicted by Antiochus, see 1 Mac. i, Joseph. Ant. 12, 6, and Prid. ubi supra. Some will have these rebellions of the Jews to be meant by the transgression of desolation or astonishment.

—*a king of an obdurate countenance.*—This is a very just character of Antiochus, according to Diodorus, Polybius, lib. v, Livy, lib. iv, and all the historians. And such a character may be presumed to belong to Antichrist, who would be “acquainted with all the depths of Satan.” Rev. ii. 24. I must confess that this part of the interpretation appears to me to agree better with Antiochus than with the Romans ; when interpreted of the latter it is understood to mean a warlike and politic state, if it be not rather applicable to the Roman pontificate.

—*penetrating in mysterious craft.*—“Rex omnis doli peritus.”

24 And his power shall be strengthened, but not with his own strength; yet he shall make astonishing havoc, and shall be successful; wherefore he shall proceed,

Michaelis. And he would derive the word חֲדִידָה from the Arab. حَيْد declinavit, deflexit. I rather think it has some reference also to the ænigmatical or mysterious sense from חֲדָד, whence Chald. אֲחִידָן “ænigmas” at Chap. v. 12. I have rendered here “mysterious craft,” to include both senses.

24. *And his power shall be strengthened, but not with his own strength.*—The latter clause וְלֹא בִכְחוֹ is not in the text of Theodotion, of the Rom. Ed. or in Iren. but it is in MS. Pachom. and Alex. in the Arab. Copt. and other Versions.

As the character in the last verse seemed to agree best with Antiochus, this verse, on the other hand, is thought to suit best with the Romans; which, though a horn or kingdom of the he-goat, did not derive its chief support from thence, but from Italy. The above Author of the Revelation of St. John Considered says, “the dragon gave him his power, his seat, and great authority.” Rev. xiii. 2. And it is evident from Chap. xvii. 13, that the kings of the earth were to give their power and strength unto the beast. But still, if we consider the passage with respect to the Jewish nation, Antiochus was certainly much favoured in his designs by a factious party of the Jews themselves, by the treachery of the Jewish people, according to Josephus, and, according to Appian, the perfidy of others. Eumenes king of Pergamus and his brother Attalus, being jealous of the Romans, desired to make the king of Syria their friend, and supported Antiochus in his kingdom. The divine displeasure also against the Jews operated to the furtherance of his designs, who was herein an agent of the vindictive justice of God.

—*wherefore he shall proceed.*—This and the foregoing verb are omitted in Copt. They are joined together at ver. 12, but in an inverted order. Syr. connects this verb with the following clause, and I think very properly. עַם קֳדְשֵׁי at the end of the verse may be rendered “the people of the holy God,” the noun plural being sometimes applied to the Deity; but some think it means only “the common people,” contrasted to the mighty ones, or the superior sort, mentioned just before. Gr. has λαον αγιον. So Iren. and Ar. Grotius observes from Josephus, xii. 7, that men of the greatest reputa-

- and destroy the mighty ones, and the people of the  
 25 saints. Also the yoke of his policy shall cause even  
 fraud to prosper in his hand, and he shall be elated in  
 his heart, and in times of tranquillity shall destroy  
 multitudes; even against the prince of princes shall he  
 stand up, but without any power shall he be broken

tion and most generous spirit among the Jews paid no regard to Antiochus, and therefore were harassed daily, and died under the most bitter torments.

25. *Also the yoke of his policy shall cause even fraud to prosper.*—“The Greek Interpreter has, *και ὁ ζυγος του κλοιου αυτου*, with which Iren. agrees; שכל in Arab. signifies ‘a fetter or shackle.’ Cast. 9th signif. and Th. omits ו in ויהצליו—cause deceit to prosper.” Secker. One MS. omits בידו “in his hand.” The character which Grotius gives Antiochus may serve to throw light on this difficult passage. “He had no regard to piety or integrity, to any true or false God, but measured all things by the rule of his own convenience: He certainly deceived many nations, and by his flatteries and frauds obtained as well as enlarged his dominion, and under the colour of peace or pretended tranquillity he oppressed the unwary, and destroyed multitudes.” See 1 Mac. i. 30.

—*even against the prince of princes shall he stand up.*—“Gr. has, *επι απωλειας πολλων*. So Rom. Complut. Alex. Arab.—שר רבים—שררן ושררן. ολοθρευω. sæpe—pro שר שרים. And the next clause Th. reads, *ως ωα χειρι συντριψει*. ביצה ovum, testiculus, שש testiculus, and according to Schlind. ovum.” Secker. But MS. Pachom. reads the first clause agreeably to the present Heb. Text, and as it affords a most excellent sense corresponding with the vision at ver. 10—12; and the sense of Th. is already contained in the preceding clause, there can be no occasion for an alteration. The like in a great measure may be observed concerning the latter clause; and if it be referred to the sudden and untimely end of Antiochus, 2 Mac. ix. 5, the application will be strongly verified. It is observable also that Polybius and Josephus, as Dr. Prideaux has noted, p. ii. b. 3, both confirm the account which the authors of the books of Maccabees give of the death of Antiochus in a state of madness, from the apparitions and reproaches of spectres and evil spirits. And from this view of his death, after the strong expression at the end of the verse, “with a



26 down. Moreover the vision of the evening and the morning which hath been related is certainly true; but seal thou up the vision, since it is for many days.

27 Also I Daniel was deeply affected and languid for days, yet I arose and did the king's business; and though I was struck with astonishment at the vision, no one perceived it.

nothingness of hand shall he be broken," it probably is, that Mr. Godwin adds, "with melancholy."

26. — *The vision of the evening and morning—is—true.*—Truth itself, by a metonymy. See on ver. 14, and Chap. x. 1. The truth is certain, but must remain sealed up, or unknown, till the accomplishment. See Isa. xxiv. 22, Jer. xxxii. 14, Ezek. xxxviii. 3. The full accomplishment would probably look forward to a very distant period; and even in the earlier illustration of it which I have given above, it was a term of near 400 years from the first intimation of the vision in the third of Belshazzar, to the cleansing of the Sanctuary by Judas in the time of Antiochus.

I must not forget to observe, that in remembrance of this great mercy which God had shewed to his people, in delivering them from the tyranny and idolatry of Antiochus, a solemn feast was instituted, called *Εγκαenia*, or the Feast of Dedication, which was annually observed, in consequence of cleansing the Sanctuary and consecration of the Altar by Judas Maccabeus, for the space of eight days from the 25th day of the month Cisleu. 1 Mac. iv. 59. And to this St. John alludes, Chap. x. 22. "It was at Jerusalem, the feast of the dedication, and it was winter.

27. — *deeply affected and languid for days.*—Gr. *εκοιμηθην και εμαλακισθην*. concidi et ægrotavi. Michaelis suppl. Possibly the last word, יָיִם, thus situated without an adjunct, may be in the dual number, and mean "two days;" Gr. and one MS. have not the word *days*, but it is found in Theodoret and MS. Pachom. and two MSS. read "many days." We read in the New Test. δι' ημερων, "after days." Mark ii. i. "And none perceived that I had been thus affected and sick." Theodoret, and so Syr.

In the explication of this vision, I have referred to the usurpations of Antiochus for the primary sense of the ravages committed by the little horn; yet, at the same time, have often hinted that there are

## CHAPTER IX.

1 IN the first year of Darius the son of Ahasuerus, a

---

many strong features in the vision, which favour the opinion of those who refer it to later times, under the Roman hierarchy, or the rule and dominion of Antichrist. I am of opinion, that in the spirit of prophecy both applications were meant to be comprehended; and I see no reason for not extending the prophetic visions or revelations to such events, to which by the rules of *fair* and *just* interpretation they shall be found applicable. The only sure way of knowing the meaning of a prophecy is by comparing it with the accomplishment; and if successions of events shall in more than one instance be found to agree and square exactly with a single series of predicted circumstances, I should be inclined to make the improvement as extensive as may be, consistently with truth and justice; and to acknowledge the wisdom and prescience of the divine Contriver, who is acquainted with all his works from the foundation of the world, and who could adapt human language in one form to such an admirable variety of purposes, thus “making his own strength perfect in weakness.” For an account of the different senses of prophecies see Bp. Lowth on Isa. xl. and *De Sacr. Poes. Heb. Præl. xi.* and other writers.

THIS Chapter contains a most affecting and ardent Prayer of Daniel, on a near view of the expiration of the Seventy Years allotted for Judah's Captivity; the success of his Prayer is pointed out at the Conclusion of it, and the Deliverance of his Brethren is communicated to the Prophet in a very extraordinary Revelation by the Angel Gabriel; but the misconduct and ingratitude of the Jews would occasion the utter Destruction of their restored City, after a period, and by reason of an event, which the Prophecy plainly indicates.

1. *In the first year of Darius.*—See on Chap. vi. 1. The repetition at the next verse seems emphatical. The same date is men-

descendant of the Medes, who was appointed to reign  
 2 over the kingdom of the Chaldeans; In the first year  
 of his reign I Daniel considered by the books the  
 enumeration of the years, whereof the word of Jehovah  
 came to Jeremiah the prophet, to complete seventy  
 3 years for the desolations of Jerusalem. Then I looked  
 up to the Lord God to inquire in prayer and supplica-

---

tioned at Ch. xi. 1. This Darius is said to be the son of Ahasuerus, or Astyages; and of the seed of the Medes, and therefore not Cyrus: Some think Ahasuerus was a common name for the kings of Media, as Nebuchadnezzar seems to have belonged to several kings of Babylon, and Pharaoh to many in Egypt. But see the Prelim. Diss.

2. —*considered by the books.*—Those rolls or records in which the prophecies of Jeremiah were written: And possibly other histories or antecedent prophecies that spoke of the captivity. See 1 Pet. 11, 12. “The enumeration of the *years*,” MS. A. has “days.” At the latter part of this verse the expression “to complete seventy years” is used, or rather adopted from Jer. Chap. xxv. 12, and again Chap. xxix. 10. “Vignoles, Vol. ii. p. 591, thinks these books were the two parts of Jeremiah, one of which ends Chap. xxv: For LXX place what remains in a different order. And one prophecy of the seventy years is in Chap. xxv. or the first part, and the other in Chap. xxix. Josephus ascribes to Ezekiel two books, and to Daniel several.” Secker. Daniel is calculating the term, doubtless with a view to the end of the captivity, which was now very far advanced. For the seventy years, commencing with the fourth of Jehoiakim, had reached to their fifty-first year, as we have seen at the close of Chap. iv. in the beginning of the reign of Nabonadius; to which, if we add his 17 years, we shall be carried on to the 68th year of the captivity in this first of Darius; and I suppose the whole period of seventy computation years was concluded in less than a year and half from the time of this prayer, that is, in the first year of Cyrus, or his third year according to Ptolemy, being the first that he reigned sole monarch after the death of Cyaxares.

3. —*the Lord God.*—One MS. has יהוה ארני, and ten read יהוה for ארני. Many MSS. also do the same at the beginning of the prayer in the next verse. And the like is observable in other parts of this chapter. The Prophet may seem perhaps, by the expression at

- 4 tions, with fasting and sackcloth and ashes. And I  
 prayed unto Jehovah my God, and confessed and said,  
 “O Lord, the God great and tremendous, keeping  
 the covenant and mercy toward those that love him,  
 5 and toward those that keep his commandments; We  
 have sinned, and have acted perversely, and have done  
 wickedly, and have rebelled, so as to apostatise from

the beginning of the verse, to be setting his face toward the holy city and temple, the peculiar residence of the Deity; but I rather think is meant, setting it toward heaven, or looking up, in the ordinary posture of devout prayer.

— *to inquire, &c.*—The Heb. idiom is somewhat peculiar, but the Greek imitates it, *τον ἐξηγήσαι προσευχῇ*—Houbigant thinks we should read *בַּת פֶּלֶה*, as at ver. 21, and so Syr.

4. —“*O Lord, the God great and tremendous.*—The emphatic *ה* is used before *לֵאל* and each of the epithets that follow, “the God, the great, the tremendous.” This prayer, which is occasioned by the greatest and most sincere concern for the captive Jews, is the result also of the deepest humiliation, and expressive of the strongest energies and most earnest affections. Jeremiah, at Chap. xxix. 12, had informed the people that if they prayed and sought the Lord in their foreign land, they should be heard; and Daniel performs this duty for himself and his countrymen with the greatest zeal and devotion, especially acknowledging the justice of God and their own unworthiness. See a like prayer, Nehem. i. 5, and at Chap. ix.

5. *We have sinned, &c.*—The several expressions used in this verse strongly denote the prophet’s deep lamentation for the accumulated iniquities of the Jews: There seems to be a kind of gradation in them, beginning first with sins in general, and rising to rebellion and apostasy. See 1 Kings viii. 47, where occur the three first verbs of this verse; the third *הָרַשְׁעָנוּ*, “we have done wickedly,” is rendered by Th. *ηνομησαμεν*, but by MS. Pachom. still stronger, *ησεβησαμεν*.

—*so as to apostatise from thy—ordinances.*—Mr. Dimock thinks with Houbigant that LXX and the other Versions read either *נִסְוּ* or *וִסְרֵנוּ*; and it is true, they render in the first person plur. after the form of all the preceding verbs; but perhaps the present reading or the infinitive absolute may furnish the true sense without any

- 6 thy commandments and from thine ordinances; And have not hearkened to thy servants the prophets, who spoke in thy name to our kings, our princes, and to  
 7 our fathers, and to all the people of the land. With thee, O Lord, is righteousness, but with us confusion of face, as at this day, with the men of Judah, and with the inhabitants of Jerusalem, and with all Israel that are near and that are distant, throughout all the countries whither thou hast driven them, by reason of their transgression which they have transgressed  
 8 against thee. O Lord, with us is confusion of face, with our kings, with our princes, and with our fathers,  
 9 because we have sinned against thee. With the Lord our God are mercies and forgivenesses, although we

alteration. See Bp. Lowth's note on Isai. xxi. 5. The like is observable at ver. 11 of this Chapter. For the sense here given of the last word of this verse, see the same excellent Prelate's note, Isai. xlii. 1, on the words *מִשְׁפָּט* and *צִדְקָה*.

7. —*as at this day.*—Eight MSS. have *בְּהַיּוֹם*, “as at this very day.” Gr. “as this day,” or our present punishment and demerit, shews. So at ver. 15.

—*that are near and that are distant.*—Those Jews and Israelites that withdrew to the neighbouring countries, as well as those that were carried into Assyria.

—*by reason of their transgression.*—Gr. has, *ἐν ἀθεσῖα αὐτῶν ἡ ἠθετησαν*. Their idolatry and rebellion against God was their crying sin, in or through which they were driven out.

8. —*because we have sinned.*—For *אָשָׁא* one MS. reads *כִּי*, which is of much the same import generally, but often signifies “although,” as I have rendered it at the next verse. See Gen. viii. 21, Ps. xxv. 11, and Nold. p. 371. It is observable also that Th. begins this verse with, *Ὁ ἐν σοὶ Κύριε ἐστὶν ἡμῶν ἡ δικαιοσύνη καὶ*, but MS. Pachom. refers the two first words to the last verse, where they are wanting, and omits the others after *Κύριε*, thus bringing it to the present Heb. text. The nouns in the next verse for “mercies and forgivenesses” are very strong in the Gr. *οἰκτιρμοὶ* and *ἑλεησμοί*. Compassions and propitiations. See on Chap. i. 9.

- 10 have rebelled against him ; And have not hearkened to the voice of Jehovah our God, to walk in his laws which he hath set before us by his servants the  
 11 prophets. Even all Israel have transgressed thy law, so as to revolt from hearkening to thy voice ; therefore the curse is poured down upon us, and the imprecation which is written in the law of Moses, the servant of  
 12 God, because we have sinned against him. And he hath ratified his words which he spoke against us, and against our rulers which governed us, by bringing upon us a great calamity ; for under the whole heaven

10. —*by his servants.*—Heb. “ by the hand, or hand-writing, of his servants ;” and so Gr. One MS. omits the word עבדין “ his servants,” but the Versions retain it. Moses must be comprehended among the prophets, as the next verse refers to him and his law. See ver. 6.

11. —*the curse is poured down upon us.*—The verb תתך is read נתן by two or three MSS. as if derived from נתן ; thou hast given or sent upon us ; and so Syr. but the present text is best. At the end of the verse for לו many MSS. read לך, “ against thee ;” the sense is the same : In the present text the pronoun is referred to the word “ God” just before. For the denunciations and imprecations, see Levit. xxvi and Deut. xxviii.

12. —*his words which he spoke against us.*—A great number of MSS. and among the rest the ancient Bodleian, concur with the Masora in dropping the Jod in דברי ; but the Versions read plurally, “ his words.” For the last clause of this verse see Ezek. v. 9, and some of the Lamentations of Jeremiah. The devastations and havoc which had been committed at different times in Jerusalem had scarcely been equalled in ancient days, but perhaps we may find some resemblance in more modern times by consulting the Abbe Clavigero’s History of Mexico : Indeed the author himself in recounting the butcheries of Cortez, and the dreadful havoc of the siege of Mexico, reminds his readers of the disasters and slaughters at the siege of Jerusalem, and finally adds, “ it appears that the slain exceeded 100,000 in number, and those who died by famine and sickness, Cortez affirms, were more than 50,000 ;” and that the city appeared one complete ruin. Cullen’s Trans. Vol. ii. p. 192.

- hath not been done like what hath been wrought upon  
 13 Jerusalem. As it is written in the law of Moses, is all  
 this calamity come upon us, yet have we not depre-  
 cated the wrath of Jehovah our God, by turning from  
 14 our iniquities, and by attending to thy truth. There-  
 fore hath Jehovah closely attended to the calamity, and  
 hath brought it upon us; for Jehovah our God is  
 righteous in all his works which he doeth, and we have  
 not hearkened to his voice.  
 15 And now, O Lord our God, who broughtest out thy  
 people from the land of Egypt with a strong hand, and  
 hast made thyself a name as at this day, we have
- 

13. —*this calamity come upon us.*—So Syr. but Heb. “evil.” Several MSS. read  $\text{הבאנו}$  in Hiph. “he hath brought upon us,” as at the next verse. *Yet have we not deprecated the anger, or smoothed the face,* literally. See Taylor’s Concord. on  $\text{הבאנו}$ .

14. —*closely attended to the calamity.*—Heb. “watched over the evil.” The expression seems used in opposition to the careless security and inattention of the Jews at the close of the last verse. See the like at Jer. xxxi. 28, and xlv. 27.

15. —*who broughtest out thy people from—Egypt.*—At Jer. xxxii. 20, 21, the like expressions are used as at this verse. The Psalmist in Ps. lxxx. ver. 8, &c. has improved on this thought, and clothed it with some of those elegant poetic embellishments, which are the favourite style of the ancient prophets;

Thou broughtest up a vine out of Egypt,  
 Thou expelledst the nations and didst plant it:  
 Thou preparedst an opening before it,  
 And when it was deeply rooted, it filled the land:  
 The mountains were covered with its shadow,  
 And the lofty cedars with its branches;  
 She sent forth her shoots to the sea—the Mediterranean,  
 And her suckers unto the river—the Euphrates.

In the clause that follows, “hast made thyself a name,” our Eng. Transl. of 1599 paraphrases, “hast gotten thyself renown.” See 2 Sam. viii. 13. Isai. lxiii. 12.

- 16 sinned, we have done wickedly. O Lord, according to all thy promised mercies let thine anger now be turned away, and thine indignation from thy city Jerusalem thy holy mountain; for through our sins, and through the iniquities of our fathers, Jerusalem and thy people have become a reproach to all that are  
 17 around us. Therefore now hearken, O our God, to the prayer of thy servant and to his supplications, and look propitious upon thy desolated Sanctuary for the  
 18 Lord's sake. Incline, O my God, thine ear, and

16. — *according to all thy promised mercies.* — Heb. צדקתך בכל. See on ver. 5. The word seems to mean here the conditional mercies of God, or his truth in fulfilling his promises. Gr. has, ἐν πάσῃ ἐλεημοσύνῃ σου. Some MSS. and Editions seem to read the word singularly by dropping the Jod: But Vulg. and Ar. join these words with the former verse; “We have done wickedly, O Lord, *against* all thy promised mercies;” and four MSS. of Ken. and seven of De R. read בכל. In the last verse the Prophet mentions the name or renown which the Almighty had procured to himself by his mercies; at the latter part of this he seems to contrast to it the general reproach with which his people had been overwhelmed on account of their sins.

17. — *for the Lord's sake.* — The Versions, למענך, “for thy sake, O Lord.” But I see no necessity for the introduction of the affix. Several MSS. have ידויה for ידני; and the Prophet seems to refer to the Messiah, the Propitiation, through whom the divine favours are granted. See Ps. lxxx. 15. Several Writers have either referred to this place for the exposition of that psalm, or to the psalm for the illustration of this passage. But the psalm is conceived to convey a very different meaning from that which our Translators in the early or later Version have given it: and as the allegory is extremely beautiful and highly poetical, I shall venture to continue the translation of it from the note at ver. 9, with the striking apostrophe that follows,

Wherefore hast thou broken down her fences,  
 So that all that pass along the way crop her?  
 The boar from the wood will root her up,



hearken, open thine eyes, and look upon the distresses of us and of the city which is called by thy name; for not in our own justifications do we pour out our supplications before thee, but by reason of thy great  
 19 mercies. O Lord, hearken, O Lord, forgive, O Lord, attend and execute, delay not for thine own sake, O

And the wild beast of the field will devour her.  
 God of hosts, return we beseech thee,  
 Look down from Heaven \*, and attend to this vine :  
 The vineyard also, which thy right hand hath planted,  
 And because of the son hath strengthened for thyself.  
 Though it be burnt with fire and rooted up,  
 They shall perish at the rebuke of thy countenance.  
 Let thy protection be upon the man of thy right hand,  
 Even upon the son of man, whom thou hast strengthened for  
 thyself.  
 So shall we not revolt from thee,  
 Make us to live, and we shall call upon thy name.  
 Jehovah, God of hosts, restore us ;  
 Look propitious, and we shall be preserved.

In this last line is the same expression as in the verse before us is used by Daniel : Heb. “enlighten thy face,” that is, look with a favourable unclouded countenance, as men do when they are kind and disposed to acts of benignity and mercy.

18. — *open thine eyes, and look upon.*—Many MSS. agree with Keri in dropping the ה in פקח. This is spoken *ανθρωποπαθως*. Attentively observe (as it were with the pupil of the eye expanded to catch every ray of light) the distresses of the city, “over which thy name is called ;” which is the literal Hebrew, and so the Versions, and the like at ver. 19.

19. — *forgive, O Lord.*—Gr. *λασθητι*, “be propitious.” See ver. 9. The language of this verse indicates the greatest fervency ; and the deliverance from the captivity is plainly alluded to.

\* I have on the authority of one MS. dropped the word וראה “and see.” Or if it must be retained, I suspect it to be nothing more than a mere pleonasm in the Heb. idiom, and that the meaning of it is fully expressed in the other verbs.

my God, since thy city and thy people are called by thy name."

- 20 And as I was yet speaking, and praying, and confessing my sins, and the sins of my people Israel, and pouring out my supplication before Jehovah my God  
21 for the holy mountain of my God: Even as I was yet speaking in prayer, the man Gabriel, whom I had seen in a vision before, swiftly flying, reached me about  
22 the time of the evening-oblation. When he brought information and talked with me, and said, "O Daniel, I am now come forth to improve thee in understanding.

20. —*for the holy mountain of my God.*—The temple, on the rocky mountain Jerusalem; see ver. 16. In this verse the several parts of prayer are recounted, such as invocation, confession, petition, and intercession; and the success is pointed at that usually attends it when uttered with zeal and sincerity. See Isai. lxxv. 24. "Pouring out my supplication" is in the Heb. "making it to fall." Vulg. prosternerem. I follow Syr. It denotes the great humility of the suppliant. So at ver. 18.

21. —*swiftly flying, reached me about the time of the evening oblation.*—Heb. כָּעָף בִּיעָף "being made to fly swiftly:" The latter word may either come from the verb יָעַף "to be weary," intimating that the flight or expedition was so swift as to occasion lassitude; or else from עָף "to fly," a verb of the second sort of quiescents, assuming the form of the first, and thus will be a repetition, "to fly with flight," or very rapidly; and so Vulg. and Syr. understand it. נָגַע is properly "touched," but Syr. has, "came to, or reached me." See Chap. viii. 7. The time of the evening oblation was the ninth hour, or three in the afternoon, see 1 Kings xviii. 36, and Mr. Lowth's note. Some think this time was made choice of for the following communication, as being the same hour when the Messiah finished his sacrifice on the cross.

22. *When he brought information.*—One or two MSS. omit the word וַיְבִיֵן. Some of the Versions add an affix, "he instructed me." Houbigant suggests וַיְכִיֵן, "and he established and talked with me." Copt. has, "he erected and taught me."

—*to improve thee in understanding.*—Prof. J. D. Michaelis in

23 At the beginning of thy supplications the word was issued, which I am come to declare, because thou art greatly beloved; attend therefore to the word, that though mayest understand the Vision.

---

his Supplem. thinks the word בִּינָה to be of strong import both in this place and at Chap. x. 1, equivalent to *distincta declaratio*. Also at Chap. i. 20, and again at Chap. viii. 15, the import of the word may be nearly the same.

23. —*the word was issued*.—God's command or edict to the angel, relating to the future fate of Jerusalem; "which I am come to shew." Some MSS. and Versions add לָךְ, "to thee."

—*greatly beloved*.—Heb. חֲמוּדָה Vulg. Vir. desideriorum. Sym. Vir desiderabilis. Gr. ἀντὶ ἐπιθυμιῶν; intensely beloved. So Mary, Luke i. 28, κεχαριτωμένη. See Chap. x. 11, and on Chap. viii. ver. 9.

—*that thou mayst understand the Vision*—Some think, the vision of the last chapter, relating to the days, or the continuance thereof: but surely rather the prophecy that follows.

24. A very great variety of interpretations hath been given to the important prophecy contained in the four following verses: Insomuch that there is scarce any point in the whole circle of science that hath more exercised the wit and the pens of the learned than that upon which we are now entering. The learned Grotius, in his note at the conclusion of this chapter, has the following words "Præ plurimis expositionibus hujus loci *de hebdomadibus*, quas ex Africano, Eusebio, Hippolyto, Appollinari, Clemente, Origine, Tertulliano, Hebræis, Hieronymus recitat, hæc quam posui mihi videtur planissima. Veterum proxime ad verum semper accessit Chrysostomus, lib. ii. adversus Judæos." He himself refers the prediction, with the generality of writers, to the times of the Messiah, and considers the weeks as weeks of years.

Considerable lights have doubtless been thrown on passages in Scripture within these few years, from the collation of Heb. MSS. and a comparison of the original text with the ancient Versions, especially the LXX. This famous passage hath been corrected by the same helps in our own and other countries; and though the attempts discover great diligence and ingenuity, yet the success, in my humble judgment, does not seem to have been answerable. Moreover, the chief difficulty with modern expositors, and indeed with

most, has been to ascertain the chronology, and reconcile it with that of profane writers, especially with the invaluable Canon of Ptolemy : Hence have arisen different opinions concerning the beginnings and endings of the times herein mentioned, as well as different modes of calculating them ; but the substance of the matter predicted was with Petavius, Usher, Prideaux, Lloyd, and other writers, foreign as well as domestic, nearly the same. However, a late anonymous Writer, in what he calls a free inquiry into this vision or prophecy, seemingly dissatisfied with the freedoms taken with the text, has pursued a quite different method of interpretation, and confined the weeks *altogether* to weeks of days : By this means reducing the whole of this prediction to little more than what Jeremiah had foretold already, to a much shorter term than either of the preceding visions in their most curtailed view, and certainly to a point scarce suitable to so long a preamble, so ardent a prayer, and so solemn an interference of a messenger from heaven.

And yet I cannot help agreeing so far with this Writer as to conclude, that the Prophecy hath in part a reference to the event which terminated at the close of the seventy weeks of days, to which he would altogether confine it. From the preface to the prayer, or the reason of it, mentioned at the beginning of the chapter, it is evident that the Prophet was enquiring after the period that would finish the captivity ; throughout the prayer likewise he has an eye to the return of the Jews, to the restoration of the temple-worship at Jerusalem, and to the firm establishment of the true Church of God. Whatever farther views therefore might have filled the mind of this highly-esteemed Prophet, as the spirit of prophecy, which had extended his views so far in the former visions, undoubtedly carried them in the present instance beyond the near approach of this first restoration ; yet, as this appears to have been strongly in his hopes, any interpretation of the prediction, that would not gratify his desires in this respect, must seem defective, as it will not answer the *primary* expectation which appears to have been in his mind, and which he doubtless wished with a very fervent regard. However it may have been overlooked before, or escaped the notice of others, I am quite of opinion that the prophecy has a plain reference in the first verse of it to the deliverance from the captivity ; and, looking through this, it carries us forward to another more august redemption, the deliverance from sin by the death of the Messiah, and the consequences that would from hence accrue to the Jews. And as the prediction was not fully *published*, probably till the end of the cap-

## 24 Seventy precise weeks are upon thy people, and upon

---

tivity with the rest of the visions, or after this first part had received its completion, so the satisfaction to be derived from its being fulfilled in the first or typical instance, might prepare and strengthen the minds of those to whom it was immediately addressed, to receive it with confidence in its full completion as to the more distant events likewise.

I can only at present offer these preliminary hints, which will be farther illustrated in the commentary. Nor must I dwell on either ancient or modern expositions; but from a review of many that I have met with, and from the best helps I could collect, I have endeavoured to form an interpretation that approves itself to my best and most dispassionate judgment, which has been already given in the translation, and which I shall endeavour to explain and illustrate with the following observations.

24. *Seventy precise weeks.*—Fourteen MSS. read the former word שבועים, *weeks*, and so the Versions; the same is observable in the following verses. The word נחתך is rendered by Th. and Vulg. as a verb in Niphal, “are abbreviated;” from חתך *incido, concido*. Gr. συντεμνω; and though it is not to be found elsewhere in the Bible, yet in the Chald. Par. on Esth. iv. 5, it is rendered decided,” and in this sense it is used by the Jews. In a like view Mr. Godwin translates it, “cut out,” and assigns this reason, “because they numbered by cutting notches,” which was probably the case in the more early and simple times. Now whether the word be considered as a noun or a verb, that is, for weeks of abbreviation, or that are abbreviated, though I rather prefer the former with the auxiliary verb understood, yet in either case its intention seems to be to limit the period to weeks of days, in contradistinction to those that follow in the next verses, which will appear to be weeks of years, or the usual prophetic weeks of a day to a year, according to Numb. xiv. 34, and Ezek. iv. 6. And thus the passage will convey a direct answer to the primary design of the prayer in the preceding part of the chapter, or a fixed period for the termination of the captivity.

Most writers agree that Darius reigned best part or near the whole of two years; and that he reigned more than one seems implied by the *first* year of Darius mentioned at the beginning of this chapter, and again by the angel some years after at Chap. xi. 1. Now from some part of this first year, when the Prophet made his inquiry, and

thy holy city, to restrain the apostasy, and to put an

the word was issued and communicated to him by the angel, we must reckon seventy weeks, which will carry us far into the second of Darius, or until Cyrus became sole monarch, and published his decree, Ezra. i. 1, for the return of the Jews, and the rebuilding the Temple or the house of the Lord in Jerusalem. By this time their apostasy, their bold transgression, would be checked, their iniquity purged, or in some measure expiated by their punishment, the primitive purity or rules of ancient righteousness restored, the vision of the prophet Jeremiah, or his predictions, sealed or finished, that is, fully accomplished, and the holy things were again to be devoted to their sacred and proper uses. “*Peccatum, delictum, iniquitas metonymice dicta puto pro pœna peccati &c. uti sæpe Justitia pro benevolentia et gratia divina, ut Esai. xlv. 1, et xlviii. 18, quæ fuit עלמים temporum antiquorum. Esai. li. 9.*” Dathius. And he refers the whole verse to the return of the Jews from the Babylonish captivity. Moreover Houbigant and others render קדש קדשים Sanctum Sanctorum, or “the most holy-things,” not the Christ, who is called Messiah at ver. 25, 26: The anonymous author, alluded to in the foregoing note, refers it to the setting up the altar of burnt-offering. Ezra iii. 2, 3.

As to the variations in this verse, I follow the printed Editions in rendering the word בלא, “to restrain;” but thirty or forty MSS. read בלה, with the old Versions, our English one, and the Polyglotts and Hexaplars, which is a good sense. The next word פשע is more properly referred to rebellion or outrage, to the crime of apostasy or idolatry, and thus is distinguished from sins in general at the following clause; in which it may be noted, that a great number of MSS. and Versions follow Keri, and להחם with *He* instead of *Cheth*, and also the noun חטאת without the ו; so that it may be understood singularly. One or two MSS. drop ו before הנביא, and read הנביא “the vision of the prophet.”

I would observe farther that some, conceiving weeks of years to be intended, have, from the idea of abbreviation or precision, limited these years to lunar ones, which are about eleven days shorter than the solar years, but I believe are never used for computations in Scripture. However, this shews the general sense they entertained of the word נחתך, which I conceive to be of like import in this place with שבועים ימים, at the second and third verses of the next chapter, and one reason that may be assigned why this term is preferred here

end to sins, and to expiate iniquity, and to bring in the righteousness of ages, and to seal the vision even  
 25 of the prophet, and to anoint the holy of holies. Yet know and understand, from the going forth of an edict

---

is, because of the typical meaning intended by the expression, which the limitation of *weeks of days* might not have so well answered.

Thus have I given and explained what I take to be the primary intention of this part of the prophecy. But beside this, I think also it had a secondary reference to the transactions recounted in the latter part; which I conclude from the coincidence of the number of weeks, and also from the language itself of this 24th verse; which by a fair interpretation may doubtless have respect unto the Unction of the most Holy, or, as Syr. Paraphr. has it, unto Christ; from whom remission of sins was expected, who was to promulgate an everlasting gospel of righteousness, and in whom all the legal types were substantiated. And indeed this secondary view appears to have been so full and strong in the Prophet's mind, that some of his expressions in this first verse seem to pass beyond the former deliverance, and to be occupied, I had almost said engrossed, in the latter. "Thus also in the latter part of Isaiah's prophecies, the subject of the great redemption, and of the glories of the Messiah's kingdom, arises out of the restoration of Judah by the deliverance from the captivity of Babylon, and is all along connected and intermixed with it." Bp. Lowth on Isai. xi. See also his note on Isai. xl. at the beginning.

25. *Yet know and understand.*—Thus I think the former ו should be rendered; not as merely intended to explain the preceding verse, but as introducing a solemn engagement of the Prophet's attention to the fate of his people and city that follows; and thus when our Saviour refers to this prophecy in the gospel, he adds also this general remark, "whoso readeth, let him understand." Matt. xxiv. 15.

—*from the going forth of an edict.*—Or, word. Some will have the word מִצָּא here to signify "the taking effect," deriving it from a verb that signifies "to find;" but as very many MSS. read מִרְצָא, thus evidently deriving it, with the Masoretes, from יָצָא "to go out," and as the Versions follow this reading, I have rendered it accordingly. What the word or edict is we shall shew presently.

—*to rebuild Jerusalem.*—Heb. to restore and to build, and so at the latter end of the verse. This sense of the verb שָׁבַב is well known:

to rebuild Jerusalem until Messiah the prince, shall be seven weeks, and threescore and two weeks; it shall

But some chose to understand it as of stronger import in the passage before us, and perhaps with reason. See Chap. x. 20. \* One MS. has the word חומת the *wall* or *walls*, before Jerusalem; an alteration that must favour the opinion of a later edict than that of Cyrus, or its confirmation by Darius Hystaspes.

—*until Messiah the Prince.*—Gr. εως Χριστου ηγουμενου. Vulg. usque ad Christum ducem, and so the other Versions; that is, until the awful period when the business of his life was finished, until his hour was come, when he was to glorify his Father, or when he was to be cut off by a voluntary suffering for the sins of mankind; and thereby triumph as a prince over death, and over all his and our enemies. All the circumstances of his life are omitted, or rather comprehended in this final one, when all things that were written of him were accomplished.

At Isai. xlv. 1, Cyrus is called Messiah, “Thus saith the Lord to his *anointed*, to Cyrus;” But not to observe that in the prediction that follows he is considered as a type of Christ, it should be remembered that the term Messiah or anointed is there limited by the following term, to Cyrus: But in the instance before us it is used absolutely, and with an appellative noun, *the prince* נגיד, annexed; so that with such attributes as Daniel assigns to it in this vision, the term *Messiah* was never applied in Scripture to any earthly prince whatsoever.

—*shall be seven weeks and threescore and two weeks.*—That is, in the whole, sixty-nine weeks of years. Both periods will be remarkably distinguished; the former, or the narrow limit of the times, as it follows in the next clause, is that in which Jerusalem was to be rebuilt; of the other we shall speak at ver. 26. Now that weeks of years are here meant is not only evident from the term of limitation or precision at ver. 24 being omitted, but from the usage of the word העתים “the times,” at the close of the verse, which not only in Daniel, but at similar passages in the Revelations, is to be understood of *years*. At Chap. xi. 13, the term is explained, “at the end of the times” העתים, the years שנים; and one MS. in this place reads השנים העתים. And thus the literal signification of the expression

\* See an account of this Italian MS. No. 249, in Kenn. Gen. Dissert. p. 127.



be rebuilt, the streets and their walls, in the narrow

בצוק העתים (which should always be adopted where it can, in preference to the metaphorical) will be, in *angustiâ temporum*, or “within the narrow period of the times.” And so A. Purver translates, “in the shortest of the times.” And *Encyclopedic*, “dans le peu de tems.” That the word *week* is also understood for a period of seven years, may be learnt from Gen. xxix. 27, where “to fulfil her week” is explained by performing another seven years’ service for Rachael; and in Lev. xxv. 8, seven sabbaths, i. e. weeks of years, are seven times seven years; and this I take to be in general the sense, unless where the context or some parellel passage defines or determines it to *days*, as in Lev. xxiii. 15, 16, Exod. xxxiv. 22, and here at ver. 24, and in the next chapter; and thus Grotius observes of it very justly, “*mos erat loquendi, et manet apud Thalmudicos.*” Nor was this mode of speaking in use only among the Jews; for Calmet in his *Dissertation on the seventy weeks* observes, that Varro, speaking of himself, says, he was entered into the twelfth week of his age, at the close of which he would have been eighty four years old; also that he had written seven weeks of volumes, or in other words 490 volumes. If the reader is desirous of seeing some reasons for the distinction of the number *seven* among the ancient Hebrews, as for a sabbath of days, of weeks, of months, and of years, and a sabbath of sabbaths, all of which seem calculated chiefly with an eye to the Creation, and for the purpose of preventing idolatry, he may consult Spencer de leg. Hebr. lib. i. cap. 6, p. 118. 4to.

—*it shall be rebuilt, the streets and their walls.*—That is, Jerusalem or the city, as the verbs are feminine, and the following nouns masculine. רחוב may mean the broad area on which it was to be built, or perhaps the wide spaces within the walls, and therefore be properly rendered *street*, or rather collectively, *streets*: The other word חרוץ is derived from a verb, which, according to some, signifies “to move forward,” or “to cut in,” and is thence taken to mean, the wall raised from the selected ruins of the former city, so Gr. and Vulg. or, according to Mr. Mede, p. 700, the ground marked out for the ditch or limits; so MS. Pachom. περιτειχος; and so A. Purver, the streets and ditches, probably to supply the city with water, or for fortifications. Others will have it to be the intersections or lanes between the streets, agreeably to that passage in St. Luke xiv. 21. Go

into the streets and lanes of the city, *εις τας πλατειας και πυμας*, into the broad and narrow streets, including both words, and this is followed by Syr. Dr. Blayney renders the words as gerunds, *progrediendo et dilatando*. But after all, the proper sense of *וְיָרַח* is something decided or finished; see Cast. Lex. and perhaps if both the nouns were thus rendered, "the enlargements and their completions," it would not be far from the truth: At least I doubt not but in whatever sense they are taken, they are meant to intend jointly the complete building of the city, and accommodation of its inhabitants. To the last word I have in my translation joined the Vau that follows, which one MS. drops.

Now from these considerations we may fairly deduce a farther argument to prove that these weeks cannot be understood literally for weeks of days: for it must be next to impossible for a few poor exiles, to build completely such a city as Jerusalem in so small a space of time as less than two months; and this too, after they were just settling from a long and tedious journey out of the land of Chaldea.

Besides, we know that the city was not rebuilt long after, see Ezra iv. 21. Nor did the decree of Cyrus, in the first place at least, propose the restoration of the city, but only to build a house to the Lord, Ezr. Chap. i. and this was not built till after the second year of Darius Hystaspes \*, Ch. v. 16, nor indeed finished till the third day of the month Adar, in the sixth year of that monarch, Chap. vi. 15.

In the seventh year of Artaxerxes Longimanus Ezra obtained a decree fully to establish the Temple-worship, (see Chap. vii.) which was effected and arranged accordingly. And in the 20th of Artaxerxes an edict was granted to rebuild the city, and Nehemiah was sent up with a full commission for that purpose; Neh. Chap. ii. 6—8. Now I would follow the opinion of those, who from this period, i. e. from the year 445 before Christ, or the vulgar Christian æra, in 303 of Ptolemy's Canon, and 4269 of the Julian period, commence the calculation of these weeks, and from hence date the issuing of the word or edict mentioned in the verse before us. And this is the time fixed for their commencement, as D'Herbelot tells us, by Abulfarage and the oriental writers.

The learned Dr. Prideaux has fixed on a period of seven weeks, or 49 years, for the restoration of the Jewish church and polity, or the full rebuilding the city in a figurative sense; and this he dates from

\* Most writers agree that there was a space of just seventy years from the destruction of the Temple and City to the rebuilding the Temple in this second year of Darius. See Zech. i. 33, and Bp. Newcome's note there.

the seventh of Artaxerxes, and finishes with the last act of Nehemiah's reformation, Chap. xiii. from the 23rd verse to the end, which he computes to have taken up a space of just 49 years : See his *Connect.* p. i. b. 5. The excellent Bp. Lloyd rather chooses to understand this part of the prophecy in its literal sense ; and Mr. Marshall, who has followed him, has shewn several defects in the plan of Dr. Prideaux, and begun the computation of the Bishop from the 20th year of Artaxerxes. From thence the Bishop reckons 49 years to the end of prophecy, or to the Prophet Malachi's writing his book ; but Mr. Marshall, still pursuing the literal sense of the expression before us, finishes the period of 49 years with the full completion of the city. Yet it is to be remembered that they both reckon by years of 360 days only, or of twelve months, allowing to each thirty days ; which indeed are the usual years of computation in the ancient Scriptures, and which I suspect are meant in this passage by the usage of the word " times." This whole matter is well supported by Mr. Marshall, and illustrated by tables, in his *Chron. Treatise on the seventy weeks of Daniel*, p. ii. c. 4, to which I must refer the reader.

We read, *Nehem. vii. 4*, that the city was large and great, but the people few therein, and the houses not builded ; there were doubtless some convenient habitations for the persons who had been employed in building the Temple, and the ancient site of the city might have been again marked out, and in some measure cleared from rubbish ; but it was some time after the arrival of Nehemiah at Jerusalem before the wall was restored, and before the people were recalled from the cities round about in which they dwelt, and begun to be settled in the new city. The wall, indeed, had its first grand repairing, or running up, in so short a time as 52 days, on account of the apprehensions of the governor and people of interruptions from neighbouring invaders ; but still the parts of it received continued accessions of strength by new works and additional improvements ; the inhabitants multiplied exceedingly, and it was foretold by the prophet Zechariah that they should do so ; " Jerusalem shall dwell in villages, for the multitude of men and of cattle within her. And I will be unto her, saith Jehovah, a wall of fire round about ; And glory will I be within her." Chap. ii. 4, 5. And for the settlement of all its inhabitants, and providing them with suitable houses, if we may judge of the size of Jerusalem from the account which Josephus gives of it at the invasion of the Romans (*De Bell. Jud. lib. vi. cap. 9.*) when the number of souls in it amounted to near three millions, we cannot think a space of near half a century too much to be allowed for its complete esta-

26 limit of the times: Then after the threescore and two

---

blishment. But see this matter also more fully stated by Mr. Marshall, p. i. c. iv. p. 144, and again in the next chapter, and in his table.

De Rossi observes, that one MS. has the word ושבוע "and a week," after the words "weeks seven," which must refer to the one week that follows at ver. 27. But the alteration would introduce a sort of irregularity in the times, as well as confusion in the text.

26. *Then after the threescore and two weeks shall Messiah be cut off.*—That is, after the sixty-two added to the seven foregoing weeks, or after the termination of 483 years. One MS. has the same word הערים "which concludes the last verse, following the first word of this; "after the times, the weeks threescore and two:" In the present text the letter ה before שבועים determines the reference to the same number in the preceding verse. Aq. and Sym. have, "after the seven weeks, and sixty two."

Dr. Prideaux, joining the two numbers, makes them end with the preaching of John the Baptist, A. D. 26, to which adding the single week that follows in the next verse, he carries the period for the determination of the prophecy to A. D. 33, the year of our Lord's passion; and from the seventh of Artaxerxes, or the year of the Julian period 4256, in the Jewish month Nisan, to the year of our Lord 33, or of the Julian period 4746, and to the passover in that year, which was always in the month Nisan, are just 490 solar years; and thus far he is exact. But neither the date of his commencement of the prophecy will, according to our sense, suit with the language of it; nor can the last week, as will appear hereafter, be determined or ended with the death of Christ. In Bp. Lloyd's scheme the space of 69 weeks or 483 years, reckoning from the Nisan of the 20th of Artaxerxes, or An. 445 before Christ, after the rate of 360 days to a year, will have its period in the month Ijar, or in our May of the vulg. æra 32; after which period, or at the passover that next followed, our Lord was crucified, *cut off* by an ignominious death, agreeably to the proper sense of the word כרת; see the tables mentioned above. I must beg leave farther to add, that I think with the Masoretes and the generality of interpreters, that the word יכרת must in this place be certainly understood passively, "shall be cut off;" that this form is most agreeable to the pointed expression and laconic

weeks shall Messiah be cut off; and though none shall be for him, the people of the Prince that cometh

energy of the whole prediction, and that the two following words, to mention no other objection, will not admit of its being rendered in an active or transitive form by a fair or natural construction.

The Coptic Version, both in the Royal Parisian Library, and in that of St. Germain de Pres has, “after *seventy* two weeks;” possibly by a mistake of seventy for sixty: There are other variations also in other Versions, but no alteration seems wanting.

—*and though none shall be for him, the people of the Prince that cometh shall destroy the city and the sanctuary.*—The two Vaus that begin this and the next clause may be rendered, “and though.” And I think this the true sense of the passage; and that the former clause relates to the deserted state of the Messiah, who was to be, as Isaiah had foretold, “despised and rejected of men, so that all should be ashamed of him, hiding as it were their faces from him;” and, as we read in the evangelists, the facts were so far verified, that even “all his disciples forsook him and fled.” Yet afterwards when he should come again as a prince, his armies should destroy those murderers, and burn up their city. Matt. xxvii. 7. A great variety of interpretations hath been given to the words לוֹא יִהְיֶה לוֹ: This that I have offered is that of Vatablus, but I do not find that he connects it with the following clause, as I have done. If any doubt should arise, from the construction of these words in other parts of the Bible, I would offer the following rendering, which will amount to much the same with the foregoing, at least will agree equally well with my translation of the other parts of the passage, “and though *not his*, yet the people of the prince,” &c, that is, though not the people under the immediate subjection of the Messiah, yet those of a future prince, meaning the Romans, should destroy, &c. So we read in Wiclif’s translation, “and it shall not be *his* people.” Houbigant, following the Gr. of Theodotion, somewhere supplies the word ἵνα, και κριμα οὐκ ἐστιν ἐν αὐτῷ, indictâ causâ damnabitur: and makes “Messiah” the nomin. case to the verb in the next clause, “*he* shall overturn the city—with the prince that cometh.” Gr. also reads ἐν as a preposition, as do Syr. Hexap. LXX, and many others. Moreover one MS. reads הַנְּבִיָּא agreeably to הַבָּא, ο ἐρχομενος, that follows: thus by the הַ prefixed to each word referring them to each other: And as I

shall destroy the city and the sanctuary ; so that they shall cut down as with an inundation, and even to the  
27 end of a decisive war shall be desolations. Yet one week

believe it to be an invariable rule in the Heb. language, that where an adjective and substantive are thus connected by the prefix to each, they have a mutual reference. The Versions also agree in joining together these words, and whether we refer them to Vespasian, or to Christ through the subordinate agency of Cæsar, they relate to the same event.

—so that they shall cut down as with an inundation.—Gr. *εκκοπησονται εν κατακλυσμω*. MS. Pachom. *και εκκοπησονται ως εν κατακλυσμω*. Instances are frequent where the Caph of similitude is implied when omitted ; see 1 Sam. xv. 23. And indeed the expression may be considered as more agreeable to the symbolic language of prophecy, with the particle of similitude omitted, than if it were inserted. Four MSS. read קיצו as a verb in Hiph. That desolating wars are often denoted by inundations ; see Jer. xlvii. 2, Isa. viii. 8, and Dan. xi. 10. See also Iliad. v. ver. 87, &c., several passages in the Æneid, as

hinc densi rursus inundant

Troes, Agyllinique ; et pictis Arcades armis Æn. xii. 280.

The devastations committed by Titus and the Romans at the siege of Jerusalem were astonishingly great. “The wrath of God was now to come upon them to the uttermost.” 1 Thess. ii. 16. And the war might justly be termed decisive, as it entirely demolished the city and the sanctuary, not leaving one stone upon another, according to our Lord’s prediction, Mar. xiii. 2, and dispersed the people in such a manner that they have had no settled city or polity since. See Jos. de Bel. Jud. lib. vii, and the note at the end of the next verse. The Gr. has here *πολεμον συντετμημενον*, which I follow ; but some consider נחרצת as a fem. absolute, and in statu constructo with the word following, *decisa desolationum*, or the most complete desolations : So Cappellus, “*præcisa, vel exquisitissima desolationum*.”

27. *Yet one week shall make a firm Covenant to many*.—The verb הגביר “shall make firm,” may be referred for a nomin. case to the prince, or the people ; and so the verb in the next clause, in which case we should there translate, “And in the midst or half of the week.” I follow Gr. and Ar.

It has been objected, and with reason, to Bp. Lloyd’s exposition of

the seventy weeks, that this week is not in continuance with the others; for whereas the sixty-nine weeks were finished a little before our Saviour's passion in the year 33; this he does not begin till 63; not long before the breaking out of the Jewish war, when the Romans were making treaties with other nations, or making a firm covenant with them, that they might without molestation pursue the war with the Jews. In the interpretation here offered of ver. 24, this objection is removed, as the continuance of the time is preserved as far as was needful, which was only to the end of the captivity; and the typical reference may be either in weeks continued or interrupted: They do not commence with the exact termination of the captivity, nor does it seem at all necessary that their term should in no point, or for no reason, be discontinued. However the first sixty-nine weeks from their commencement to the death of Christ are uninterrupted. From this period till the time that the Messiah should come again as a prince, several important events were to take place, such as that his religion was to be established, and his gospel preached unto all the world, or all the chief parts of the then Roman empire, beginning at Jerusalem\*: And that some interval must be allowed for this seems intimated in the prediction itself in the word 827, "He that should come," whose coming was not to happen till all things were prepared and ready for it. Besides, the prophecy must naturally bring to our recollection three principal events relating to the Messiah, his birth, his death, and his coming to judgment on the Jews: Now the latter of these, or the commencement of the Jewish war was in the year of our Lord 66; the half of this, or the year 33, was that of his death; and thus perhaps a very good reason may be assigned, why the former period might terminate with the death of Christ, as that was the middle point of the time between his first advent, or his birth, and his second, or his coming to judge the Jews. Or the whole of this may be regarded as one period or advent, about the midst of which the most important event was to take place, and which therefore deserved more especial distinction.

This one week, however, is not to be confined to the Passion, or the

\* "It appears in the Epistles, and from the Acts of the Apostles, that Jerusalem, and the society of believers in that city, long continued the centre from which the missionaries of the religion issued, with which all other churches maintained a correspondence and connection, to which they referred their doubts, and to whose relief in times of public distress they remitted their charitable assistance." Paley's *Horæ Paulinæ*, p. 410. Now this was a strong reason why Jerusalem should continue for a time after our Lord's death, until his religion had taken firm root among men. Nor does his coming seem to have been completed, till the events, with which it was so closely and necessarily connected, were accomplished.

shall make a firm Covenant with many, and the midst of the week shall cause the sacrifice and the meat-

---

publication of the evangelical covenant founded upon it, but is rather the seven years of the Jewish war : During which period many were remarkably preserved, and suffered to escape from the distresses of the siege ; especially at the commencement of it, about the year 66, when the Roman general Cestius withdrew his troops as it were in a panic, whereas had he continued the siege but a little longer, he must have taken the city ; and this Josephus attributes to the immediate power of God, “who being angry with the wicked, would not suffer the wars at that time to be ended.” De Bel. Jud. lib. ii. c. 19, 20.

—*and the midst of the week shall cause the sacrifice and the meat-offering to cease.*—Every sort of offering made by fire, all the expiatory sacrifices, see Heb. x. 6, or rather, the allusion seems to be, according to Exod. xxix. 38, and Numb. xxviii. 3, to the sacrifice of the continual burnt-offering, which according to Josephus (De Bel. Jud. lib. vi. c. 2,) did cease for want of persons to attend it, a little before the taking of the city in the year 70, or in the fourth year of the war. Those that refer this passage to the death of Christ, who by his one oblation of himself once offered did put an end to all sorts of sacrifices, or the ritual of the Jewish worship, fix this event at the end of the 70th week, or nearly at the expiration of those seven years ; and thus render the words, “*in the half of the week, &c.,*” meaning the latter half, and near the close of that ; but this is so great a latitude, as nothing but the support of a favourite hypothesis could suggest. Yet indeed Dr. Prideaux and Bp. Lloyd have both given this sense to the term חצי שבוע, though referring the verse to different events. The general opinion seems to have been, that the period of this prophecy, so far as it relates to the weeks, closes soon after the expiration of this half week, or with the termination of the sacrifice and meat-offering ; and though I would refer the last week to the *seven* years of the Jewish war, or from the year 66 to the year 73, yet I conceive that the main business of the war was ended, and consequently the period of the weeks ceased soon after the year 70. And this may perhaps suggest another reason why the word חצי שבוע was used at ver. 24, to denote by its typical reference the abbreviation, and possibly too the discontinuance or separation of this last week. If this be admitted, the propriety and energy of that expression will be much more apparent.



offering to cease; and when upon the border shall be

---

—*and when upon the border shall be the abomination of desolation.*—Many MSS. have וער instead of ועל; but I prefer the latter. Gr. *ἐπὶ τοῦ ἱεροῦ*. Vulg. *in templo*. MS. Pachom. seems to explain by *ἐπὶ πτερύγων*. Syr. has “over the extremities, or borders.” The temple is properly the holy place, 1 Kings viii. 10, Acts vi. 13, and in many other passages. The Vau at the beginning of this clause, and that in וער at the next, may be considered as connecting the clauses, as I have rendered, “and when &c.” Perhaps instead of the abomination of desolation, see the like expression, Ch. xi. 31, it would be more agreeable to the present text, “the abominations of the desolator:” But the royal Parisian MS. has בְּהִיבֵל יְהִיָּה שְׂקוֹץ. Gr. *βδελυγμα*; and our Saviour quotes thus, *βδελυγμα ἐρημωσεως*. Mat. xxiv. 15. By the term שְׂקוֹץ, which is probably right, seems to be meant that sort of abominations or pollutions which proceeds from bodies alive or dead that were unclean; see Lev. vii. 21, Chap. xi. 10, Ezek. viii. 10, כַּנֶּף is properly the wing of a bird spread out in flying, and thence by an easy metaphor denotes the roof or top of any building, especially in the east, and consequently of the Temple, called *πτερύγια* by St. Mat. and St. Luke. The abominations therefore may here mean the Zealots, who were slain standing on the battlements of the temple, and whose carcases and blood were sprinkled about the sanctuary before its final destruction. See this opinion fully explained in a note in Bp. Kidder’s *Demonstr. of the Messiah*, p. ii. p. 11. If this sense be admitted, the meaning of the passage will be, and when the city shall be torn with internal butcheries, as well as foreign invasions, then will its entire devastation follow.

Or if this opinion should not be altogether approved, by the abominations may be meant the idolatrous ensigns of the Roman army, what Josephus calls *σημαῖα περισχυσαὶ τοῦ αἵτου*, signs about the eagle, which he soon afterwards calls *Ἱερα*, sacred or holy, lib. iii. c. 5, or as Tacitus, in his second book of *Annals*, calls them, *propria legionum Numina*. Titus brought these military signs into the ruins of the temple, placed them over against the eastern gate, and sacrificed to them there. *De Bell. Jud.* lib. vi. c. 6. And if to this we add, from Luke xxi. 20, the Roman armies themselves encompassing Jerusalem, we may come up to the full sense of the abominations here meant. When the beginnings of these evils made their appearance, it was then

the abomination of desolation, that which is decided, until the full accomplishment, shall be poured upon the desolate."

---

time for the Christians to fly : And accordingly many took the advice which our Saviour had given them, and fled from Judea into the mountains : At the commencement of the profanation many withdrew to Pella, a town beyond Jordan, and by this means were rescued from the impending fate of the city. Mark xiii. 20, and Luke xxi. 18.

—*that which is decided, until the full accomplishment, shall be poured upon the desolate.*"—The word נְהִרְצָה I take to be a feminine absolute, and with the ך prefixed (which Houbigant deems superfluous) to be equivalent to a substantive of the neuter gender, and the nominative case to the verb that follows : The Gr. has συντελεια. Michaelis thinks the word denotes something "decided by the lot of fate." Suppl. p. 945. See the like word at Chap. xi. 36.

The days of vengeance were now come, when all things which were written should be fulfilled. And that it was a general opinion that the entire destruction of the city was previously determined by Providence, may perhaps be collected from a passage in Josephus, De Bel. Jud. lib. vi. c. 4, which he refers to the temple. "The sentence of God had already determined that it should be consumed with fire ; and now the fatal day, after many years, was come, which was the 10th of the month Loi (or August), the day on which the king of Babylon had fired it once before, yet it was now set on fire by our own countrymen, who were indeed the cause thereof." The latter part of which passage may incline us to believe, that the havoc occasioned by the besieged themselves was a circumstance not unlikely to be alluded to in this prediction. See the former note.

How fully the prediction was accomplished in this last respect must be notorious to every one who has read, or will read, Josephus's history on the Jewish war. The author was an eye-witness of the desolations, and he observes that never any city suffered such things, and that it was so levelled that none who had seen it before could believe it had ever been inhabited. Jerusalem was indeed then trodden down of the Gentiles, and so must remain, until the times of the Gentiles be fulfilled, i. e. as Mr. Lowth has observed, till the times of the fourth monarchy, spoken of Ch. ii. and vii. are expired. And this is doubtless the meaning of the *full accomplishment* here in the text :

Its fate was decided, and would be gradually fulfilling, as we see it has been ever since. The word *תתך* “shall be poured” is a metaphorical term borrowed from the effusion of metals, and is therefore a just symbol of the wretched state of this desolated people, who were to be melted down among all the nations of the earth; yet still to be so far kept separate and distinguished, that their fate might be marked, and their final restoration in God’s due time fully evinced. Vulg. has “*perseverabit*,” and Mr. Mede, “shall continue.”

Josephus tells us, in the same book above cited, that many of the Jews were afterwards massacred in other cities and countries, especially in Syria and Egypt; and he freely owns “that those calamities and desolations very justly fell upon his countrymen; and that had not the Romans come against these criminals, they would have been swallowed up by an earthquake, or perished by a deluge, or have been consumed by fire, like Sodom; the Jews being more impious than any of those unhappy people that had thus suffered.”

Philostratus also relates, that when the neighbouring nations wished to crown Titus on account of his victory, he told them that he was unworthy of that honour, as he himself had not been the author of such works, but had only lent his hands to the Deity, who was demonstrating his resentment against the Jews. See *de Vit. Apollon. lib. vi. c. 14.*

During the war 97,000 were taken, and 1,100,000 slain; and the authors of the *Univ. Hist. vol. x. p. 683, 8vo*, reckon the whole amount of the captives and slain to have been 1,445,000, besides 10,000 slain at Jotapa, and multitudes that died in caves, woods, deserts and exile, of which no computation could be made. The demerits of the Jews, their punishment and the cause of it, seem justly and beautifully intimated in the following lines of Prudentius. *Apoth. adv. Jud.*

Quid mereare, Titus docuit : docuere rapinis  
 Pompeianæ acies : quibus extirpata per omnes  
 Terrarum pelagique plagas tua membra feruntur.  
 Exiliis vagus huc illuc fluitantibus errat  
 Judæus, postquam patriâ de sede revulsus,  
 Supplicium pro cæde luit, Christique negati  
 Sanguine respersus commista piacula solvit.

What hath been hitherto offered, I trust, may be deemed a sufficient explanation of the true and proper sense of the astonishing prophecy contained in the four last verses. Yet, lest the sense here given should be mistaken, or not duly attended to in this detached

form, I will beg leave to recapitulate it, or to state the sense of the angelic message with all due deference in the following summary ; but previously reminding the reader that the original word rendered *weeks* throughout the prophecy strictly signifies *sevens*, which word is adopted in Purver's translation, and may be referred either to days or years.

Seventy weeks of precision, or precise weeks, remain upon thy people and upon thy holy city Jerusalem, to restrain their rebellion or apostasy from God, and to put an end to sins and expiate iniquity, or to bring to a conclusion their sufferings and the punishment that occasioned them, and to introduce the righteousness of ancient times, and to seal the vision of the prophet Jeremiah, and to restore the religious rites and holy things to their proper uses. This first deliverance from the captivity shall be accomplished within seventy weeks of days ; but this term shall be typical, or a prelude to another more glorious deliverance, which from its commencement to its full and final period shall be comprehended in the same number of sevens or weeks, yet not of days, but of times or years. And this longer period shall be distributed into three portions, of seven weeks, and then of sixty-two weeks, and lastly of one week, each of which will be distinguished by extraordinary events, as the prophecy now proceeds to shew.

For know and understand, this interesting business induces me thus solemnly to recal your attention, that from the passing of an edict to rebuild your city Jerusalem, that had been destroyed by fire, until Messiah the Prince, or from the 20th of Artax. Long. when this edict will be delivered to Nehemiah, till that important hour, when the Messiah shall be offered up, and thereby triumph as a prince over death and hell and all his enemies, shall be seven weeks and three-score and two weeks, or sixty-nine weeks of years : And the term is thus divided because the former part shall be distinguished by the building of the city, which shall be fully completed with its streets and walls in that narrower limit of the times.

Then after the three score and two weeks, or at the passover next following their termination, shall Messiah be cut off by an ignominious death, and a total desertion. Yet though none shall be for him, or he shall be altogether forsaken at that time, his princely authority will still be manifested : for the people of the prince that shall come, or the Roman army in the service of the Messiah, when his business upon earth is completed, and the gospel fully published, shall destroy both the Jewish city and sanctuary ; and they shall come up against it like an inundation, and shall cut down with a

general ruin, and to the end of a war decisive of the nation of the Jews there shall be desolations.

Yet the one week of years that remains to complete the number typified in the former deliverance, this space of seven years shall make firm a covenant of security and protection to many, when those who are in Judea will escape to the mountains; and in the midst of the week the sacrifice and meat-offering, or the whole ritual of the Jewish worship, shall cease: And when upon the borders of the temple, represented by an expanded wing, shall be the abomination of desolation, either the dead bodies of the slain, or the idolatrous ensigns, together with the Roman armies encompassing Jerusalem, then the desolations shall presently follow, and shall continue till a full accomplishment of the decided fate of this devoted people shall be poured upon the desolate, or until the times of the Gentiles shall be fulfilled.

I could offer many useful remarks on this extraordinary prediction, especially by way of inference, but for the sake of brevity I shall confine myself to the three following. In the first place, We may from this interpretation collect a fair reason why the reign of Darius the Mede is taken so much notice of by Daniel, as it seems to have been useful, if not necessary, toward limiting the period alluded to in the former part of this prediction. Secondly; From hence may be deduced a sufficient vindication of the doctrine of a secondary sense belonging to prophecy. Yet those who shall be still unwilling to allow a double sense in prophecy, need not object to this interpretation on that account; for if the secondary or typical sense of ver. 24 be dropped, the interpretation of the latter part of the prediction not necessarily depending upon it, may be complete without it. And thirdly, We see the expediency likewise of generally adhering to the original text, or at least of attempting to correct it with the utmost precaution, and upon the justest principles, as this very difficult passage, according to the sense here given, has required scarce any alteration at all.

Archbp. Secker has enlarged very much on this prophecy; and indeed the whole of his second volume of MS. notes, and a considerable part of the first, are upon this subject. Though the limits I have proposed for my work would not allow me to avail myself in any measure of his observations, yet I will just beg leave to mention here an extract that he has made from a posthumous tract on the weeks, of a Mr. Johnson of Cranbrook, printed at London in 1748. "He concludes (p. 378) that if he had hitherto lived an infidel, the

## CHAPTER X.

1 IN the third year of Cyrus, king of Persia, a Reve-

---

conviction wrought in him by a just consideration of the certain sense and perfect completion of this divine oracle is so full, that he should think it his duty to do and suffer all that human nature, supported with divine grace, could, rather than forfeit his faith."

THIS Chapter contains the preparatory circumstances to the final Revelation that was made to Daniel in the two last Chapters of the Book. The Vision was to be of great extent, and is therefore ushered in with a Preface of considerable length; in which are pointed out the Humiliation of the Prophet, the attention that was paid to it, the appearance of the divine Messenger, the impression it made on Daniel's mind, the Design of the Vision, and the Strength from Heaven with which he was favoured, in order to enable him to comprehend it, with other circumstances relating to the Angels that make the discovery.

1. *In the third year of Cyrus, king of Persia.*—That is, after the death of Darius, or the 72nd year from the commencement of the captivity, the 214th of the æra of Nabonassar, and the 5th of his reign, according to the canon: Then, as follows in one MS. ידונה דבר "the word of Jehovah was revealed." By this time the prophet must have been at least 90 years of age, and persons have often been favoured with stronger and farther illuminations a little before their deaths, as was the case of Isaac and Jacob, in the Book of Genesis.

The kingdom of Elam, from the son of Shem of that name, was considerable among the nations, in the time of Abraham, under Chedorlaomer, Gen. xiv. 4, 5, and seems to have continued increasing and flourishing afterwards till it was subdued by the united powers of Media and Babylon: By an union with the Medes it recovered this defeat, so as to become the seat of extensive or universal empire under the name of Peres or Persia, in the first year of Cyrus.

lation was made to Daniel, whose name is called Belteshazzar, and the word was certainly true, but the extent great; yet he attended to the word, and had  
 2 understanding in the vision. In those days I Daniel  
 3 was given up to mourning three weeks of days. I did not eat any delicate food, nor did flesh or wine enter

—*and the word was certainly true, but the extent great.*—Heb. “the word was truth,” וַצִּבָּא גְדוֹל. The word צִבָּא in its proper signification denotes an army or host of men, and not only the collected troops, but by a metonymy the warfare also in which they are engaged, and the time of that warfare; and as human life may be fitly deemed a warfare, so it is used for the period, or appointed term of man’s life. See Job vii. 1, and xiv. 14. In somewhat like this last sense it may be understood in the passage before us, “the warfare is great,” the arrangement extensive, or the period in which the transactions should be comprehended will be long. But it should be observed that most of the Versions understand the word, as meaning the same with *δυναμεις* power or strength, and apply it to the difficulty and arduous reach of understanding that would be necessary to obtain an insight into the vision: which Daniel was favoured with in a considerable degree, as appears from the next clause, and from ver. 14.

2. —*I Daniel was given up to mourning.*—The participle is in Hithpahel, and means “that he greatly afflicted himself.” The reason of it seems in general agreed to be, the interruptions that were made to the building the house of God according to the edict of Cyrus two years before; and that some of his brethren chose rather to continue in the land of their captivity, than go up to Jerusalem to hasten and forward that work.

—*three weeks of days.*—“Full weeks” seems more applicable to weeks of years. Weeks of days are the same as weeks of abbreviation, Chap. ix. 24, and the distinction is perhaps more strongly marked in the latter case than in the former. See Gen. xxix. 14. So “a month of days” at Numb. xi. 20. But the Copt. Vers. omits the word “days.”

3. *I did not eat any delicate food.*—Heb. לֶחֶם חֲמֻדוֹת “bread of desires,” or “pleasant food,” so the word לֶחֶם is rendered in Agur’s prayer, Prov. xxx. 8. There seem to have been two sorts of fasting among the Jews, either a total abstinence from food of all sorts for at least a whole day, which David observed at the funeral of Abner,

my mouth, neither did I anoint myself at all, till three  
 4 weeks of days were completed. And on the twenty  
 and fourth day of the first month, when I was on the  
 5 bank of the great river, the Hiddekel; Then I lifted up  
 mine eyes and looked, and behold a man clothed in

2 Sam. iii. 35, or a partial abstinence from the better kinds of food, which lasted for a considerable time, as in the case before us. The prophet made likewise an alteration in his dress, and did not anoint himself as usual after the eastern manner, 2 Sam. xii. 20, Mat. vi. 17, for the Jews never anointed themselves in times of mourning and humiliation; and there is a precept to this purpose in the Mishna, Cod. Joma, c. 7, §. 1, where on the day of expiation, that great day of humbling the soul, they are interdicted meat and drink, and washing, and anointing.

4. —on the twenty and fourth day of the first month.—Nisan, if the Jewish computation be admitted, that is, the month in which was the Paschal solemnity. Hence commentators have observed from this fact of the prophet, that the Jews did not observe their festivals but in their own country, and in the place which God had appointed: but if the Persian computation should be followed, which seems not improbable, as the prophet dates his vision from the third year of Cyrus *the Persian*, then the first month will be different. The word “first” is omitted in the Copt.

—*I was on the bank of—the Hiddekel.*—Syr. “the Enphrates;” but Vulg. “the Tigris;” Gr. and Ar. “Tigris-Eddekel:” The Copt. has neither. It was probably near the junction of the two rivers, which was about Seleucia and Ctesiphon, in some part of Susiana, that the prophet was placed. There seems a mistake in the Greek, which is rectified in MS. Pachom. the former has *εγω ημην εχομενα του ποταμου*, the latter for *εχομενα* reads *επι*.

5. —and looked.—Many MSS. read the original full *ווארא*, as at ver. 8; and also the word for *girt* *חגורים* with *ו*, which seems preferable.

—*behold a man clothed in linen.*—Gr. retains the Heb. word *βαδδων*. Syr. “the most magnificent vestments.” LXX. *byssinis*. Who this *איש אהר* or certain person was, we may perhaps be at no loss to determine, if we consider him as described in the attire of the high priest, and compare the passage with Exod. Chap. xxviii. and



linen, whose loins were girt with the fine gold of  
 6 Uphaz : Also his body was like the beryl, and his face

xxix. and the description of the Son of man by St. John in the Revelations, c. i. 13. If however he be not the Son of God himself, he was probably an angel of the highest order : But it should seem as if there were several angels, or perhaps the Shechinah, accompanied with one or more angels, that appeared ; as may be collected from ver. 10. and 17.

—*fine gold of Uphaz*.—Vulg. and Syr. render Uphaz as relating to the quality or excellence of the metal, and not as the name of a place ; but two or three MSS. read אופיר, from whence some derive Africa ; and if we compare this place with Jer. x. 9, and the reading of some of the Versions there, which Dr. Blayney has noted, we shall probably be inclined to agree thus far with Bochart and Calmet that Ophir and Uphaz are the same. Bochart indeed thinks that there were two Ophirs, one in Arabia and the other in India, or the island Taprobanes, now Ceylon. Phaleg. lib. 2, p. 161. But others are inclined to place it on the African coast ; and so Origen on Job xxii. 24 observes, that some interpreters will have Sophir or Ophir to be Africa ; and the ancient navigators touched upon it when they sailed from the Red Sea round the Cape of Good Hope, and returned by the Mediterranean. Mr. Bruce thinks Ophir to have been in Abyssinia, where the mines of Sofala now are, and that some part near this coast was called by Eupolemus in Eusebius Ophri, and also that Tarshish was on the same coast, nearer the Arabian Gulf. Vol. i. c. 4. And in the Abyssinian Annals in vol. ii. he finds the name of Tarshish mentioned as one of the petty kingdoms in the neighbourhood of Adel, and which lay directly in the road from the Red Sea to Sofala or Ophir. But see Bp. Lowth on Isa. Chap. ii. 13—16.

6. *Also his body was like the beryl &c.*—That is, cærulean, or sea-green, like the beryl or “chrysolite,” as Aq. and our old Eng. Transl. render ; see Ezek. xxviii. 13. His face was as the appearance of lightning, Mat. xxviii. 3, his eyes as lamps of fire, Rev. iv. 5, his arms and his feet, Gr. has, his legs., Vulg. et quæ deorsum sunt usque ad pedes, וּמִרְגְּלָתָיו, and from his feet upwards like the eye or glare of polished brass, see Ezek. i. 7, Rev. x. 1, and the voice—as the voice of a multitude ; Syr. like the din of a large host, powerful to instruct and enforce his communications, and to strike all that hear it with astonishment. See Ezek. i. 24, Rev. x. 3, xix. 6.

like the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet as the resplendency of polished brass, and the voice of his words like the  
 7 voice of a multitude. Yet I Daniel only saw the vision; for the men that were with me saw not the vision; but great terror fell upon them, so that they  
 8 fled into a hiding-place. Thus I Daniel when left alone saw this great vision; but there remained no strength in me, for my vigour was turned upon me  
 9 into rottenness, so that I retained no strength. Yet I heard the voice of his words, and when I heard the voice of his words, I sunk down flat in a swoon with  
 10 my face toward; the ground. When lo! a hand

The Author of the Revelation of St. John Considered, hints that the angel appeared in the habit of the high-priest, to supply the want of the temple-service on the great day of atonement, when the high-priest, after due preparation, on the 10th day of the first month enters into the most holy place, and performs the most awful office in his ministry, p. 433.

8. *Thus I Daniel, when left alone, saw this great vision.*—The words will bear this rendering, and by it a sort of tautology in this and the preceding verse is avoided. I imagine the word מראה, translated “vision” in both verses, has some relation to the form or aspect of the angelic appearance. The attendants saw no form, but fled away greatly terrified. See Acts ix. 7, Luke xxiv. 16. The prophet also, as appears from ver. 9, overcome with the sound of his words, fainted, and fell on his face. So at Chap. viii. 18.

10. *When lo! a hand touched me.*—See on ver. 5. The hand that touched him was probably one of the attendant angels; and from Ch. xi. 1 it should seem to have been Gabriel, who spoke what follows. The form of the superior Spirit was scarce visible by Daniel, and therefore it seems likely to have been one of an inferior order, whose hand he could discover as reached out unto him, ver. 18. That the Son of God is seldom introduced to human notice without a retinue of angels, may be learnt from Chap. viii. 15, 16, and xii. 5, Gen. xviii. 2, Zech. Chap. i. ii. iii.

11 touched me, and set me up on my knees and the palms  
 of my hands. Then he said unto me, "O Daniel, a  
 man greatly beloved, understand the words which I  
 speak unto thee, and stand upright, for unto thee am  
 I now sent;" and when he had spoken this word unto  
 12 me, I stood up trembling. Wherefore he said unto  
 me, "Fear not, Daniel; for from the first day in  
 which thou didst set thy heart to get understanding,

—*set me up.*—Heb. "made me to move;" the verb נָוַע signifies to move in a tottering manner; and the hand that touched him seemed to have gradually restored strength to his joints, and firmness to his feet. At the next verse, the Heb. "stand upon thy standing," where the infinitive mood is used for a noun, means, "stand upright." See Chap. viii. 18, and Nöld. p. 554.

12. —*set thy heart to get understanding.*—Or, to gain information. Previous to the communication of this and the last vision, we find the prophet waiting for the reception of the divine intelligence with deep humiliation, and a suitable preparation of mind.

At the ninth Chap. he *inquired* with prayer and supplications; and I rather notice this, as it seems to have been the general mode in which application was made by the ancient prophets, and favourites of heaven, for such information as they wished to obtain from the Lord, for the benefit of his church and people, especially during the times of the captivity. Ezekiel often speaks of inquiries of this kind; and the unpreparedness of the hearts and lives of the Jewish people to make them, is directly asserted by him at Chap. xx. I suspect also that the allusion is to this same point at Chap. xi 3, where the sense of the original text seems to have been generally mistaken, by a wrong distribution of the letters into words. Instead of—לֹא בִקְרוּב בְּנוֹת, which is scarce capable of a tolerable sense, we should read בְּתִים בִּקְרוּ בְּנוֹת—*"Inquire not in building houses."* The twenty-five men were the persons who suggested this evil counsel, that they should not inquire of the Lord, or of his Prophet, as to the rebuilding the houses of Jerusalem, but should go on to build without regard to former events; since this city was the caldron, and they the flesh; or they were resolved to partake of all its fates and calamities. The paronomasia in these words is obvious, and rather striking.

and to humble thyself before thy God, thy words were heard, and I am come because of thy words.  
 13 But the prince of the kingdom of Persia opposed me

—*to humble thyself before thy God.*—Two or three MSS. read יְהוּדָה אֱלֹהֶיךָ. At Isa. lviii. 3, fasting is the same as afflicting or humbling the soul. “When I wept through the fasting of my life,” at Ps. lxxix. 10, is by our translators rendered, “when I wept, and chastened myself with fasting.” The angel intimates, that at the beginning of his prayer and fasting his supplications were heard, and he is now come at his request to give him information from heaven of the state of the Jews and of the world in future times. Gr. “I am come *at* thy words.”

13. *But the prince of the kingdom of Persia opposed me.*—“Stood before me.” Purver. And so Jun. and Tremel. referring it to an earthly prince. This is thought by some to be either Cyrus or Cambyses, making opposition to the building of the Temple, and becoming hostile to the people of God: But as this is not at all probable, so soon after passing the decree in their favour, so neither could it be properly deemed resisting an angel. Others have thought there is an allusion in this verse, and at ver. 20, to the guardian or tutelary angels of different countries; which doctrine seems countenanced by several passages in Scripture, and especially by Zechar. vi. 5. Grotius is of this opinion; and Bp. Newcome on the last mentioned place refers to the passage before us. Mr. Lowth has treated this matter very fully, and to his note I would refer the reader; he adds also, that others suppose the contest may be between a good and an evil angel, as in Zech. iii. 1, and St. Jude ver. 9. Which latter opinion is perhaps the most just, as there should seem to be no dispute or contest between the ministering spirits of heaven, who are always obedient to the pleasure of their Lord. And when the Almighty sent a superior angel, Michael, whose name is sometimes given to Christ himself, Rev. xii. 7, his office probably was to assist Gabriel in subduing the prince of the power of the air, the powers of this darksome world, or the spirits that rule over the children of disobedience. The opposition was made twenty one days; and as this was exactly the number of days that Daniel fasted, the contest may possibly have some allusion to this struggle. Daniel was certainly highly favoured, and the Almighty, who delights in hearing and answering the prayer of his servants, directs the angel to apologise (if I may so speak) for

- twenty and one days, when lo ! Michael, one of the chief princes came to assist me, so I left him there  
 14 amongst the Rulers of Persia : And I came to inform thee what shall happen to thy people in the latter days ; for still the vision is for days.”  
 15 Now as he spoke with me according to these words,  
 16 I set my face upon the ground and was dumb : When

his delay in attending to the patient solicitations of the Prophet : The angel also is represented as pleading the difficulty of his task, and another higher power or chief in the regal court of heaven favours his business, and comes in to his assistance. In whatever light this is to be understood, it is a strong and affecting, though less gross, instance of the anthropopathia, or of the Deity's accommodating himself and his measures to the manners of men. See de Sacra Poes. Heb. Præl. 16.

—*so I left him.*—The present text is גוֹתְרַתִּי, but nine MSS. omit the Vau. Houbigant suggests הוֹתְרַתִּי. But as the sense in Niph. is not very different from that in Hiph. I suspect the Van only is out of its place, and should be at the end of the word. Gr. has *καὶ αὐτὸν κατέλειπον*. The emendation appears so just, and so agreeable to the context both in the next verse, and at verse 20, that I have translated accordingly.

14. —*in the latter days.*—Or, in the latter end of the days. See on Ch. ii. 29, and Numb. xxiv. 14.

—*for still the vision is for days.*—Syr. has “even to the end of the days,” or to the end of time. \* Vulg. and Gr. “for days.” Three or four MSS. read לְכַוְעַר, which seems a gloss, but perhaps may rightly explain the sense. The forementioned Author of Revelation Considered, refers it to the two thousand three hundred days mentioned in the vision at Chap. viii. 14, a part of which he thinks has been disposed of, or explained, as to the fate of the Jews, in the seventy weeks at the end of the last chapter ; and this will carry on the history in a more general view from the expiration of the Persian monarchy, which was soon to follow, till the end of the time. This sense is ingenious, and I believe so far just, as it relates to the very remote extent of the following vision. Ar. has “for *some* days,” but I know of no authority for this word, or the word “many,” introduced before “days” in our Eng. Translation. Copt. omits the clause.

- lo ! one after the likeness of the Son of man touched my lips ; then I opened my mouth in speech, and said unto him that stood before me, “ O my Lord, by the vision my distresses are turned upon me, so that I  
 17 retain no strength. And how shall the servant of this my Lord be able to speak with that my Lord ; for as to me, even now no strength remained in me, neither  
 18 was breath left in me.” Then there touched me again as it were the form of a man, which strengthened me.  
 19 And he said, “ Fear not, O man greatly beloved, Peace be unto thee ; take courage, and be strong : ”
- 

15. —*and was dumb.*—Was struck with silence from terror. This is very strongly intimated in the next verse. See also ver. 9.

16. —*Son of man.*—In the singular. So one MS. Houbigant, and all the Versions in the Polyglots.

—*then I opened my mouth.*—Copt. has, “and he opened.” MS. A. drops the clause.

—*my distresses are turned upon me, so that I retain no strength.*—Gr. Ar. and Syr. “my entrails are contracted, or rolled up within me.” The word צִירִי means such wreathing pains or throes as are the effect of travail or labour. See Isai. xiii. 8. The agitation was so violent as to exhaust all his strength.

17. —*How shall the servant of this my Lord be able to speak with that my Lord.*—Gr. and Ar. read as in the margin, “how shall this servant ;” and then the latter נִי must be the same as talis, or tantus, alluding to the more majestic appearance at ver. 5, but I follow Mr. Lowth, who has pointed out several instances, and might have shewn many more, wherein the pronoun נִי, when doubled, relates to different persons or things. See Nold.

19. *And he said.*—Gr. and Ar. add—*μου.* And he said *unto me.*

—*Peace be unto thee.*—See Gen. xliii. 23, Judg. vi. 23. Our Lord addresses his disciples in the like form after his resurrection, John xx. 19. And it is used at the beginning of most of the epistles in the New Testament. See on Chap. vi. 21. The words that follow, “take courage and be strong,” in the Heb. is a repetition of the same verb. But we read וְאַתָּה וְאַתָּה in four or five MSS. of De Rossi's : And Gr. has ἀνδρείον και ἰσχυε.

And as he talked with me, I was strengthened, then I said, "Let my Lord speak, for thou hast made me strong."

- 20 Wherefore he said, "Knowest thou for what cause I came unto thee? Now presently will I return and contend with the prince of Persia; and when I am  
21 gone forth, lo! the prince of Grecia will come. But yet I will declare to thee what is deeply noted in the writing of truth, although there is no one that supported me in these things, but Michael your Prince.

20. —*Knowest thou for what cause I came unto thee?*—Or, "thou knowest for what cause, &c." The angel, having strengthened the prophet, presumes that he also understood the general design of his errand. The Greek is *Εἰ οἶδας*, "surely thou knowest," according to an usual Heb. idiom.

—*Now presently will I return and contend with the prince of Persia.*—With the tutelar angel that belongs to that kingdom, one of the four spirits in Zech. vi. 5. Soon after this contest shall be ended, when I go forth again from the presence of God, another of the spirits, the prince of Grecia, will come. The angel of Persia would plead all that could be offered in her favour; but when the dissolution of her empire was at hand, the power of Grecia would prevail, and the kingdom or dominion be transferred to a prince who should favour the cause of the Church of God. That Alexander favoured the Jews, see Joseph. Ant. l. xi. near the end.

21. —*in the writing of truth.*—So Ps. lvi. 8, Isai. lxv. 6, and Mal. iii. 16. The design of the metaphor is obvious, and the decrees are meant as irrevocable. The whole argument will be weighed on all sides, but what follows will be the final result. The prophet uses a like expression at the first verse of this chapter, and again at Chap. xi. 2, where "the truth" seems opposed to the figures or symbols that had been used in the visions of the preceding parts of the book.

—*Michael your Prince.*—This shews in what sense the word *prince* is to be understood in the preceding parts of the chapter, and to what order of beings it is to be applied. Michael and Gabriel were probably the tutelary angels of the Jews, and would be their only protectors in the various contests for empire till the coming of Christ. These names do not occur in any books of the Old Testament that

## CHAPTER XI.

1 ALSO I in the first year of Darius the Mede stood to

---

were written before the captivity : and it is suggested by some that they were borrowed from the Chaldeans, with whom and the Persians the doctrine of the general administration and superintendence of angels over empires and provinces was commonly received. Castell mentions the names of four that were said to stand around the throne of God, Michael, Uriel, Gabriel, and Raphael ; two only of which seem to be named in Scripture. But whatever may be determined concerning their names, it is certain, from various passages of the Old Testament, that ministering spirits continually attend upon the service of God, and execute the divine commands. In the two last verses these blessed spirits appear to have been intended. We know, and can know, no more of the offices or employments of these celestial agents than what is revealed to us, and therefore it is in vain to indulge conjecture. In general we may conclude, that they will be favourable or unfavourable to any nation or people according to their deserts ; and that all things, and all powers, will work together for good to those that fear and love God.

THIS and the following Chapter contain the substance of Daniel's last Vision, or a series of Prophetical Story from the third year of Cyrus to the end of time. The Dominion is soon made to pass from the Persians to the Grecians ; the State of the Greek Empire is continued through various Changes and Revolutions, and particularly with respect to Syria and Egypt, till at length it yields to the Romans. Several particulars afterwards follow that must relate to the fate of the Church of Christ ; and the last Chapter has a peculiar respect unto the time of the end, to the end of all Prophecy, or to the grand consummation of all things.

1. *Also I in the first year of Darius the Mede stood to confirm and to strengthen him.*—Syr. joins the word נִסֵּן with the preceding verse, thereby transferring to that verse the pleonasm of the affix in



2 confirm and to strengthen him: And now I will declare to thee the truth.

Behold, there shall stand up yet three kings in

this. For this sort of pleonasm, see Chap. vii. 15, 28, and Chap. viii.

1. But some would connect the whole verse with the close of the last chapter, and with good reason too, as it doubtless relates to the joint employment in which the same heavenly missionaries were engaged. Gr. Ar. and perhaps Vulg. omit the pronoun לו at the end; and Syr. and one MS. read י, intimating that Michael assisted Gabriel at that time also: But the present reading is capable of a good sense, whether we understand the pronoun לו to relate to Michael or Darius. The Author of the Revelation of St. John Considered would translate, "to confirm and strengthen *it*," and produces instances wherein the pronoun לו is so rendered, and thus would refer it to the writing of truth, whereof the vision of the seventy weeks is a part. But in this case what was Gabriel to confirm and strengthen? The Scripture of truth, or the Word of God? There seems no need of the strength of an angel to support this. As there is a little variation in the MSS. and more in the Versions, I am almost tempted to suspect the true reading was גל, and that we should render thus, "Moreover as I in the first year of Darius the Mede stood to confirm and strengthen *thee* (the prophet), so now I will declare to thee the truth: Behold there are yet three kings to stand up in Persia, and a fourth that shall be enriched above all."

Gr. and Ar. read, in the first year of *Cyrus the king*; meaning most probably the first of his nine years according to the canon, or the same with the first of Darius, at Chap. ix. 1. And to Daniel's conflict and ardent prayer at that time, and the success that followed it, the angel seems to allude: In the establishment of Darius, as well as at the present season, both Michael and Gabriel were friendly to the cause of the Jews.

2. — *Behold there shall stand up yet three kings in Persia.*—According to the Canon there were nine kings of the Persian empire from Cyrus to Codomannus, besides others who, falling within a year, are not therein mentioned. Interpreters have differed therefore in pointing out the kings that are here meant, or in fixing the commencement of the Scripture of truth. But as the vision was revealed to Daniel in the third year of Cyrus, it is most natural to trace its beginning

Persia ; and the fourth shall be enriched with abundant

---

from that time ; and then the three kings *yet* to stand up, or after the then reigning monarch, will be Cambyses or the Ahasuerus, and Smerdis or the Artaxerxes\* of Ezra (Chap. iv. 6, 7), and Darius Hystaspes ; the second of whom, being a Magian usurper that reigned scarce eight months according to Herodotus, is not in the Canon.

—*and the fourth shall be enriched, &c.*—This is Xerxes, the successor of Hystaspes, who had inherited great riches from his father, according to Æschylus, and had amassed much more. Many great and rich provinces, as India, Thrace, Macedonia, and the Islands of the Ionian sea, were added by Darius to the Persian empire. Xerxes had himself subdued Egypt, and was desirous of extending his conquests, and enlarging his fame. He therefore collected a very large army, with which he designed to subdue the whole realm of Javan or Greece, and to reduce all Europe under his dominion. His army amounted to more than five millions, according to Herodotus, and according to other writers his forces were much greater. “When he is thus become strong” (11 or 12 of Kenn.’s MSS. and many of De Rossi’s read the original word with Beth instead of Caph) “he shall raise up the whole against the realm of Greece.” יעיר הכל, the particle הַא that follows is omitted by one MS. and the Gr. has *επαναστησεται πασαις βασιλειαῖς Ἑλλήνων*, “He shall rise up over all the kingdoms of the Greeks.” Syr. reads, “he shall stir up all the kingdoms of the Greeks,” some of which were subject to him, others ready to assist him, and Lacedemon and Athens were the chief that opposed him. But still the former rendering seems preferable, as his forces were collected from all quarters, and many millions passed the Hellespont when he led his army into Greece. And this expedition seems to have been the source of that irreconcilable enmity between the states of Greece and Persia, which finally terminated in the overthrow of the latter under Alexander, to which the vision immediately proceeds. A farther reason may perhaps be assigned why these kings of Persia only are mentioned, because they were all that should reign before Artaxerxes Longimanus, by whom the decree was issued, according to the prophecy of the seventy weeks, for the rebuilding Jerusalem.

\* So Prid. Con. p. i. b. 3, but there is a considerable diversity of opinion concerning these names.

wealth above all; and when he is grown strong through his wealth, he shall raise up the whole against  
 3 the realm of Grecia. But a mighty king shall stand up, and rule with extensive dominion, and do accord-  
 4 ing to his pleasure. Yet when he shall be established, his kingdom shall be broken, and shall be distributed

3. *But a mighty king shall stand up.*—The angel at the last verse has just mentioned the kingdom of Ion or Greece, and thence takes occasion to introduce its first monarch and conqueror, Alexander the Great. Enough of the affairs of Persia had been recited for the purpose of prophecy, and historical exactness was not wanted. For the rapidity and success of Alexander's conquests, see on Chap. vii. 6, and viii. 5, 6. This passage, and that just referred to at Chap. viii. were supposed to be shewn by the high-priest Jaddus to Alexander as he was entering Jerusalem. See the Prelim. Dissert.

4. *Yet when he shall be established, his kingdom shall be broken.*—Many MSS. and some Editions read the first word בעמר with Beth instead of Caph; and so Syr. But the sense seems rather to require the present reading, as the kingdom was not broken or divided till after the death of Alexander; yet still his death was sudden, and when he was just at the height of his successes, *εν ακμη, בעמר, cum steterit, Vulg. and so Gr. ως αν στη η βασιλεια αυτου.* For the four generals that succeeded him, and their situation, or bearings of their jurisdiction to Macedonia or Greece, see on Chap. viii. 8. As the empire was divided within a few years after the death of Alexander, the power of the lesser princes or generals was certainly far inferior to his; that they excluded his sons and relations is well known; and moreover the kingdom or empire was as it were torn or plucked up, Heb. תנתש. Gr. *εκτιλυσεται*, forced from his family, distracted by intestine convulsions, and divided among several inferior leaders, besides those that partook each of a fourth share. “Atque ita maximum in terris Macedonum regnum nomenque, inde a morte Alexandri distractum in multa regna est.” Tit. Liv. lib. xlv. These considerations will furnish an explanation for the latter part of the verse; and whoever would wish for more full information on this subject, may consult Arrian, Curtius and Justin, with the other historians, or Dr. Prideaux Con. p. i. b. 8, the Bp. of Bristol's 16th Dissert. and the Univ. History.

towards the four winds of heaven, yet not to his posterity, nor according to the sway with which he ruled; for his kingdom shall be torn up, and be for  
 5 others beside those. Then shall the king of the south, that is, one of his princes, be strong, yet shall another

5. *Then shall the king of the south, that is, one of his princes, be strong.*—Meaning one of Alexander's princes; וּמֶן שָׂרָיו: Two MSS. omit the ו before מ; if it be retained, it must be only explanatory, as at Chap. iv. 10, and elsewhere. Though the empire was divided among four, the prophecy has no farther concern but with two, and these as they lay north and south of Judea; the design being to shew the Jews "what should happen in the latter days." The kings of Syria and Egypt therefore will be the only powers of Greece that will claim our attention in the farther parts of the angel's narrative.

Ptolemy, son of Lagus, called Soter, the first king of Egypt, and the first founder of the famous library at Alexandria, had very large possessions: His dominion extended over Libya, Cyrene, Palestine, Cyprus, some Grecian islands and Asiatic provinces: His wealth and strength are celebrated by Theocritus in one of his Idyls, and by Appian the historian. But his kingdom, however great, was considerably inferior to that of another of his princes, Seleucus Nicator, or the Conqueror; who enjoyed not only Syria, and some countries to the north-east of it, but extended his conquests over Asia, beyond the river Indus, built Seleucia on the Tigris, and many other very considerable cities in India, Scythia, Armenia, and various parts of his wide dominions, and was the greatest of all Alexander's successors. He was also, according to Appian, de Bell. Syr. §. 124, a person of such great strength, that laying hold of a bull by the horn he could stop him in his full career; the statuaries for this reason made his statues with two bull's horns on his head; and from hence Prideaux thinks, the æra of the Seleucidæ was called in Arabic Dilearnain, or the two-horned, having derived its origin from this prince. It is in the books of the Maccabees called "the æra of the kingdom of the Greeks," and both books compute by it. See Prid. ubi supra.

At the conclusion of this verse MS. Pachom. has the words *εκτος εξουσιας αυτου*, which seem a translation of the last word מִמְּשָׁלְתּוֹ, "and shall have a large dominion, beside his proper authority," in allusion to his great conquests: This is a good sense.

6 exceed him in strength, and have dominion, a large dominion will his dominion be. And after some years they shall be united; for the daughter of the king of the south shall come to the king of the north to make alliances; but the arm shall not retain strength, neither shall the offspring thereof be established; but she shall

About this time lived Megasthenes, the historian of India, and also Berosus the Babylonian historian, part of whose works are transmitted to our times by Josephus and Eusebius, but the books themselves are extinct; the fragments contain many valuable illustrations of passages in Daniel, and the other writings of the Old Testament.

6. *And after some years they shall be united.*—The ancient Bodl. MS. reads the first word וּבְקֵץ with ב instead of ל, “And in the end of years.” Gr. and Ar. seem to have found in their copies שְׁנָיו, “of his years,” after the death of Seleucus; for the union was made by the successors of the two kings, between Antiochus Theus, the grandson of Seleucus, and Ptolemy Philadelphus the son of Soter.

—*for the daughter of the king of the south shall come to the king of the north to make alliances.*—Heb. מִישְׁרִים “rectitudines,” conditions of agreement; Gr. συνθηκας. Antiochus divorced his former wife Laodice, and married Berenice the daughter of Philadelphus, by whom he had a son.

—*but the arm shall not retain strength.*—Antiochus had great riches with Ptolemy’s daughter, and from thence came a great acquisition of power, metaphorically represented by an arm; see Cast. Lex. But this arm could not retain its strength (I prefer this rendering, which the words will bear); For he afterwards recalled Laodice with her sons, upon the death of Ptolemy; and she contrived to poison her husband, and fix her son Callineus on the throne, to the exclusion of Berenice and her son, whom she caused to be murdered, together with her partisans, and all that adhered to her cause.

—*neither shall the offspring thereof be established.*—One MS. reads חֲוָה וּרְעִי, another omits the Vau before the noun, and a third has יַעֲמֹד, which last I take to be the true reading, and is confirmed by Gr. and Vulg. and the alteration is easy, as the ו has only changed its place, it ought to be before ר, instead of after it. I follow the marginal reading and the Versions in rendering הִילָדָה “her son,”

be delivered up with her attendants and her son, and whosoever supports her at the times.

- 7 Yet there shall stand up a shoot from her roots on its base, that shall come with an army, and shall enter

or he whom she brought forth, as the father seems to have died before the divorce of his daughter.

7. *Yet there shall stand up a shoot from her roots on its base.*—Instead of מנצר שרשיה, the מ should be prefixed to the latter word, thus, מנצר משרשיה. φυτον εκ της ριζης αυτου. Cod. Chis. Whoever considers a little the words and the sense, will readily admit this easy alteration. MS. Pachom. reads επι της ετοιμασιας αυτου, and thereby supplies the preposition על before בנו as at ver. 20, but על is sometimes omitted before its noun, as may appear from comparing Ps. iii. 8, with 2 Chron. xviii. 23. See Nold. p. 561. Berenice was the daughter of Philadelphus, from whom also descended her brother Ptolemy Euergetes, who was the shoot here alluded to: He came with a great army into Syria to avenge his sister's quarrel: He ravaged Syria and Cilicia, the upper parts beyond the Euphrates and almost all Asia, carrying away with him great plunder and the images of the gods which Cambyses had before taken from Egypt, as the next verse relates, and from hence was called Euergetes. Polybius, lib. v. observes, that he took the city Selencia, which was kept for some years after by the garrisons of the Kings of Egypt, and Justin gives us to understand, that all the fortified cities that had revolted surrendered to him, lib. xxvii. 1, which may serve to explain the expression in this verse, ויעשה בהם, “and shall work on them,” the fortified cities, or shall apply them to his own use. Gr. has ποιησει εν αυτοις. Houbigant suggests, that we should read just before, במעווי in the plural, because of the pronoun בהם, but if the noun is considered as a sing. collective, no alteration may be wanted. Archbp. Usher observes from Josephus, cont. Ap. that after Ptolemy had obtained all Syria, he came to Jerusalem, and there offered many eucharistic sacrifices to God, and dedicated some presents suitable to his victory: and from hence we may collect a sufficient reason why he obtains a part in the Angel's Narrative, as it may in general be observed that the history of the Jews is interwoven throughout the whole of it. See Jerom and Lowth's Comments, Usher's Annals, Prid. Conn. and

- upon the fortifications of the king of the north, and  
 8 shall work on them, and prevail. And also their gods,  
 even their molten images, together with their precious  
 vessels of silver and of gold, shall he carry with the  
 captivity to Egypt, and he shall be established for  
 9 years above the king of the north. Thus when the  
 king of the south hath invaded the kingdom, he shall  
 return into his own land.

Bishop Newton's Dissert. from a comparison of which, and other writers on this subject with each other, and with the original historians, the historical part of these Notes is selected.

8. *And also their gods, even their molten images.*—One MS. has not the preposition עַם; two read וְעַם, and one has a Vau before נִסְבֵּיהֶם “their molten images,” which seems the best reading; see on ver. 5. Six MSS. have Vau before the עַם that follows. Syr. for שְׁנֵי “years” near the end of the verse has הָרִיץ תְּרִיץ duplo. Calmet observes, that there was an ancient marble in honour of Euergetes, of which an inscription was published by Allatius at Rome, in 1631, recording the circumstance mentioned in this verse, *Sacris, quæ ab Ægypto Persæ abstulerant, receptis, ac cum reliquâ congestâ gazâ in Ægyptum relatis.*

8, 9.—*and he shall be established for years above the king of the north. Thus when the king of the south hath invaded the kingdom, he shall return into his own land.*—I am inclined to suspect that this latter part of ver. 8 should follow ver. 9, by which means the connection would be much more natural and easy at ver. 10. “But his sons shall engage, &c.” Yet one MS. dropping the latter part of ver. 9, seems to read in this sense, “And he shall be established for years above the King of the North, after he hath invaded the kingdom.”

Ptolemy Euergetes returned with great triumph into Egypt, having brought back 40,000 talents of silver, beside 2,500 images, and outlived Seleucus Callinicus four years. It was this Prince that was the friend and patron of the very learned philosopher Eratosthenes, who was invited by him to Alexandria, and made keeper of his library there; which library is said to have been finally destroyed after the conquest of the Saracens by the Caliph Omar, to the eternal disgrace of that

10 But his sons shall engage in the war, and shall collect

---

sophistical fanatic, and to the very great injury of literature. Eratosthenes was born at Cyrene, a province of Africa, on the confines of Egypt, and from hence, according to Suidas, was called Cyrenæus. He studied at Athens, and was skilled in almost every sort of learning, but especially in Chronology. There is a work of his which Bishop Cumberland very highly and justly commends, a kind of Laterculus or Series of the Kings of Thebes or Diospolis, in that Nome or province of Upper Egypt, still called the Thebaid; which he collected from the best authorities, and which comes down to us supported with all the evidence of its authenticity which can reasonably be expected. This canon is a continuation of the famous fragment of Sanconiatho, which begins with Protogonus or Adam, and ends with Thoth the great Hermes of the Egyptians in the kingdom of Egypt. From thence Eratosthenes has taken it up, and supplied the Kings that followed to the siege of Troy, and Dicæarchus, a learned historian, contemporary with Aristotle, has observed, that from Nilus the last but one of those Kings were only 436 years to the first Olympiad; that is, to the year of the Julian period 3938 or 776 years before the birth of Christ. A table of these kings may be seen in Bishop Cumberland's Continuation of the Phœnician history; and the whole of this period from the creation to the Olympiads very nearly agrees, as that prelate hath shewn, with the Scripture account; so that the chronology of the Bible is by this means established by corresponding records in the Pagan world.

10. *But his sons shall engage in the war.*—Very many MSS. and some Editions read with Keri וּבְנָיו, and also וַיִּתְּנָה near the end of the verse, instead of the plural יִתְּנֻ. In the former case the noun must be plural to agree with the plural verbs; in the latter (which is plainly a mistake copied from the former part of the verse) one person only is alluded to, and the rest of the verbs belonging to it are singular. The two sons of Seleucus, the king of the North, were Seleucus Ceraunus and Antiochus the Great, who both engaged in the war with large forces to recover their paternal territories from Ptolemy; but after the death of Ceraunus by poison, Antiochus alone like an inundation invaded and over-ran the dominions of the king of Egypt, Euergetes being dead, and his son Philopator on the throne. After he



a multitude of large forces; and one shall advance with rapidity, and overflow and pass through, and shall again be engaged in the war even at his fortress.

- 11 Whereupon the king of the south shall be greatly exasperated, and shall go forth and contend in battle with the king of the north; and though he shall set in array a large multitude, the multitude shall be delivered into his hand. When having taken away the
- 12

had met with great success in his attempts on the provinces belonging to this effeminate and indolent prince, he returned into Syria, put his army into winter quarters at Ptolemais, and in the following spring passed through Palestine, &c. and made an attack on Raphia, a strong fortified town near the borders of Egypt, thus engaging again in war even on the frontiers. Polyb. lib. v. Keri and four or five MSS. read the last word מעון with the affix ו instead of ה; but there is no need of an alteration, as the latter may be the Chaldee masc. affix, which is often used for the Hebrew.

11. *Whereupon the king of the south shall be greatly exasperated.*—The Gr. has *αγριωθησεται*, “shall be made wild or frantie,” at the successes of Antiochus, and the revolt of his friends; and hence shall contend in battle with him, עמו: One MS. drops this word, and another the עו that follows; but both may be retained by an usual pleonasm. The armies of Philopator and Antiochus were each very large: but the turn of the sentence inclines us to understand the great multitude to be that which was delivered up, or the army of Antiochus, consisting of 62,000 foot, 6,000 horse, and 102 elephants, Polyb. lib. v. p. 421, Ed. Casaub. at Paris; yet Ptolemy’s forces were greater viz. 70,000 foot, 5,000 horse, and 73 elephants. A memorable battle was fought near Raphia, the first city in Coelosyria from Egypt after Rhinocorura, wherein Ptolemy was successful, and Antiochus lost great numbers, and retreating with his shattered forces was obliged to sue for peace. Antiochus petitioning for a truce to bury the dead found wanting near 10,000 foot, more than 300 horse, and 4,000 were taken prisoners; Ptolemy’s loss was far less considerable. The whole history of the battle and of the loss on both sides is stated exactly by Polybius in the passage above cited.

multitude his heart shall be elated; wherefore though he shall lay prostrate ten thousands, he shall not

---

12. *When having taken away the multitude, his heart shall be elated.*—Many MSS. read with the Masora ירום for ורם, which seems a good reading; but if we compare it with the last verb in the verse, and consider נשא as a participle, the present text will probably be preferable. Ptolemy, after he had slain great multitudes, (Heb. “myriads”) did not pursue his victory, but made a peace with Antiochus, on the latter yielding to him Cœlosyria, or that part of Syria that lay between the mountains Libanus and Anti-libanus, and Palestine, or the former inheritance of the tribes of Israel: And this he did that he might return to his former vicious courses, yielding himself up to the most licentious prostitution, and the entire gratification of his lawless passions. The Jews during these wars suffered very much from both parties, and especially from Ptolemy after his victory. In his resentment 40,000 Jews were slain, by all which havoc of his own subjects, however he was elated, yet his strength must be much impaired. Indeed his own people, or the Egyptians, were much dissatisfied with his conduct, and the disorders arising therefrom soon broke out into a rebellion.

The Authors of the Univ. Hist. vol. ix. p. 220, give us the following account of the cause of his indignation against the Jews from Polybius, and the third book of the Maccabees. After his victory he visited the states and cities that he had conquered, and among the rest Jerusalem, where he took a view of the temple, and even offered sacrifices, &c. to the God of Israel. But not being satisfied with viewing it only from the outer court, beyond which no Gentile was allowed to pass, he shewed a great inclination to enter the sanctuary, and even the holy of holies itself. This occasioned a great uproar all over the city; the high priest informed him of the holiness of the place, and the express law of God, by which he was forbid to enter it. But every sort of opposition only serving to inflame his curiosity, he forced in as far as the second court, where while he was preparing to enter the temple itself, he was struck by God with such terror, that he was carried off half dead. On this he left the city, highly exasperated against the whole Jewish nation, and loudly threatening future vengeance.

- 13 prevail. For the king of the north shall return, and set in array a multitude larger than the former, and at the end of the times, the years, he shall come speedily  
 14 with a great army and with abundant wealth. And at those times there shall many stand up against the king of the south, also the perverse sons of thy people shall exalt themselves, to establish the vision, but they shall

13. *For the king of the north shall return, and set in array a multitude.*—Antiochus some years after returned with a much greater army, having put an end to the Asiatic war in which he had been engaged; and after Ptolemy's death took advantage of the infancy of his son, called Epiphanes, to recover his lost provinces, engaging Philip king of Macedon in his interest, and bringing with him great supplies of forces, according to Appian and Jerom, from the East; to which the latter part of the verse seems to allude; יבוא בוא "he shall come with speed" or certainty, "at the end of the times, the years;" the word שנים seems added to העתים evidently by way of explanation, and may serve therefore, as we have already noted, to show the sense of "the times" in the other parts of this book. <sup>a</sup> It was not till near fourteen years after the peace, that Antiochus renewed the war, after he had, by his martial exploits against the Medes, Parthians, and others, acquired a distinguished reputation throughout Asia and Europe, toward which latter country he seems to have intended to turn his arms.

14. *And at those times there shall many stand up against the king of the south.*—Not only Egypt itself was rebellious, but the provinces that before were subject to it seem to have revolted; Philip had entered into a league with Antiochus, and the Jews themselves favoured his cause. For there were great occasions of discontent in Egypt, the favourites of the late king having usurped the sovereignty, and the people perceiving their artifices, had put the regent Agathoeles and his nearest relations to death: Scopas likewise attempted to seize the kingdom for himself.

—*also the perverse sons of thy people shall exalt themselves, to establish the vision.*—Heb. וּבְנֵי פְרִיצֵי עַמְךָ—Gr. οἱ υἱοὶ τῶν λοιμῶν τοῦ λαοῦ σου, "the pestilent sons of thy people." The word פִּרְץ

- 15 fall. For the king of the north shall come, and cast up a rampart, and take the fortified cities, even the arms of the south, neither shall the people of his fortifications resist, for there shall be no strength to resist.

signifies to “break away,” or “to revolt.” 1 Sam. xxv. 10. Some would apply the passage to the Samaritans, or the descendants of those nations, which Asnapper had placed in Samaria on the removal of the ten tribes, who joined themselves to Antiochus; but it seems rather to relate to those factious Jews who had apostatized from the law of God, and by their disobedience and refractory spirits would serve to establish this vision, to accomplish the designs of Providence, who makes the wickedness of man turn to his praise. Or it may mean their revolt from their allegiance to Ptolemy, under pretence of fulfilling the sentence which God had denounced against the profaners of their temple, but in fact to gratify their resentment and pride. However their designs did not succeed, for Scopas reduced the revolted cities to their obedience, placed a garrison in Jerusalem, and returned with great spoils: After which, when Antiochus recovered Jerusalem, he punished the prevaricators, as the word is rendered by Vulg. although he rewarded the rest of the Jews that willingly received him.

15. *For the king of the north shall come, and shall cast up a rampart, and take the fortified cities, even the arms of the south.*—After the success of Scopas, Ptolemy’s general Antiochus returned to give him war; in an engagement the latter was victorious, and Scopas was pursued to Sidon, where he was shut up with 10,000 men, and closely besieged with regular works; for it is observable that the word סללה may either signify the mount or rampart, or the missive weapons or engines that are used in a blockade: See 2 Kings xix. 32. Jerem. xxxii. 24. The fortifications of Sidon were very strong, but after a considerable siege were obliged to yield; and, together with other fenced cities in Cœlosyria, according to Livy, lib. xxxiii. § 23, in Samaria, according to Josephus, xii. 3, and on the borders of Egypt, according to Appian, surrendered to Antiochus. Sidon, Gaza, and the other fortified cities or frontier towns, I take to be meant by “the arms of the south,” and he soon made himself master of all.

—neither shall the people of his fortifications resist.—One MS.

- 16 Also when he that cometh shall have done unto him according to his will, neither shall any one resist him, then shall he stand in the land of Glory, which shall be finished by his hand.

reads the first word ולא, five read יעמודו and two have מבצרו; now the present text stands thus, לא יעמודו ועם מבהריו which I conceive, on the authority of the MSS. ought to be altered thus, לא יעמודו ועם מבצרו. The Versions labour, yet assist but little: The alteration I propose changes but one letter, though it alters the arrangement of another. For the copulative ו being found in the middle of the clause, see on ver. 22. Or we may read with the MSS. ולא יעמודו. The cities were taken by storm, and there seems but little resistance to have been made after the surrender of Sidon; and even here the terms of capitulation were hard, and Scopas and the generals were sent away stript and naked. If this alteration be not admitted, we must understand עם מבהריו to mean some of the chosen forces, the *delecti milites*, of Ptolemy, sent under his best commanders to the assistance of Scopas.

16. *Also when he that cometh shall have done unto him, &c.—then shall he stand in the land of Glory.*—After Antiochus had completed his victories over Ptolemy, he was willingly received by the Jews, or in the land of Tzabi. So Gr. σαβει. Copt. Sabir. But LXX. in Bahrđt has ἐν τη γῇ θελησεως. We find the like expression at Chap. viii. 9, which see, and again at ver. 41 of this chapter. See also 2 Sam. i. 19, and Jer. iii. 19, with Mr. Lowth's note upon it. The next word in this verse וכלה has different significations: Some of the Versions render, "and it shall be consumed in, or by, his hand," intimating that Judea would be ravaged and suffer very much in the contests between the two kings, as it lay between the dominions of both: but the words may rather be rendered, "and there shall be a completion by his hand;" that is, the troubles of Judea should for a time at least have an end, and the land be restored to a more flourishing state by his favour: and Josephus informs us, that Antiochus made a decree, that the Jews should enjoy many immunities, should live according to their own rites and laws, and that the work of the temple should be finished: *απαρτισθηναι*, which is a word of like import with בלה, and may correspond with *τελεσθησεται* of Th.

- 17 Moreover he shall form a design to invade with obstinate perseverance his whole kingdom, and proposals of alliance shall be with him, wherein he shall succeed; but though he shall give the chief of women to him, to make her corrupt, yet she shall not persist,  
 18 nor be for him. Afterwards shall he turn his face to the maritime towns, and shall take many; but a

17. *Moreover he shall form a design to invade with obstinate perseverance his whole kingdom.*—Egypt. The word בַּתְּקָה properly signifies “with strength;” but it also denotes that urgent and persevering resistance which is proof against all obstructions: and thus Antiochus endeavoured by craft and pertinacious stratagem to obtain those ends, which the variety of opponents he had to contend with would not suffer him to accomplish by mere force. But the words *may* be rendered, “to invade with the strength of his whole kingdom,” that is, of Syria, or with all his forces: And so Gr.

—*and proposals of alliance shall be with him, wherein he shall succeed.*—The word יִשְׂרִים is probably of the same import with מִיִּשְׂרִים at ver. 6, and are both from the verb יִשַּׁר “rectum, æquum fuit.” Cast. Lex. Matrimonial proposals were offered by Antiochus between his daughter Cleopatra and the young king Ptolemy, now about sixteen years of age, and accepted at Raphia. This lady, on account of her quality, and beauty or youth, is called “the daughter of women,” בַּת יִפְתַּח הַנָּשִׁים Houbigant. Antiochus suspected she would be subservient to his crafty designs and deep laid schemes, thus hoping to make her corrupt; but the event proved otherwise, for she was true to her husband, to the disappointment of her father. Mich. from LXX. Th. Vulg. and one MS. suggests that we should read וְיִשְׂרִים עִמּוֹ יַעֲשֶׂה, instead of וְיַעֲשֶׂה. Suppl. p. 1182. The alteration is easy, and perhaps just: And thus we should render, “and he shall make covenants of alliance with him.”

18. *Afterwards shall he turn his face to the maritime towns.*—The word אִיִּים sometimes signifies islands, and if thus rendered will furnish a good sense at Isai. xlii. 15, notwithstanding great authorities suggest an alteration, and would read צִיִּים dry deserts: “I will make the rivers islands;” their waters shall be so far exhausted, as to

General shall cause to cease his reproach against him, and beside shall make his reproach to return  
 19 upon himself. For he shall turn his face to the fortresses of his own land, and shall stumble and fall, and shall not be found.

---

leave only small channels, and the land shall stand out above them in most places. Then it follows in a natural climax, "And I will dry or scorch up the pools."—But this word is also well known to signify not merely islands, but cities or territories on the sea coasts. Antiochus attempted not only the Grecian islands, but several towns on the coast, and seemed to aspire after a considerable part of the country between him and the Romans; which roused their jealousy, and induced them to send not only a large fleet against his, but a great army also, under the command of their general Lucius Scipio, who obtained a decisive victory over him near Magnesia under Mount Sipylus. This was attended with very humiliating circumstances, a great loss of men, a necessary solicitation for peace, the giving up all Asia on this side Mount Taurus, engaging not to set foot again in Europe, the payment of the expences of the war, and a large annual tribute: For the performance of which articles hostages were sent to Rome, one of which was his own son, afterwards called Epiphanes. Thus was the reproach he had offered to the Roman power removed and converted into a far greater upon himself. Or the expression may mean, "so that he shall never be able to return the reproach upon him." The conjunction בְּלֹתִי is capable of either sense, but the former seems best, and most agreeable to the Versions.

19. *For he shall turn his face to the fortresses of his own land.*—The word מְצוּרֵי is plural, and meant to insinuate that he should return to some of his fortified towns in Syria; and we find that after the defeat he retired to Antioch, and from thence to other distant cities in his kingdom; and at length having formed a design of plundering some of his eastern provinces, he was slain by the multitude at Elymais, as he was seizing the vast treasures of one of their temples; Thus by his imprudence and sacrilege he fell, and was found no more in Syria.

There were probably two rich temples in Elymais, one this of

20 Then shall stand up on his base one that shall send forth an exactor of the glory of the kingdom; but

---

Jupiter Belus, and the other that of Diana, which is mentioned by Josephus, Ant. xii. 13, by Appian in Syriacis, who calls it the Temple of the Elymæan Venus, and by Sulpicius, lib. ii. and Jerom on Daniel. It was the latter that Antiochus Epiphanes attempted to plunder, and was opposed by the multitude, and put to flight a little before his death; see 1 Mac. vi. Aurelius Victor gives a different account of the death of *this* monarch, but agrees in this, that it was premature, and not in Syria. It is observable also, that during the reign of Antiochus the Great, the Romans began to extend their conquests in the East, and they are by his means imperceptibly, as it were, introduced into the narration, of which they make so considerable a part in the sequel. This prince in many instances favoured the Jews, yet during the whole of his wars was generally the occasion of great distresses among them; and hence we have so long an account of him, from the 10th verse to the 19th. "They are as it were the outlines of Antiochus's picture, and as they resemble none but him, we cannot imagine that they were drawn undesignedly." Univ. Hist. Vol. ix. p. 273. Note.

20. *Then shall stand up on his base one that shall send forth an exactor, &c.*—Heb. עַל בְּנוֹ, "on his base or bottom;" from בָּנוּ to fit exactly, to dispose. Vulg. "shall stand in his place," or, as I have rendered it at the next verse, "shall succeed him." I have varied the expression, lest the repetition should sound harsh or offensive, though I wished to retain it in the first instance, as expressive of the literal sense of the Hebrew. Seleucus Philopator succeeded his father Antiochus, whose chief business was to raise the tribute of a thousand talents for the Romans; and after he had done this till the last of the twelve years for which it was exacted, and had sent also his treasurer Heliodorus to plunder the Temple at Jerusalem, the glory of the kingdom, he was cut off by the same Heliodorus, and dispatched secretly by poison, without any intestine tumult or open war, after he had reigned but a few, or not more than eleven, years. The original is בְּיָמִים אֶחָדִים "in a few days," or suddenly: Or, rather, "within one year," as the word יָמִים often signifies "a year." See Buxt. Lex. and also Gen. xxvii. 44, xxix. 20, and Lev. xxv. 29.



within a few days he shall be destroyed, yet not in anger, nor in battle.

- 21 And there shall succeed him a contemptible person, on whom they shall not confer the royal dignity, but he shall come in privily, and secure the kingdom by  
22 flatteries. Yet the arms of the overflowing land shall be overflowed from before him, and shall be broken;

The adjective seems expressly to limit it to this period; and thus it must refer to the sending forth his exactor, or within a year from plundering the temple; the Divine Providence thus making his sacrilege to recoil upon himself. We still see the history of the Jews, or rather of the Church of God, continually adverted to.

—*not in anger.*—Copt. has “not in arms,” or with arms. I suspect the original, instead of בַּאֲרָמָה, was בַּאֲרָמָה; This is a good sense.

21. *And there shall succeed him a contemptible person.*—The scheme of Heliodorus was frustrated by Antiochus, the brother and successor of Seleucus, who returning from Rome, and having his brother's son sent thither in his stead, usurped the crown in his absence on the murder of his father, and on this and many other accounts is deservedly reckoned contemptible, though called Epiphanes or Illustrious, from the usual sarcasm of the times; thus one inglorious monarch was called Callinicus, and another profligate one, Philopator. This unprincipled and artful prince, the whole series of whose life, according to the historians\*, shews that he deserved the character here given him by the Prophet, availing himself of the sudden confusion of affairs, though not the right heir to the crown, nor intitled to, or regularly invested with, the honour of the kingdom, yet by promises of friendship and assistance to neighbouring potentates, and crafty insinuations of advantage and clemency to the Syrians, obtained their concurrence, and seated himself securely on the throne of Syria.

22. *Yet the arms of the overflowing land shall be overflowed from before*

\* See the fragments of Polybius, from lib. xxvi. by Athenæus, where is a long account of the mad frolics of this worthless prince; and also Prid. Con. p. ii. b. 3.

23 and also with the Prince of the Covenant, after he hath joined himself in close confederacy with him, shall he practise deceit; so that he shall advance and

*him.*—One MS. reads וזרעות הנגב “And the arms of the south,” which may countenance the explanation I have given to the word הַשְׂטֵף that follows. By the arms of the south may be meant the chief fortresses or frontier towns, as at ver. 15. Whether we retain or omit the word נגב, the expression of the inundation will incline us to believe that the country of the Nile is here meant. And Cleopatra assembled large forces to assist Heliodorus against Antiochus; but with the assistance of Eumenes king of Pergamus and his brother Attalus, he overcame and broke all the powers that united in resisting him, secured the provinces of Cœlosyria and Palestine, and reduced the frontiers of Egypt.

—*and also with the Prince of the Covenant, &c.*—One MS. reads בנגיד, which I have followed, and connected the words with the following verse, which one MS. begins with ונגב the first word of this clause. The ו prefixed to the first word of ver. 23, is no objection to this connexion, as instances of this sort are not uncommon in the midst of a clause. See Gen. xxii. 4. The like is observable at ver. 36 of this Chapter. Some understand by the Prince or Leader of the Covenant the High-Priest Onias, who was deposed and murdered by Antiochus, and his brother Jason placed in his stead. 2 Mac. iv. 10. But it must rather mean the young Philometor, the son of Cleopatra, the Rex fœderatus, as Michaelis styles him, and produces many authorities in his Supplement for this sense of the word נגיד. With this young Prince his uncle Antiochus had just concluded a peace; but after the league had practised deceit, as immediately follows. The expression ומן התחברות, “even after he had closely united himself by a league with him,” and the Gr. *απο των συναναμιξεων*, seem very strong, and characteristic of the conduct of Antiochus, as mentioned at ver. 21, for he had no intention to maintain or preserve the peace that he had made, but only did it to lull and amuse the young Prince who depended on it, while he himself was soon after making preparations for war.

23. —*so that he shall advance and become strong with a small people by quiet measures.*—This seems still to relate to the first

become strong with a small people by quiet measures.

- 24 Then into the richest parts of the province shall he proceed, and shall do what neither his fathers, nor his fathers' fathers have done; the plunder, the spoil, and

attempt upon Egypt; a few people shall assist him then, or his own forces shall be small, independent of those of his confederates, but by his art, and under pretence of promoting the interest of Philometor, he met with great encouragement in his designs; thus strengthening his cause by quiet measures; for I think the first word of ver. 24, בשלוח should be joined to this clause.

24. *Then into the richest parts of the province shall he proceed.*—Into the most wealthy and fertile parts of Egypt, which are those within the Delta, or the parts not far from the frontiers. When Antiochus went to examine the southern parts of his dominion, 2 Mac. iv. 21, he sent Apollonius with his retinue into Egypt; but it does not appear that he made an excursion thither himself. This however is certain that he afterwards defeated the forces of the Egyptians between Mount Casius and Pelusium, and thereupon strengthened the barrier in that quarter against any future attempts by Ptolemy, and after this returned to Tyre, and put his army into winter quarters. Thus ended his first campaign.

When he advanced into Egypt the next year, he went farther, even to Memphis, and executed greater achievements, and displayed more extraordinary instances of liberality or profusion than any of his predecessors, courting the Egyptians by large bribes and donations acquired from the plunder, and aiming at the entire sovereignty over that country. 1 Mac. i. 16. He also formed designs upon the barrier or strongest towns, and laid siege to Alexandria, &c., having secured Pelusium or the key of Egypt. It should be observed also, that Gr. and Ar. at the last clause of this verse, instead of “against the fortresses,” read “against Egypt;” having probably found in their copies מִצֻּרִים מִבְּצֻרִים. The two last words of this verse “for a time,” Syr. joins to the verse that follows. One MS. reads קֵץ עַתָּה instead of עַתָּה וְעַתָּה; but no alteration is wanted. The meaning seems to be, either that he should devise his schemes at the properest season, or that their effect shall be but of short continuance.

the wealth shall he disperse among them, and against the fortresses shall he devise his machinations even for  
 25 a time. For he shall rouse his strength and his courage against the king of the south with a great army, and the king of the south shall engage in battle with an army very great and powerful, yet he shall not stand, because they shall devise plots against him.  
 26 Even those that eat the portion of his meat shall

---

25. *For he shall rouse his strength—against the king of the south.*  
 —The Author of the second book of Mac. c. v. 1, expressly speaks of a second expedition of Antiochus against Egypt, and to this I conceive the present verse alludes. Though at his first attempt he had designs upon Egypt, yet he dared not avow them openly: Nor was he bold enough to do this, till settled in the firm enjoyment of his crown, or in about five years from the commencement of his usurpation. He began his reign in the 137th year of the æra of the Seleucidæ, or of the kingdom of the Greeks. 1 Mac. i. 10. And when his kingdom was established, he thought to reign over Egypt, that he might have the dominion of two realms, ver. 16. And after he had smitten Egypt, his return thence was in the 143rd year, ver. 20. It was about the fifth or sixth year of his reign therefore that he made this powerful descent. Ptolemy endeavoured to provide against it, and met him with a very large army, when an engagement ensued, in which the latter was unsuccessful, and obliged to flee before Antiochus. Thus they got the strong cities in the land of Egypt, and he took the spoils thereof. 1 Mac. i. 19.—It may be proper to take notice that there is a sort of hystorologia in the 24th and 25th verses, the consequences of this descent of Antiochus being first declared, before his engagement in the war; but the connexion seems to have required it, and the latter verse is offered as a reason or explanation of the occasion of his conduct in the former. And beside the narrative proceeds at the close of this verse to another subject, to explain the causes of Philometor's disappointment, which were the insidious conduct of his ministers Lennæus and Eulæus, and the treachery of his friends.

26. *Even those that eat the portion of his meat shall betray him.*—

betray him, and his army shall be overflown, and many  
 27 shall fall down slain. Moreover of both these kings  
 their intention shall be to act maliciously, and at one  
 table they shall speak deceitfully, yet it shall not  
 prosper, for still the end is for the time appointed.  
 28 Then shall he return into his own land with great

For the meaning of the term פֶּתַח בִּזְיוֹן buccellam vel portionem cibi ejus, see on Chap. i. 5. Some of Philometor's Governors revolted from him, and his intimate friends forsook him, and by some means or other he fell into the hands of Antiochus. I suspect he was delivered up to him from the passage before us, or at least insidiously persuaded to yield himself up. For instead of יִשְׁבְּרוּהוּ "shall bruise or break him," one MS. reads יִשְׁכְּרוּהוּ, "shall sell or betray him:" "His army also shall be overflown;" so Vulg. and Syr. Twenty-six MSS. likewise drop the Vau in יִשְׁטוּהוּ, and thus read the word passively, "And many shall fall down slain," or as we read in the fore-cited Chapter of 1 Mac. "Many were wounded to death."

27. *Moreover of both these kings their intention shall be to act maliciously, and at one table they shall speak deceitfully.*—"To act maliciously," לְמַרֵּעַ, the participle in Hiph. for the infinitive, and with ל prefixed used as a gerund, as at ver. 1. There is a pleonasm in the affixes in the Hebrew, which in this instance I have endeavoured to follow in the translation. The conduct of Antiochus toward the Egyptians was courteous and flattering, and on this account at Memphis he treated their king Philometor as his relation and friend; he was admitted to the same table with him; and both made a shew of civilities and obliging behaviour, transferred the blame of their contentions each to other advisers or designs, and spoke lies under the mask of friendship and cordial affection. The real design of Antiochus was to retain the kingdom of Egypt, or the sole disposal of it; that of Philometor, to exclude him entirely, and take his measures accordingly: But the schemes of neither would be successful or prosper; for the end of the dissensions was not yet come, but was reserved for the time that Providence had fixed for it; the indignation against the Jews being not yet accomplished.

28. *Then shall he return into his own land—having his heart upon*

wealth, and having his heart upon the holy Covenant he shall dispatch his work, as he returns into his own land.

29 At a time appointed he shall advance again into the south, but it shall not be as the former or as the latter.

30 For there shall come against him ships of Chittim,

*the holy Covenant.*—The Author of the first book of Maccabees describes his opulence, and the wealth he had acquired from plundering Egypt: In his return to Syria he laid siege to Jerusalem, having been provoked by the apprehension of a rebellion there; and when he had taken that city he slew 40,000 of its inhabitants, and sold as many for slaves, impiously forced himself into the temple, polluted the Holy of Holies, under the conduct of Menelaus the traitorous brother of Jason, the latter having seized the office of High Priest on a report of the death of Antiochus at Memphis: and after having committed many other enormities and sacrileges, he continued his return to Antioch, carrying thither the spoils of Judea and Egypt. See 1 Mac. i. 20. and 2 Mac. v. 21, Joseph. Ant. xii. 6, and the Authors before cited.

29. *At a time appointed he shall advance again into the south.*—The city of Alexandria had not submitted to Antiochus, but having been offended with the conduct of Philometor, had set up his brother Energetes, or Physcon, as king in his stead. After a short time the two brothers laid aside their mutual dissensions, and agreed to reign jointly, that they might resist with more success the common enemy. Antiochus hastened to oppose this league, and now undertook another expedition into Egypt; but this attempt on Alexandria was not attended with like success with either of the former campaigns. Grotius following the Vulg. Latin thus explains the latter part of this verse, “This second expedition shall not be as successful as the former;” and the original may be rendered, “but the latter shall not be like the former.” However as the Author of the second book of Maccabees considers the expedition at ver. 25 as a second, we should rather reckon this as a third. The former indeed consisted of two campaigns, or two designs upon Egypt, the latter of which might be the second expedition of that writer. Indeed the Ar. and many Interpreters explain this as a third enterprise; and some consider it as a fourth.

30. *For there shall come against him ships of Chittim.*—Heb. ציים כתיב. One MS. reads צים as the word is in Num. xxiv. 24, and

whereby he shall be grievously humbled; therefore

two MSS. read כתיים as at Jeremiah ii. 10, but at Ezek. xxvii. 6, the latter word is the same as in the present text, and so Gen. x. 4. The countries peopled by the descendants of Cittim, the son of Javan, the son of Japhet, were probably called כתיים, and by contraction כתיים. Zeno the famous Stoic philosopher was born at a town in the island of Cyprus anciently called Citium, which Josephus thinks was built by this Cittim the son of Javan; and from hence he was called *Kitievus*. And perhaps the primary intention of the word כתיים might have been to denote the inhabitants of Cyprus or those other islands of the Mediterranean that were nearest Syria; but it was afterward's extended to Cilicia and the coasts of the Great Sea, to Greece, 1 Mac. i. 1, and viii. 5, and also to Italy; See Boch. Phaleg. lib. iii. c. 5. But the learned Vitranga on Isa. xxiii. 1, would confine the Cethiim altogether to the Italians; and of the four sons of Javan, he thinks Elisha means the Peloponnesians, Tharsis the Spaniards, Dodanim or Rhodanum the Gauls, as distinct from the Celts, and Cethiim the people of Italy. Gr. has *οι εκπορευόμενοι*, and seems to have read יוצאים, or יציים. *Και ηξουσιν Ρωμαιοι*. Cod. Chis.

The Roman ambassadors that are here alluded to were conveyed in their three-oared gallies, Vulg. trieres\*, from Italy by way of Macedonia (which according to Livy, lib. xlv. the Romans had lately conquered), to Antiochus near Alexandria. The purport of their message was to enjoin him to desist from his enterprize against Egypt, which at the request of the two brothers they had undertaken to defend. In consequence of this message, and the spirited behaviour of C. Popilius Lænas, he was sadly mortified and much humbled†, and in his return to Syria vented his rage upon Jerusalem. He detached Appollonius with 22,000 men from his army, who laid the city waste, set fire to it in several places, and built a strong fortress in the city of David that might command the temple, in order to destroy those that came to worship there. He renewed also his connexions with the Jewish apostates, Menelaus and his party, and endeavoured to gain over the whole inhabitants to a conformity with the religion of the Greeks and their heathenish rites. See 1 Mac. i. 41, to the end.

\* And so Num. xxiv. 24. צים מיד כתיים. Venient in trieribus de Italia.

† Ταπεινωθησεται. Th. pusillanimis fiet. Michaelis: Suppl. p. 1196.

shall he again have indignation against the holy Covenant, and dispatch his work as he returns, when he shall have intelligence with those that forsake the holy  
 31 Covenant. But mighty Powers shall stand up from these, who shall defile the sanctuary of strength,

—*shall have intelligence with those that forsake the holy Covenant.* —

So Th. but Aquila, in Bahrdt, et cogitabit, ut deseratur pactum Sanctuarii. Yet the present seems the best sense, and most agreeable to the Heb. Text.

31. *But mighty Powers shall stand up from these.*—Heb. כְּמִנּוֹ, from the descendants of Chittim. The last expedition of Antiochus into Egypt has been already mentioned, and consequently his last attack on the city and people of the Jews. Another power was introduced at the 30th verse, in the term ‘ships of Chittim;’ and to this the narrative most probably now turns, and by a fair interpretation will be found applicable to the affairs and consequences of this fourth beast or kingdom to the end of the book. A variety of opinions concerning this part of the Prophecy, the reasons of the sudden transition from the Grecian to the Roman power, and the arguments in favour of the interpretation which we shall now follow, may be seen largely treated of at the beginning of Bp. Newton’s 17th Dissertation. Some copies of the Gr. and Ar. Versions read here, ‘arms and an offspring;’ the word זְרַעִים has both senses; and in one MS. it is followed by the word יָם, *of the Sea or of the West*. These variations tend at least to confirm the application of the passage to the Romans, who springing originally from some of the Grecian coasts migrated to the west, and settled on the borders of the same sea. By “arms” זְרַעִים may be understood military powers of superior strength, fortified troops, or mighty forces. At ver. 15 and 22 of this Chap. I have applied the word זְרַעוֹת to frontier or garrisoned towns, and by an easy metonymy I conceive the term is also applicable to the troops engaged in those garrisons, and from thence to armies or forces detached on any singular expedition. “Des hommes puissans viendront.” Calmet. These powers having first arisen from the side of Greece shall be established therein again; for Paulus Æmilius subdued Macedonia; and the rest of Greece came under the Roman yoke in the reign of Epiphanes. From thence they shall descend upon Syria, and in pro-



and shall remove the daily sacrifice, and set up the  
 32 abomination that maketh desolate. Now those that  
 impiously disregard the Covenant will dissemble in  
 flatteries, but the people that know their God will  
 33 firmly retain and practise it. And those that are wise

cess of time imitate Antiochus in ravaging and destroying Jerusalem. The latter part of the verse seems to agree better with this interpretation than with that which refers it to the Grecian Monarch : Though I am inclined to think that the Divine Mind had an eye to both, to the type and the antitype, or to the abuses of Antiochus, of which an account has been given in Chap. viii. and to the more full and fatal havoc under the son of Vespasian. See Ch. ix. 26, 27. After this the type seems only to be lightly glanced at ; and we shall go on to consider the narrative as chiefly pointing at the concerns of the Christian Church to the end of the indignation, or till the purposes and designs of Providence are fully completed and answered.

Why the Temple is called the Sanctuary of Strength, see Ezek. xl. 2. Ps. xevi. 6. But one MS. drops the word הַמִּקְדָּשׁ, and another has it before הַמִּקְדָּשׁ.

32. *Now those that impiously disregard the Covenant will dissemble.*—The verb יִחְנִיף is singular, and from hence is thought to refer to Antiochus, but it may as well be referred to the new power mentioned in the last verse. However I suspect there is a mistake in the Text, as the Versions Gr. Ar. and Vul. read the verb plurally ; with a very little variation I think we should read יִחְנִפוּ, to which the noun at the beginning will serve as a nominative case, and thus Vulg. seems to have given the true sense, “ Impii in testamentum simulabunt fraudulentem.” The history to which the passage refers is the artifices and alluring promises which the Roman Emperors made use of, to draw away the first Christians from the profession of their faith. Many were induced to dissemble and to apostatise to the ancient idolatry ; but those who were truly sincere and pious adhered steadily to the faith, and practised the duties of the new covenant into which they had been received.

33. *And those that are wise instructors of the people shall have understanding in many things.*—The two first words of this verse appear to be in regimine, and the participle in Hiph. signifies “to inform or instruct;”

instructors of the people shall have understanding in many things, yet they shall fall by the sword, and by the flame, in captivity, and amongst the plunder of the  
 34 times. But after they shall have fallen, they shall be relieved with a little assistance, when many shall be  
 35 fastened upon them through flatteries. Also of those

strictly it denotes men of understanding, ingenious persons, whether of natural or acquired abilities; Gr. *οἱ συνετοί*; and its connexion with the next word should seem to intimate such sort of skill as would contribute to the people's benefit. The verb *יבינו* must have the intransitive sense as it is followed by *ל*, and so Gr. *συνησουσιν εἰς πολλὰ*. The meaning is, that the teachers should be persons of well-informed minds, alluding probably to the communications they would receive from the Spirit of God. But one MS. omits the word *לרבים*, and nine MSS. read at the end of the verse *ימים רבים* "many days," which Syr. interprets by "a thousand days." Possibly the word *לרבים* has lost its place and should be at the end of the verse. Yet the Text is certainly capable of a good sense, as I have now translated it. Rectè *ימים* sine addito. Houbig.

The persecution under Antiochus lasted a few years, and the conduct of the Jews and their sufferings under it may be seen in the 1st book of Mac. ch. ii. and 2 Mac. ch. vi. and vii. and Josephus Ant. xii. 7. See also on ch. viii. But the language applies very forcibly to the instructions of the first teachers of Christianity, and their consequent sufferings in ten different persecutions under the Emperors of Pagan Rome.

34. *But after they shall have fallen, they shall be relieved with a little assistance.*—That of Mattathias and Judas Maccabæus and his followers, if the Text be referred to Antiochus; but rather should be meant that of Constantine under the Christian dispensation. The long persecution of Dioclesian was now brought to an end, and the Emperor become the Patron of the Church, which yet was torn by intestine feuds and discordant tenets: and though many were inclined to adhere to the religion of the Prince, yet it was more from sinister designs, and the prospect of advantage, than any real and sincere attachment.

35. *Also of those that have understanding shall some fall.*—The

that have understanding shall some fall, to be proved among them, and to be cleansed, and to be made white, even to the time of the end.

36 For still for an appointed time a king shall even act

wisest and best of men, the teachers of the true doctrine, the zealous defenders of the faith; some of these should be involved in the common calamity, to answer the purposes of Providence, “to be proved among them;” בָּהֶם לְצָרוֹף; *πυρωσαι εν αυτοις*. MS. Pach. Many MSS. read לְצָרוֹף dropping the ו: Thus, according to Vul., the verbs may each assume a passive form. And this occasional suffering by way of proof or purgation will continue “to the time of the end.” Error will abound, and there will still arise fit persons to refute it; whose labours will redound to their own advantage, as well as to the glory of God. Mr. Mede, b. iv. p. 797, understands by “the time of the end,” the termination of the Grecian monarchy, which in the holy account is not extended beyond Antiochus Epiphanes, as no acts of any king thereof are recorded later. See on ch. viii. 23. The Author of Revelation of St. John Considered, understands by the expression that period, when the suffering brethren shall be all brought into the spiritual temple, and as witnesses prophesy in sackcloth. Rev. xi. 2. The like expression is elsewhere to be met with in Scripture, and has different senses according to the different objects to which it must be necessarily referred. At Matt. xxiv. 14, it relates primarily to the destruction of the temple and state of the Jews; but Dr. Clarke in his Paraphrase on the place observes, “In like manner when the Christian religion has made its progress through all the nations of the earth, the end of the world shall come.” Yet in the text before us nothing more seems to be meant by the expression, than the end which Providence shall appoint for the troubles and distresses of his people.

36. *For still for an appointed time a king shall even act according to his will.*—A king, that is, a state or kingdom under any sort of power or potentate. See Mat. iv. 8. I follow Mr. Mede in thus joining to this verse the latter clause of the preceding. Many passages that follow can have no proper relation to Antiochus, who did not long survive his profanation of the temple and persecution of the Jews: and especially in the 12th Chap. the Prophecy must evidently be extended to the latter times, and to the state of the Church in those

according to his will, and shall exalt himself and magnify himself above every god, and against the God of gods shall he speak marvellously, and shall prosper until the completion of the indignation; for the decision  
 37 is made. Also to the gods of his fathers he shall not

times. Moreover if we compare the language of St. Paul in 2 Thess. ii. 4, with the words that we find in the four next verses of this Prophecy, and if we trace the resemblance farther in the 13th and 17th chapters of Revelations, we shall have little doubt but the same character is meant by all three Writers, and that their descriptions can properly belong to none but Antichrist. See this analogy finely illustrated by Bishop Newton in his 3rd Vol. of Dissert. chap. xxvi.

The Cop. Paris. Code reads this clause somewhat stronger; instead of "*faciet,*" *shall act,* it has "*declinabit,*" *shall decline, or turn away.*

— *and shall exalt himself and magnify himself above every god.*—Both these verbs are in Hithpahel and of very strong import. "And against the God of gods" (omitted in Th. but supplied in MSS. Alex. Pach. and Copt.) "shall he speak *υπερογκα* great swelling words," marvellous or even blasphemous expressions. See on Chap. vii. 25. This arbitrary power shall assume despotic authority over other potentates both in civil and religious matters, and shall occasionally exalt itself above all laws human or divine. Yet it shall prosper, or continue possessed of absolute sway, till the indignation shall be completed, that is probably, till the days of vengeance against the Jews shall be accomplished. See Mr. Mede, p. 667.

— *for the decision is made.*—So Syr. and thus Mr. Mede, p. 903, "*quippe decisio facta est;*" which he refers to the time. For the signification of נִחְרָצָה a participle of the feminine absolute, see on Chap. ix. 27, the verb that follows is of the same gender in Niph. One MS. omits כִּי; and if this be dropped, the words may both agree with כָּלָה just before, and we may render, "until the determined accomplishment of the indignation shall be effected." See Chap. xii. 7. Kimchi has observed in his Comment on Obadiah, that when Rome shall be laid waste, there shall be redemption for Israel.

37. *Also to the gods of his fathers he shall not attend.*—Gr. *ἐπι παντας θεους των πατερων,* "to all or any of the gods of his fathers;"

attend, nor to the desire of women, nor to any God shall he attend, for he shall magnify himself above all.

---

that is, he shall pay no attention to the religion of his ancestors: For the heathen Polytheism was quite abolished by the Roman emperors, in the time of Constantine: but Vulg. and Syr. render the word אלהי in the sing. num. and in this sense it must mean, that Anti-christ should pay little attention to the established or generally received religion, but corrupt the proper worship of the true God with his own vitiated mixtures.

—*nor to the desire of women, nor to any God shall he attend.*—The former preposition *ἐν* is not in the Greek of Th. but it is in Copt. and MS. Pachom. Mr. Dimock proposes an ingenious alteration in the first part of this clause, and instead of נשים “women,” would read גוים “Nations,” so that by “the desire of nations,” might be meant Christ or the Messiah, as at Hag. ii. 7, but as the conjecture is supported by no authority, we must not venture to adopt it; and he allows the present text to be capable of a good sense. Bp. Newton from Mr. Mede interprets it as relating to the conjugal state, the desire or affection for wives. See Cant. vii. 10, Ezek. xxiv. 16, LXX, in Bahrdt, et concupiscentiis mulierum non subiacabit.

By discouraging marriage the Roman emperors did great detriment to human society, and great discredit to the christian religion. This example was followed; celibacy was encouraged in papal Rome, monks and nuns were multiplied, and by degrees the clergy were altogether prohibited from matrimony. See Mede's Works, p. 668. The Author of Revelation of St. John Considered, interprets the word חמדת in a kind of active sense, as the love of women to their offspring, to whom sterility was deemed a reproach; but it should rather be considered as a passive quality, and the proper sense of the word is “desirableness.” Thus Cicero to his wife, En mea lux, meum desiderium. As to the remaining part of the clause before us, “nor to any god shall he attend,” three MSS. drop the Vau in the word אלהי, and the whole is dropped in Cod. Chis. or the Roman LXX. By *any* or *every God* may be understood a total disregard of religious obligations of every sort, which this anti-christian power would not scruple to violate. Neither the gods of the nations, nor the God of Heaven, neither the propensities of nature, nor the bonds of civil society, were duly regarded; but dispensations and indulgences of all kinds were

## 38 Yet near to God in his seat shall he honour Mahuzzim,

granted; and thus he magnified himself above all things, above every tie natural or voluntary, civil or sacred.

38. *Yet near to God in his seat shall he honour Mahuzzim.*—For this signification of the particle ל see Nold. p. 406. Or it may be rendered “before God,” coram Deo, or instar Dei. “Twenty-five MSS. read the first word ולאלוה, and twelve have ידעוהו in the next clause, which is more grammatical.” Mr. Dimock. על כנו “on his seat” or base, or in his place. Gr. επι τουτου αυτου, and so Vulg. and Ar. super sedem suam. Syr. see ver. 7, 20, 21. Gr. and Vulg. retain the word Mahuzzim.—Porphyry and Grotius have interpreted it of the Phœnician Deity Modin: All interpreters, as far as I know, refer it to some Deity: And from the signification of the word, “strengths or forces,” Mr. Amner\* seems to think it means Jupiter Olympius. But the whole of the description of this king or kingdom certainly agrees better with Antichrist, than Antiochus, to whom he confines it; and Jupiter Olympius was no other than Baal, or בעל שמי who long before had a Temple at Tyre, and consequently could not be the deity whom his fathers were unacquainted with; for this must be the proper sense of the verb ידע in the next clause. Four MSS. indeed drop this next clause; but as the Versions all retain it, together with the other MSS. and Editions, we may presume the error lies in those four copies, and if we reflect that the former clause and this begin and end with the same words, and that the latter part of the verse after the second יכבר may be fairly enough connected with the former clause, we shall not wonder at the mistake.

The Mahuzzim, protectors or defenders, according to a just sense of the word, are the objects of worship which were established in Christian churches, the saints and angels, that were adored in the same places with the true God, and too frequently instead of him. To these their devotees had recourse for protection in distress: In the very temples and near the altars of the true God or of Christ, whom their pagan ancestors knew not, they did honour to them with costly shrines and images, decorated with superstitious ornaments of the most valuable and expensive furniture. See Isa. xlv. 9. This superstition began as early as the fourth century, and many of the fathers tell us, that

\* See his Essay on the Prophecies of Daniel, printed at London, for J. Johnson, 1776.

even near the God whom his fathers knew not shall he do honour, with gold, and with silver, and with precious stones, and with the most desirable things. And he shall provide for fortresses of Mahuzzim together

the worship of Mahuzzim as such, or of saints and angels under that character, was generally established. Also in the year 787, image-worship was fully ratified by the seventh general council, or the second at Nice. For authorities to this purpose see Mr. Mede's Works, b. iii. Sir Isaac Newton on Daniel, Chap. xiv. and Bp. Newton's 17th Dissertation. It is certain that the term מַעֲזֵי "protector," LXX. *υπερασπιστης*, is applied to the true God in Ps. xxxi. 5, and again at Ps. xxxvii. 39, and therefore we may less wonder if by the same word in the plural number מַעֲזֵיִם should be understood the false or idol deities.

The Editor of Cod. Chisian. smartly censures Sir Isaac Newton for his opinion on this subject, which in substance resembles what is given above, but does not attempt to refute it, unless by offering what I conceive to be a much more objectionable one of his own. He thinks Mars is the idol here alluded to, and founds his notion on a resemblance between the word מַעֲזֵי, and the Latin Mavors. Thus, Maoz or Maos, by the assistance of the Æolic Digamma Mafos or Mavos, and by the assumption of the letter R, Mavors. Some coins also which he points at in the Musellian and Medicean Museums are conceived to have the figure of Antiochus on one side, and a Mars hasta'us with a bow or whip on the reverse, but the Antiochus of the latter he acknowledges has been taken for Apolle. I neither think his derivation of the word sufficiently accurate, nor the uncertain authority of his two ancient coins sufficiently decisive, nor the illustrations which he produces from the first of Maccabees, from Polybius, and Athenæus, sufficiently in point, to establish the opinion for which he so strenuously contends.

39. *And he shall provide for fortresses of Mahuzzim together with God.*—One MS. omits the ל before מַעֲזֵי; But Gr. has τοῖς οχυρώμασι. The Council of Constantinople calls images *Δαιμονικά οχυρώματα*. These fortresses are the shrines, or temples, or strong holds of the tutelar saints: Provision was to be made for them under the same roof in which the true God was adored, as was the case in both the Greek and Latin Communions. Mr. Mede observes, b. iii. p. 674,

with God, whom he shall certainly acknowledge; and

that the Greeks at this day in their *Preces Horariæ* thus invoke the blessed Virgin; "O thou Mother of God, thou impregnable Wall, thou Fortress of Salvation (מעוז ישועות Ps. 28,) we call upon thee, that thou wouldest be a Fence to this city."

—*whom he shall certainly acknowledge.*—נכר אשר הכיר, or as many MSS. read with the Masora, הכיר for יכיר; though there is no necessity for a change, as the distant ו may affect the tense. The word נכר has usually been considered as a noun adjective, and joined with the preceding word, "a strange god," and thus referred to the true God, from whom these false worshippers were in fact estranged, not unlike the *unknown* god of the Athenians; Acts xvii. 23. But I rather look upon it as the infinitive in Pihel, making with the same verb that follows in Hiph. a reduplication, and to be referred to the Mahuzzim just before. The sense in both conjugations is nearly the same, "to know or acknowledge;" see Job iv. 16, and xxi. 29, and Deut. xxi. 17, and though the word אשר occurs between the two verbs, yet I do not apprehend this to be any material objection, as a word of this sort, especially the negative particle לא, is often introduced between reduplicates. See Jer. xxx. 11.

The Versions read the word that follows וירבה, or perhaps with only lengthening the Jod ורבה, but the sense does not necessarily require an alteration. "He shall multiply the honour, and cause them to have dominion over many." Every country, city, and even town, had a sort of tutelar saint, and the parish churches were dedicated each to its proper patron or protector, to whom vows were made, and religious homage performed. Thus the influence of these Mahuzzim was widely extended, and portions of the land or country were allotted to the Priests, which in time became so large, that whole provinces were at their disposal, were sold out, and subjected to their usurpations and tyranny.

If the reader will turn to the note on Chap. vii. 25, he will find a series of conclusions drawn from the preceding observations on that chapter; the last of which was, that the power there alluded to was Antichrist, who under the times of the Gospel would exalt himself as God, and usurp some of the characters and the worship due to the most High. In our subsequent inquiries several other marks have occurred by which we might be able to ascertain in a great measure



he shall multiply the honour, and cause them to have

---

to whom this character of Antichrist belongs, or where the usurpation is seated, which has been so unfriendly to the true church of Christ, and will continue to be so, until it be stripped of its dominion, or until the time of the end. But perhaps we shall find enough for our satisfaction, if beside the general recollection of what has been advanced before, we attentively revise the four last verses, or, at farthest, the part of this chapter from ver. 31, which relates to the Roman empire. Now from the mention of "the sanctuary," and "the people that know their God," and "the skilful instructors," it seems evident that the angel chiefly alludes to ecclesiastical matters, or the state of the church. And it is evident from ver. 33 and 35, that a time of persecution and great danger is pointed at. In this afflicted state of the church then a new power was to arise, to which many distinguishing characters are assigned at the 36th and following verses. It would in the first place be an idolatrous and licentious power, of great and widely extended influence. It was also to demolish the ancient worship of its fathers, and to exalt itself above the ties of nature, and the obligations of every sort of religion; to give into all the extravagancies of superstition, and to subject every thing to its tyranny, usurpation, or avarice.

Now about the year of Christ 322, imperial Rome became Christian: Soon after this time errors began to spread themselves in the church; schisms and divisions arose, and in consequence of these great persecutions followed: And thus the little Horn of Daniel, the man of sin of St. Paul, and the beast of the Apocalypse began to increase and prevail. It was not till some hundred years after, that they reached their full strength; but at some part of the 8th century the power which is represented by each of these emblems was so fully established in Rome, that there can be very little doubt to whom it ought to be assigned; and in the 10th and 11th centuries the characters were so marked and glaring, that they were decisively fixed by the writers of those times on the occupiers of St. Peter's Chair. The term of the continuance of this tyranny cannot be ascertained, as we know not where exactly to fix its commencement. Its origin was gradual, and if we may judge from circumstances that now appear, we may conjecture that its decline will be so likewise. "The fall of Antichrist," as Bp. Hurd remarks, *Serm. viii. p. 277*, "is

dominion over many; for the land will he distribute at a price.

40 But at the time of the end a king of the south shall push at him; also a king of the north shall tempestu-

not a single event to happen all at once, but a state of things to continue through a long tract of time, and to be gradually accomplished." And in some future ages of the world, when the period shall be finished, or the predicted years brought to a conclusion, I doubt not but it will fully appear, that the seat of Antichrist was in papal Rome; and that the characters which Daniel, St. Paul, and St. John, have given of it will be found to have corresponded with the usurpations of the Popedom. For farther illustrations on this interesting subject I must refer my readers to Bp. Newton's 26th Dissertation, Mr. Lowman on Rev. xiii. p. 146, &c. and to the Warburtonian Lectures, especially the 7th and 11th of Bp. Hurd.

40. *But at the time of the end a king of the south shall push at him.*—In the latter days, *υστεροις καιροις*, or in the later ages of the world (see Mr. Mede, b. iii. 4.) "a king of the south," not Philometor, unless we can suppose the angel in this concise account of things to repeat what he had detailed before; nor does the monarch of the south always refer to Egypt in Scripture, as the queen of the south is the queen of Sheba on the coasts of the Indian ocean; and Bochart cites from the book that is called *Juchasin* an application of this kingdom of Jeman, or of the south, to the Saracens: This kingly power "shall push at him," an obvious metaphor from the butting of bulls, the verb in Hithpahel is strong, as is that also in the following clause: But one MS. has not עמו, "at him," which the Gr. also omits, and reads "he shall push at the king of the south;" and thus the allusion may probably be to the holy wars or crusades against the Saracens under Saladine. Yet MS. Pachom. has μετ' αυτου ο βασιλευς του Νοτου. If therefore we retain the present text, we must refer it to the incursions of the Saracens over the western empire. This people came from the south, from Arabia, and under Mohammed and his successors the Caliphs subdued Egypt and Syria, and made great advances over the provinces of Christendom, both in Asia and Africa and even in Europe.

—also a king of the north shall tempestuously rush upon him.—

ously rush upon him with chariots and with horsemen, and with a large fleet, and shall enter into the coun-  
 41 tries, and shall overflow and pass through. He shall  
 • enter also into the land of glory, and though many shall be ruined, these shall escape out of his hand,

Shall come as in a whirlwind against him with chariots and with horsemen. After the Saracens had made encroachments on the Grecian empire, the Turks from the north, or the ancient Scythians and Tartars, finished the work of the former invaders, entirely reduced Asia under their dominion, and made considerable advances in Europe. The Prophet has several times in this narrative expressed the progress and havoc of war by the ravages of an inundation, and we find the like allusion at the close of this verse. The transactions of this verse are limited to the time of the sixth trumpet of St. John, Rev. ix. 16, and the description of the army is thought to correspond with what Ezekiel foretels of Gog in the land of Magog. See Chap. xxxviii. 2, and Bp. Newcome's Note upon the place. The retinue accompanying this king of the north agrees very well with the cavalry and fleets of the Turks, when they subdued the eastern empire about the beginning of the 16th century.

41. *He shall enter also into the land of glory.*—Gr. and Ar. retain the name Tzabi, as in former instances, see on ver. 16, and Chap. viii. 9. Syr. has the land of Israel. Vulg. the glorious land. The Turks under their Sultan Selim recovered from Egypt Palestine, or the Holy Land, which has been subject to the Ottoman empire ever since.

—*and though many shall be ruined, these shall escape.*—One MS. reads רבבים for רבות; but the following clause will incline us to prefer the present text; so that רבות may be either a feminine absolute equivalent to a neuter, or may agree with ארצות. Edom was a very considerable country about the time of David, who made war with it, destroyed its city, and dispersed its inhabitants, 2 Sam. viii. he smote Moab also and the Ammonites; the two latter peoples were the descendants of Lot, and of the former or Esau it was foretold, that by his sword he should live, which were the dying words of his father. By “the chief of the Ammonites,” or of the sons of Ammon, we may understand either the metropolis Rabbatham, near the

Edom and Moab and the chief of the Ammonites.  
 42 Yet when he shall extend his power over the countries,  
 43 the land of Egypt shall not escape: But he shall have  
 dominion over the treasures of gold and of silver, and  
 over all the desirable things of Egypt; and the Libyans

Philadelphia of Ammianus, or the principal cities thereof. The word רַאשֵׁי is applied to Amalek, Num. xxiv. 20. But Syriac, as the Bishop of Waterford observes, reads שְׂאֲרִית, “the remnant of the children of Ammon,” and Cod. Chis. has ἀρχη.

Edom and Moab and the Ammonites are thus joined, Jer. xxv. 21, and we meet with them again together, Isai. xi. 14. They were all to the east or south-east of the Dead Sea, and now make a part of the extensive range of the wild Arabs. Thus Mr. Mede understands the last clause of this verse, as referring to the Arabians, or that part of their country which was never subdued by the Turk; but rather sums of money have been continually paid by the Ottoman power for the safe passage of their caravans through the Desart.

42.—*the land of Egypt shall not escape.*—Selim obtained a complete victory over Egypt, and put an end to the dominion of the Mamalucs in 1517.

43. *But he shall have dominion over the treasures—of Egypt.*—This relates to the conquest just mentioned, and the effects and consequences of it. See Bp. Newton’s 17th Dissertation, and the Authors he refers to, p. 183, &c.

—*and the Libyans and Ethiopians shall be in his steps.*—Many MSS. and some ancient, read לְוָבִים and לוֹשִׁים with the Vau in each word, which is probably right. Gr. reads, “and of the Libyans and Ethiopians in their strong holds,” ἐν τοῖς οὐχυρωμασιν αὐτῶν. Cod. Chis. ἐν τῷ ὄχλῳ αὐτοῦ. Vulg. per Libyam quoque et Æthiopiam transibit, Possibly this word בְּמַצְעָדָיו should be, or may mean, the same with בְּמוֹעֲדָיו at Isai. xiv. 31, which Bp. Lowth translates “among his levies,” and Ar. “in his footsteps;” And thus the French Trans. “seront à sa suite.” In general the countries beyond Egypt in the more southern as well as western parts of Africa, which were confederate with Egypt, (see Ezek. xxx. 5.) these became obedient to the Turk, were either, according to Syr. his auxiliaries, or ready to

44 and Ethiopians shall be in his steps. But rumours shall disturb him from the east and from the north;

---

follow his commands, or, with Mr. Mede, should be at his devotion. But this does not appear to be true of Antiochus, at least Jerom observes, that it is not so recorded in history.

By the Libyans must be understood the inhabitants of the desert and the interior countries on the west or south-west parts of Egypt, from לוֹב, a word which has the signification of dry or thirsty. So Lucan,

per calidas Libyæ sitientis arenas.

The Cushites were the descendants of Ham, from his son Cush; whose original settlement is said to have been at Chuzestan or Susiana; and his posterity are supposed to have dwelt on the banks of the Euphrates and the Persian Gulf, and thence to have intermixed with the Arabs. But whether from these parts on the other side of the Red Sea, or from Egypt, which was undoubtedly peopled by the race of Ham, it is probable that multitudes of the Cushites migrated towards Ethiopia, that is Arabia Chusæa; and, according to Mr. Bruce, built a city very early at Axum, and pushed their colony down to Atbara and the lower parts of Abyssinia: They studied, as he observes, at Meroe, lived in caves in the mountains, and seem to have had communication with Thebes, the No-Ammon of the prophet Nahum, Chap. iii. 8, above which there are caves in the mountains, inhabited by Troglodytes, as above Meroe. Nahum observes of this famous city, that “Ethiopia and Egypt were her strength, and there is no end to it: Phut and Lubim were her helpers.” Phut may mean the dispersed and scattered Cushites, or the shepherds of Africa, and Lubim the Libyan peasants. These were employed as carriers of goods on camels through the deserts from the earliest ages, and were the chief means of promoting commerce, before navigation and the directing quality of the magnetic needle were well understood.

44. *But rumours shall disturb him from the east and from the north.*—A great number of MSS. read יְבוֹהֲלוּ with the Masoretes, as also בְּחִמָּה in the next clause with הָ for אֵ, which are probably right. Bp. Newton and Mr. Mede think that this and the next verse remain yet to be fulfilled. The Author of Revelation of St. John

therefore he shall go forth in great fury to destroy and  
 45 devote to utter perdition many. And he shall fix the

Considered, has fixed on a remarkable event for this verse, and refers it to the victory of Amurath the IVth. in 1638, over the united forces of the Mengrelians, Georgians, and Circassian Tartars on the north, with the Persians on the east. "The Turk on the report of the union of these nations was apprehensive for his whole dominions; but collecting his forces he crossed the Euphrates, took the city of Bagdad by storm; and having made great havoc over the enemy, returned in triumph to Constantinople, being made complete master of the whole eastern empire." Appen. i. p. 467. Still however it is observable, that some of the words, such as לְהַחֲרִים, Gr. *του αναθεματισαι*, "to devote to utter perdition," should incline us to think that the war alluded to would be undertaken on a religious account, and as the next verse is allowed by the same Author to be as yet uncompleted, we may readily conceive that both relate to nearly coeval events, and shall both hereafter have a signal accomplishment in the fortunes of the Jews.

45. *And he shall fix the tents of his pavilion between the seas.*—Gr. and Vulg. consider אֶפְרֶדְנו *Aphedno* as a proper name; Houbigant says, it is the name of a place on the mountains between the Caspian and Euxine seas. But it seems rather a Syriac appellative, which often occurs in the Talmud, and probably signifies little more than אֶדְלָה; so that the tents of his pavilion may mean "his chief or princely tents." The word occurs in Jonathan's Targum, Jerem. xliii. 10, where the Hebrew word that answers to it is שְׂפָרִירו, a word that in its original sense denotes the beauty and splendour that attends royalty: "to fix his royal military tent" seems to imply certain conquest and peaceable possession; "between the seas" must mean the seas near Jerusalem, probably the Dead Sea and the Mediterranean.

I have followed the Hebrew literally in the periphrasis of Mount Zion, or the mountainous country on which Jerusalem was built. See Ps. xcvi. 9 and ver. 41 of this Chapter. Here, that is, in the Holy Land, the Turk shall fix his encampments, and shall enjoy a temporary triumph: "But he shall come to his end," see Ezek. xxxix. 2, and Rev. xix. 20, 21, "and there shall be no helper." The powers of Russia and Persia united, according to an ancient tradition,

tents of his pavilion between the seas in the mountain of the glory of holiness ; yet he shall come to his end, and no one shall help him.

---

may probably prove fatal to the Ottoman empire ; and the fall of it we may expect to happen in the land of Judea, after the return of the people of Israel, that are now dispersed, into their own country : At least this conjecture has been favoured by writers of note. But when these things shall come to pass, or by what precise means, must be left for time to discover. The fortune of the Turk has doubtless been declining for some years ; in the end the ruin of the power that opposes the Church of Christ shall be certain and full ; and “ the earth shall be filled with the knowledge of the Lord, as the waters cover the depths of the sea.” Isa. xi. 9.

Though Calmet confines the latter part of this Prophecy to the persecutions of Antiochus against the Jews, yet he observes at the close of this Chapter, that Theodoret, St. Jerom, and many other interpreters, understand it of Antichrist ; that it is necessary to acknowledge that Antiochus Epiphanes is one of the most sensible and most expressive figures of this enemy of Jesus Christ, and that these things which the angel foretels of Antiochus, will receive a farther accomplishment before the end of the world.

## CHAPTER XII.

- 1 MOREOVER at that time shall rise up Michael the great prince that standeth up for the children of thy people: then shall there be a time of trouble; such as never was since the existence of a nation until this time; and in this time shall the people escape, every  
 2 one that is found written in the book. Then multi-
- 

1. *Moreover at that time shall rise up Michael.*—The 1 at the beginning of this Chapter connects it with the foregoing; and some would join this whole clause to the last verse of Chap. xi. and thus the sense would be, Though none should assist the Antichristian power, or that which was inimical to the church of God, yet Michael should stand up for thy people, to defend the cause of the Jews, and to destroy the enemies of the true religion.

—*then shall there be a time of trouble.*—When the Jews shall be restored, and the church delivered by the great Archangel who is peculiarly employed in embassies of this sort, there shall be such calamities as no nation hath ever before experienced, since men were formed into civil societies. Tribulations are often mentioned in Scripture as preceding extraordinary events, see Ezek. xxx. 2, 3, and especially as ushering in the kingdom of God, whether that kingdom relate to the first or second Advent of the Messiah. See Isai. viii. 22, Jerem. xxx. 7, Mat. xxiv. 21, at which last place an expression is used of like import with this of Daniel. This unusual and extraordinary time of trouble is supposed to correspond with that represented by St. John, to follow upon the pouring out of the seventh vial. Rev. xvi. 18. Yet the people of God shall escape.

—*every one that is found written in the book.*—Whosoever shall be registered or arranged in the class of the pious or faithful. At Ezek. ix. 4, the pious are said to be marked with a Thau in their foreheads, like the capital Chi of the Greeks: See Bp. Newcome on



tudes that sleep the dust of the ground shall awake, some to life everlasting, and others to reproaches, to

the place; see also Phil. iv. 3, Rev. iii. 5, and xx. 15, where the book is called the Book of Life. Rejoice, says our Lord to his disciples, Luke x. 20, that your names are *written* in heaven, that ye are enlisted under the banners of the Gospel, called the kingdom of heaven, and are thereby entitled to its present graces, and if you persevere with faith and constancy will be rewarded with its future glories.

2. *Then multitudes that sleep the dust of the ground shall awake*—This is a just and exact translation of the Hebrew; and if there were any doubts before, whether some of the verses immediately preceding should be extended beyond the times of Antiochus, I think this and the next verse must entirely remove them. Even Grotius, after Porphyry, allows a mystical sense to these words, so that they may be understood to point at a resurrection of the just and unjust; a doctrine firmly received by Christians, though in his opinion not to be revealed before the times of the Gospel. The Prophecy as we have seen was brought down to the restoration of Israel, and immediately thereupon proceeds to the general restoration or resurrection of all men, and the final judgment. The Jews themselves believed this doctrine, and had hopes therein founded on the promises of God to their fathers, Acts xxvi. 6, and there is no passage in the Old Testament that more strongly declares this truth than that before us, and which without great force can be applied to nothing else. “Nothing,” says Calmet, “is more express than these words to prove the resurrection of the dead, &c. This is the simple, literal, and natural sense of the place, and it can only be understood in a metaphorical sense of the Jews.”

It has long ago been observed, that the word רבים “multitudes,” ought to be considered as equivalent to “All.” So Rom. v. 15, 19. See also John v. 28, where our Saviour says, “*All* that are in the graves shall hear his voice, and shall come forth,” &c. And Mr. Peters in his Dissert. on Job has justly observed, that “the *All* of our Saviour is in the judgment of the learned a good interpretation of the Prophet’s *Many*, and must have been esteemed so by those who heard Him speak the one passage, and were well acquainted with the other, its parallel.” The words אֲדַכְתִּי עַפְרָא are joined by a Makkaph

3 confusion everlasting. And those that have wisely instructed shall shine like the splendour of the firmament, and those that have made many righteous like

according to the Masora, and ought to be connected : The Versions render as with the preposition  $\text{ב}$  prefixed, but they should rather be considered as in apposition with the preceding participle, and are descriptive of the dead bodies of men. See Job. vii. 21, and xxi. 26. Some of these shall awake to life everlasting, and others to reproaches and confusion everlasting. Gr. *εις ονειδισμον και εις αισχυνην αιωνιον*. The word  $\text{רָאוֹן}$  is only used in this place, and Isa. lxvi. 24, the sense of the word there seems to be a kind of spectacle, shew, or nausea ; but the Targum renders by  $\text{מסת חזינא}$  “we have seen enough,” deriving from  $\text{די}$  sufficientia, and  $\text{ראה}$  videre ; and indeed one MS. reads  $\text{דִּירָאוֹן}$ , and another prefixes  $\text{ו}$  to the word as it stands in the present text. I know of no English word that answers to it better than “confusion.”

To this concise and energetic description of our future recompence, I will beg leave to subjoin by way of contrast the sensual and gross one of Mohammed, taken from the fourth Chapter of the Koran : “Verily those who disbelieve our signs, we will surely cast to be broiled in hell-fire ; so often as their skins shall be well burned, we will give them other skins in exchange, that they may take the sharper torment ; for God is mighty and wise. But those who believe, and do that which is right, we will bring into gardens watered by rivers ; therein shall they remain for ever, and there shall they enjoy wives free from all impurity ; and we will lead them into perpetual shades.” And again, in Chap. xxxvi. “they and their wives shall rest in shady groves, leaning on magnificent couches ; there shall they have fruit, and obtain whatever they shall desire.”

3. *And those that have wisely instructed shall shine like the splendor of the firmament.*—Or, as the Heavens adorned with the sun and the other glorious lights. In the Hebrew the first word is the same participle as at Chap. xi. 33, and the whole verse seems intended as an encouragement to those teachers especially, who were to fall and suffer such distresses as in the fore-mentioned passage are described. Cappellus observes of the two clauses of this verse, that one member is *εξηγητικον*, or explanatory of the other : The splendor of the firmament and the splendor of the stars is the same ; and those that have

- 4 the stars for ever and ever. But thou, Daniel, close the words, and seal up the book, until the time of the end: when many shall have searched diligently, and knowledge shall be increased."

taught, and those that have justified many, must mean those, that either by teaching, or by good living, have shewed the way to righteousness and life eternal. The Judge of all the earth will certainly do right: He hath given the fullest assurance that there is a reward for the righteous; and it is certain that this reward will be augmented in proportion as men have been more extensively useful, or have advanced the real and best interest of their fellow-creatures. In the last verse the reward and the punishment are expressed generally as to their degree, and merely said to be perpetual in their duration; in this they are exalted to the highest pitch of distinction in their degree, and their duration is pointed out in the strongest form of expressing eternity. Vulg. in perpetuas æternitates. Gr. *εις τους αιωνας και επι*. The design of which is to convince the eminently virtuous that they are in a more especial manner the favourites of heaven, and may with greater confidence expect their reward. The glories of the future world are adumbrated in Scripture by the loftiest and most splendid images in this; but after all so inadequate is language, and so inferior the conceptions of the human mind to this great subject, that the finest description of the joys of eternity is that negative one of St. Paul, which he hath in some measure borrowed from Isaiah, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." See Bishop Lowth on Isa. lxiv. 4.

4. *But thou, Daniel, close the words, and seal up the book, until the time of the end.*—See Chap. viii. 26, and x. 1. The accomplishment of the events is distant, and therefore not to be prematurely and rashly searched into; the writing of truth is finished, and the book that contains it directed to be closed, so that its sense must remain concealed till time shall unfold and discover it; "till the time of the end:" One MS. inverts the order of these words, and reads "till the end of time." Gr. *εως καιρου συντελειας*. At Rev. xxii. 10, St. John is ordered, not to seal the sayings of the Prophecy of that Book, since "the time was at hand," some of the predictions were near their accomplishment.

—when many shall have searched diligently, and knowledge shall be

- 5 Now I Daniel was seeing, when behold there were two others standing, one on this side at the bank of the river, and the other on that side at the bank of the  
 6 river: Which said to the man clothed with linen who was over the waters of the river, "At how great a

*increased.*"—One MS. reads the first verb with Vau instead of Jod וַיִּשְׁמַר; and Gr. has εως διδαχθωσι πολλοι και πληθυνθη η γνωσις, which is nearly the sense that I have given the words. One cannot help observing here the analogy between God's word and his works: Not only the operations of nature have been unravelled, but every useful art and invention traced out and brought to perfection by the continued labour and successive industry of men. And the like gradual process must be observable with respect to the word of God: In its early communication it was wrapt up in mystery, and surrounded with obscurity, for this among other purposes, to excite the attentive observation of men and engage their diligence; so that by affording proper employment for our active spirits it may serve to train and habituate them to that temper and frame, which will be a suitable qualification for them in the future world; where we shall be continually exercised in improving acts of devotion and praise, and be making constant advances in knowledge, goodness, and happiness.

5. *Now I Daniel was seeing, when behold there were two others.*—Two other angels stood one on each side (Heb. Lip) of the river Hiddekel or Tigris, Chap. x. 4, 5, and were attendants on that superior one that appeared there in so bright and glorious a form. Gabriel had finished his narrative, and what now follows seems added by way of illustration. Some will have the two other angels to be the guardians of Persia and Greece, and contend from thence that those two empires are the only ones concerned in the preceding Scripture of truth: They were doubtless the principal ones, and their representatives may therefore be alluded to in the passage before us; but it should be remembered that the Roman power was of very small note at the time this prophecy was delivered, and therefore not worthy to be distinguished by a peculiar protector; but nothing certain or decisive can be deduced from reasonings of this sort.

6. *Which said to the man clothed with linen who was over the waters.*—Heb. "And he spoke;" i. e. one of the angels; but Syr. Ar. Copt. Alex. and some other of the Greek copies read, και ειπον with Vulg.

distance will be the end of these marvellous things?"

- 7 And I heard the man clothed in linen who was over the waters of the river, when he had lifted up his right hand and his left hand towards the heavens, and sworn by him that liveth for ever, that it would be for

וְדַמְרָא, and I spoke, meaning Daniel, to the man clothed with linen, Chap. x. 5, "who was above the waters," so the Versions. See Ps. xxix. 10, Matt. xiv. 25, and Rev. x. 2. The inferior angel inquires of the superior after the distant end of these events. One MS. reads לִקְיָן, How long to the end?

7. *And I heard the man—when he had lifted up his right hand, and his left hand towards the heavens, and sworn.*—This mode of swearing by lifting up the hand is often mentioned in the Old Testament. See Gen. xiv. 22, and Deut. xxxii. 40, and the holding or lifting up both hands toward heaven is an indication of the greater truth and solemnity of what was to be declared. He swore "by him that liveth for ever." Three MSS. read בְּחַיֵּי "by the life of eternity," which will amount to the same sense with בְּחַיֵּי "by Him that liveth for ever." And the expression is parallel with that at the 5th and 6th verses of the tenth Chapter of Revelations: where the mighty angel that appeared with his right foot on the sea, and his left on the earth, and swore by Him that liveth for ever and ever, is Christ; and from whence it is probable that the same Divine Person is also here meant.

—*that it would be for a time, times and a half.*—See on Chap. vii. 25. It is there "for a time and times and the dividing of a time:" The word in the Chald. is עֵדֶן both at Chapters vii. and iv, which seems to be the Heb. עֵת, with ה changed into its kindred letter ד, and the final ך added. But the word in this place is מוֹעֵד, and hence we may conclude that עֵת and מוֹעֵד like the Greek *καιρος* and *χρονος* are often used in the same precise sense. Yet מוֹעֵד strictly signifies "an appointed or limited portion of time," and hence any solemn term or festival according to its annual recurrence. Instances occur in all languages, where by an usual Synecdoche the summer, the harvest, or the winter, is used for a year, and thus any solemnity, as the Passover, or the great day of expiation, may have been considered as intimating the same term, so that by so many

a time, times, and a half; and after the accomplishment

---

Passovers may have been understood such a number of years: And thence the word that is expressive of every sort of festival may be readily conceived to have been used for that space of time in which every one usually returns. Grotius tells us that the word *χρονος* is often used for years by way of excellence among the Greeks, and I am inclined to think he may be readily believed, though he produces no examples of it. It seems, however, very probable that this is the sense of the word in the parable, Luke xx. 9. A certain man planted a vineyard, and let it out to husbandmen, and removed into a distant country, *χρονους ικανους*, a suitable number of years. Then it follows, *Και εν τω καιρω*, “and at the season” he sent a servant to the husbandmen for the fruit or produce of the vineyard, whom they ill treated and sent away empty: Then he sent another servant, from his distant residence, and therefore probably at the next season; And he afterwards sent a third, &c. Thus from the drift of the parable, and the return of the seasons, the proper sense of the word *χρονους* seems here to be “years.” The like seems to be the sense of the term at Luke viii. 27, where we read that the man had been possessed with devils *εκ χρονων ικανων* “for a number of years:” And that this sense is to be preferred may be learnt from other passages, especially in the Acts of the Apostles, where the singular number is used, *ικανον χρονον*, when the expression relates to time in general. See Acts viii. 11, and xiv. 3, &c.

The like usage is also observable in profane writers; and thus Herodian speaking of the residence of Severus at Rome, after his return from his conquests, uses the same expression, *διατριψας ικανους χρονους εν τη Ρωμη*, and the acts that he is recorded by this historian to have done there must have employed him several years. Herod. lib. iii. §. 27, Ed. Oxon. 1678. Plutarch also in his treatise on Educ. tom. vi. p. 36, Ed. Reiske, says, *εν δεσμοτηριω πολλους κατεσπατη χρονους*, “he pined away many years in prison.” Suicer also gives it this sense in his Thesaurus Ecclesiasticus; He quotes Hist. Concil. Florent. Sect. xi. cap. vii. p. 5, *χρόνοι παρήλθον εγγὺς τριακοντα*; and observes that Sedulius, carm. Pasch. lib. i. has used “tempora” in the same sense,

septenaque tempora lustrans,  
Omnibus hirsutus sylvis et montibus errat.

of the dispersions of the holy people, all these things shall be fulfilled.

Mill likewise in his Gr. Test. Ed. Kuster, at the end of St. Mark, points at some MSS. as noting that this Gospel was written *μετα χρονους δεκα της του Χριστου αναληψεως*, and others that it was written *μετα ετη ιβ της του Χριστου αναληψεως*. For these two last authorities I am obliged to a very kind and friendly letter from the present Bishop of Waterford. It has also been suggested to me, that the word *χρονος* seems used by Pindar for a set portion of time. *Ολον δ' επειτ' αν χρονον του θαμβεεν Αρτεμης*. Nem. iii. 86. And in Phavorinus' Lexicon it is expressly interpreted to mean *a year*. *Χρονος λεγεται, η τε ηλιου κινησις απο του αυτου εις το αυτο, και ενιαυτος και ετος*. Moreover to all these considerations we may add the testimony of Josephus who interprets "the times" as "years," and also that of the fathers. And indeed from a comparison of the passage with those parallel ones in the Revelations, there can be no doubt but that the space meant is three years and a half, or forty and two months, or 1260 days, reckoning twelve months to a year, and thirty days to a month. That these days are to be considered as so many years, see what has been noted on Chap. vii. 25, and Chap. viii. 14, &c.

—*and after the accomplishment of the dispersions.*—Gr. of Th. has not the words that follow *יְהוָה יְעֲזְרֵנוּ* *the power, or band, of the people of holiness*. Two MSS. drop *יְהוָה*. Mr. Dimock suggests, that we should read *הַיְעֲזָרָה*; perhaps the true reading is *נִפְצִי הַיְעֲזָרָה* "and after the accomplishment of the dispersions of the holy people." All. in Hexap. inserts after these words, *γνωστονται αγιον, και*—but there is no authority for this in the Hebrew.

Mr. Lowth has recounted a number of passages in the Prophets, which indicate the restoration of the Jews in the latter days, or when the fourth monarchy shall expire; And the Apostle St. Paul tells us expressly, "that blindness in part," only, "hath happened unto Israel," and this, "till the fulness of the Gentiles be come in." Rom. xi. 25, see also Luke xxi. 24. At this decisive period, or after the 1260 years of the reign of Antichrist, and the addition of another short term for the restoration of the Jews, will be the end of these wonders or marvellous things inquired after in the last verse. The greatest difficulty seems now to be to ascertain the exact commencement of them, which I suspect will be in vain to attempt till after the

8 But when I heard I did not understand; wherefore I  
 said, "O my Lord, what is the latter end of these  
 9 things?" Then he said, "Go, Daniel, for the words  
 are closed and sealed up even to the time of the end.  
 10 Many shall be purified and made white and proved;

full completion. However the reader may find attempts of this sort in several of the writers cited in this and the foregoing Chapters.

8. *But when I heard, I did not understand.*—The full discovery was not made to the Prophet, but reserved for future ages, till time should bring it to light. The question that follows, "What is the latter end of these things?" alludes to the like expression having been used in the preceding parts of this book, and especially at Chap. x. 14. The inquiry is checked at the next verse, and an intimation given, that it is not so much for the use of the present as of future ages, that this revelation is made. The Prophecy is of distant reference and interpretation; it is necessary therefore, that it should be involved in obscurity. What is delivered may satisfy the minds of the pious and faithful; but it is not meant that the curious should be gratified, that human pride should be indulged, or that the counsels of God should be made subservient to the ambition of princes, or any sinister designs of man.

10. —*Many shall be purified and made white and proved.*—See Chap. xi. 35, where the same verbs are found but in different order. Prof. Michaelis supposes צָרַף to be a general term, descriptive of the fusion or melting of the metal, בָּרַר to relate to the pure metal or the purification of it, and that הִלְבֵּן refers to the dross or the vitrescent parts; and the meaning he thinks is, many shall be tried by fire, and become either pure silver, or dross. See his Supplem. on לָבֵן. But with all due deference to so great and learned a critic, I cannot help suggesting, that the order of the words in this verse appears to militate with this ingenious interpretation, where the verb צָרַף which he uses for *melting* is last. I rather think that the words are adopted as of general and ordinary use; or if we would ascertain their import, that the former word is borrowed from wheat which is cleansed from the chaff; the second from cloth which is whitened by the fuller; and the third from goldsmiths, who try and essay the metal, and separate it from the dross;

fulvum spectatur in ignibus aurum. Ovid



yet the wicked will do wickedly ; but though none of the wicked will attend, those of understanding shall  
 11 attend. Now from the time that the daily sacrifice

---

And I would refer the whole to the righteous, who shall be cleansed by various tribulations and trials ; but the like discipline shall have no effect on the wicked ; see Rev. xxii. 11, their wickedness will blind their hearts, so that they shall not understand or attend to these predictions, which the prudent, or those of a wise and good heart, shall understand, shall be fully instructed in themselves, and so as to be able to teach them to others. For the sense of this participle *המשכלים* see on ver. 3, and Chap. xi. 33.

In the essay before cited Mr. Amner has some very sensible and useful observations on this verse, as well as many ingenious reflections on other parts of the Prophecy of these two last Chapters. But his plan of referring and confining the whole of Daniel's Prophecies altogether to the times of Epiphanes, to say no more of it, seems quite repugnant to the general scheme and manner of this Prophet ; who is so close, comprehensive, and concise, in every part, that, according to one of the ancient Commentators, " his words are equal to sentences ; and he often intimates more than he speaks, contracting in a very small compass of language even the most august mysteries." Some of his predictions had doubtless a reference to Antiochus, who perhaps, like Pharaoh, may be said to have been raised up to fulfil the designs of Providence, to be an exemplary type and early illustration of those prophecies, that were afterwards to be fulfilled in a more ample and wonderful manner : And it appears to me in the Vision before us, I mean in the latter part of it, that the Prophet or Angel is so engaged in the prospect of the distant arrangement, that the original reference to Antiochus seems quite deserted and forgotten, and the language incapable of being applied without much force to any other than the times subsequent to the establishment of the Church of Christ ; and this 10th verse whatever regard it might have to particular times, seems strongly to allude to that probation and discipline, which the saints of God will generally experience, in order to prepare and qualify them for the enjoyment of their future and final inheritance.

11. *Now from the time that the daily sacrifice shall be removed—shall be a thousand two hundred and ninety days.*—See on Chap. viii. 14.

shall be removed, to set up the abomination of desolation, there shall be a thousand two hundred and ninety

---

One MS. omits the Vau before לַתֵּת, “*even* for the setting up:” So Syr. Copt. has 2290 days, which is probably a mistake. The language is borrowed from the service in the Jewish temple, and applicable to the church of God in a variety of states and forms: That it is here particularly meant to have its illustration during the times of the Christian church must be evident, not only from the whole series of the foregoing remarks, but because the days cannot be taken in their strict sense, but must be understood for so many years. That the days cannot be taken for so many diurnal spaces, Mr. Mede has shewn in a very full method, by demonstrating from history that the events to which they are usually referred do not correspond with the numbers specified in this or the next verse: For from the abominations introduced by Antiochus to the indulgence or the *Avroponia* granted to the Jews, 2 Mac. xi. 27, instead of 1290 days were not more than 1200 days, not to say that this diploma was granted by Eupator the son of Antiochus, and not by the father himself, to whom it is commonly attributed; and before this time Antiochus died, so that the 1335 days cannot be referred to his death, which the advocates for this exposition pretend. Indeed the space between the death of the father and the edict in favour of the Jews by the son appears to be not more than 13 or 14 days, and by no sort of construction can be extended to 45, the difference betwixt 1290 and 1335. By the days then must evidently be meant years, according to the usual acceptation of the term by this and some of the other Prophets. Mr. Mede reckons the years from the time of Antiochus, before Christ an. 167, and brings us down to the 12th century, when the usurpations of Antichrist were protested against by the Waldenses, Albigenses, and others, and his character was publicly declared and attributed to the papacy; and between the years 1123 and 1168 (a space of 45 years) a great secession was made from the dominion of the Pope; and thus he thinks the Prophecy was unfolded and laid open. It is observable likewise that the same learned writer fixes the first of the above periods in the first year of the Roman Indiction LIV, and at three full Indictions afterwards, or in the beginning of LVII, commences the second period.

But there is no necessity to confine the words at the former part of

12 days. Blessed is he that with patient expectation reacheth the days a thousand three hundred thirty and

---

the verse to the impiety and sacrilege of Antiochus, on which interpretation Mr. Mede seems chiefly to found his argument. The whole passage seems rather to refer to the Christian church, both as to the commencement as well as the termination of the enmity. And though the reign of Antichrist seems here fixed for 1290 years, which is a term of 30 years more than was mentioned at ver. 7, and Chap. vii. 25, this excess in the opinion of some is the time allotted for the collecting of the Jews from their captivity among all nations, or the several countries of their dispersion; and at the close of ver. 7, there does seem to be a farther period alluded to *for this purpose*, after the time, times, and a half, or the 1260 years. The extension of the term still farther in the next verse to 1335 years may be allotted for a variety of purposes, which the Jews will accomplish in their own country after their recal, in order to their full and quiet settlement in the promised land: Possibly the erection of a temple may be alluded to, which is said to have been forty and six years in building in the time of Herod. Others think, and with much reason, that the whole surplus of 75 years is included within the times of the 7th trumpet, Rev. xi. 15, when Christ's church shall triumph over all opposition, and he will destroy those that have corrupted and destroyed a great part of the world. "It is, I conceive," says Bp. Newton, "to these great events, the fall of Antichrist, the re-establishment of the Jews, and the beginning of the glorious Millennium, that the three different dates in Daniel of 1260 years, 1290 years, and 1335 years, are to be referred," Dis. xxvi. p. 337. But whether the last date is to commence with the former, or not to have its beginning till those are ended, is still amongst the hidden mysteries of providence. Yet I am inclined to think that we must not look for the full completion of the prophecy till the latter ages of the world, till that period approaches, when the kingdoms of the earth shall become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever. In the mean time we must be contented to remain in ignorance, and leave the illustration of these wonders till their full accomplishment, when we are sure the kingdom of Antichrist, and of every thing that opposeth itself, will be destroyed, and that of the Messiah be fully established in general tranquillity, peace, and holiness.

12. *Blessed is he that with patient expectation reacheth the days*

13 five. But go thou, and to the end be at rest; for thou shalt stand up for thy lot at the end of the days."

---

1335.—When the kingdom of Christ shall be full, and they that have patiently waited for its completion, shall begin to enjoy its blessed rewards. See Rev. xx. 4.

13. *But go thou, and to the end be at rest; for thou shalt stand up for thy lot &c.*—The Prophet had been making inquiries after the end of these wonders; the Angel had given him all the information that was needful either for himself or future times, and with this he dismisses him, subjoining at the same time a short epitome of his own fate; that, as he was now far advanced in life, he must expect soon to retire from this world; that he should rest in peace to the time of the end, when he should again be raised up, and restored to life, and receive his final allotment from his righteous Judge, before whom he should stand in judgment at the last day, or at the end of days.

Two or three MSS. read הַיָּמִים instead of the final ך, Ar. renders, thou shalt rise again to thy inheritance: the word *Lot* must here be understood in a good sense, that the Prophet should be ranked among the blessed, and partake of the heavenly inheritance, when the mystery of God shall be perfected. But MS. Pachom. instead of κληρον reads καιρον. After the word "be at rest," the Gr. interpreter inserts this clause, ἐτι γαρ ημεραι και ωραι εις αναπληρωσιν συντελειας, and so Arab. The expression seems to indicate a long space of time; or perhaps till days and hours shall cease. See on Chap. x. 14

# INDEX

## OF TEXTS OR PASSAGES OF SCRIPTURE

OCCASIONALLY ILLUSTRATED.

CHAP.		PAGE.	CHAP.		PAGE.
	GENESIS.			MATTHEW.	
xli. 41	. . . . .	96	i. 11, 12	. . . . .	4
xlili. 25, 31	. . . . .	79	xxiv. 15	. . . . .	161
	EXODUS.		xxvii. 7	. . . . .	167
v. 19	. . . . .	137	— 60—66	. . . . .	101
	NUMBERS.			LUKE.	
xvi. 5	. . . . .	117	i. 28	. . . . .	157
	2 KINGS.		viii. 27	. . . . .	232
v. . .	. . . . .	91	xii. 46	. . . . .	21
	JOB.		xx. 9	. . . . .	232
xxxix. 5	. . . . .	87		JOHN.	
	PSALMS.		viii. 56	. . . . .	xiv
ix. 20	. . . . .	109	xiii. 1	. . . . .	54
lxix. 10	. . . . .	182		ACTS.	
lxxx. 8	. . . . .	153	xvii. 23	. . . . .	218
— 15	. . . . .	154		1 CORINTHIANS.	
cix. 6	. . . . .	69	iv. 3 . . . . .	. . . . .	141
cxxx.	. . . . .	xxxvi	vii. 25	. . . . .	51
cxix. 11, 12	. . . . .	xxxiv	xiii. 12	. . . . .	xiii
	PROVERBS.			1 THESSALONIANS.	
vii. 16	. . . . .	16	ii. 16	. . . . .	168
xxii. 29	. . . . .	v		2 THESSALONIANS.	
	ISAIAH.		ii. 4 . . . . .	. . . . .	120
xi. 1	. . . . .	41	— 9, 10	. . . . .	113
— 9	. . . . .	225		2 TIMOTHY.	
xxiv. 21	. . . . .	136	iii. 16	. . . . .	lxiii
xlvi. 15	. . . . .	200	iv. 17	. . . . .	104
xlvi. 1	. . . . .	162		PHILEMON.	
liii. 9	. . . . .	102	iv. 12	. . . . .	10
	JEREMIAH.			HEBREWS.	
xxx. 21	. . . . .	117	xi. 27	. . . . .	21
	EZEKIEL.		— 33	. . . . .	104
xi. 3	. . . . .	181		REVELATIONS.	
xxvii.	. . . . .	vii	xiv. 8	. . . . .	116
	OBADIAH.		xix. 10	. . . . .	xiv
xxvii. 4	. . . . .	135	xx. 4, 6	. . . . .	121
	NAHUM.				
iii. 8	. . . . .	223			
	ZECHARIAH.				
ii. 4, 5	. . . . .	165			

## INDEX OF PERSONS.

---

- Abarbanel, xi  
 Aben-Ezra, 36  
 Abraham, 57, 176  
 Abulfarage, 164  
 Abydenus, 77  
 Æschylus, xxv, 188  
 Ahasuerus, xlviii, 149, 188  
 Alexander, x, 34, 38, 54, 76, 111, 130, 143, 189, 190  
 Ammianus Marcellinus, 45, 72, 130  
 Amner, 216, 235  
 Antiochus Magnus, 38, 195—201, ——— Epiphanes, x, l. lii, 49, 113, 135—145, 203—208, 225  
 Appian, 34, 91, 133, 145, 190, 198, 202  
 Aquila, x, xv, 6, 56, 127, 138, 166, 179, 210  
 Arias Montanus, 110  
 Aristotle, 110, 194  
 Arrian, 34, 38, 102, 133, 189  
 Artaxerxes Longimanus, 164, 174, 188  
 Astyages, xviii, xxii, 18, 77, 93, 149  
 Athenæus, 48, 54, 203, 217  
 Aurelius Victor, 202  
 Ausonius, xix  
 Bahrdt, 6, 101, 114, 210, 215  
 Banier, xxiv, xxv, xxvii  
 Belshazzar, iv, xvi, 16, 78—91, 107, 127  
 Benjamin of Tudela, vi, 128  
 Berosus, xxvii, 65, 73, 75, 78, 191  
 Beveridge, xlvi, xlvii  
 Blair xxix, 4  
 Blayney, iii, 20, 127, 164, 179  
 Bochart, 5, 29, 48, 72, 87, 102, 179, 209, 220  
 Bruce, xlv, 16, 21, 25, 32, 49, 51, 65, 72, 82, 103, 179, 223  
 Burney, 49  
 Buxtorf, xlix, 13, 35, 88, 138, 202  
 Cæsar Julius, liii, 19  
 ——— Augustus, 72, 98  
 Callimachus, 98  
 Calmet, 9, 49, 65, 90, 126, 163, 179, 193, 210, 225, 227  
 Calovius, xi, 37  
 Calvin, 74  
 Cambyses, xviii, xxi, xxv, 33, 130, 182, 188, 192  
 Castalio, 11  
 Castell, 6, 18, 22, 36, 45, 48, 50, 66, 75, 102, 123, 186, 191, 200  
 Cappellus, xlviii, 123, 125, 128, 130, 131, 141, 168, 228  
 Chandler Bp., x, xviii, lvi, 6, 47, 49, 117, 130  
 ——— Dr. Samuel, lvi  
 Chardin, 72, 84, 91,  
 Cheseaux, 1  
 Chrysostom, liii, 48, 124, 157  
 Cicero, xix, xxi, xxv, xlvi, 19, 109, 215  
 Clarke, xxxii, 114  
 Claudian, 33  
 Clavigero, 152  
 Codomannus, 91, 130, 132, 187  
 Cetesias, xviii, xxi, xxii, xlviii, 16  
 Cumberland, 194  
 Curtius, 19, 34, 79, 130, 132, 189  
 Cush, 15, 223  
 Cyaxares, xviii, xx, 90, 95, 96, 149  
 Cyrus, iv, xvi, 13, 33, 77, 90—96, 101, 106, 130, 160—162, 176, 182, 187  
 Daniel, iii, 1  
 D' Anville, 45  
 Darius Medus, iv, xvi, 58, 82, 90, 92, —106, 149, 159, 175, 186  
 ——— Hystaspes, xlviii, 96, 130, 162, 164, 183  
 Dathius, 8, 22, 32, 126, 160  
 David, vii, xxxvii, 21, 177, 209  
 De Dieu, 24, 71  
 D' Herbelot, 56, 106, 164  
 De Rossi, xlii, 6, 42, 85, 103, 110, 154, 166, 184, 188  
 Dicæarchus, 194  
 Dimock, xlii, 139, 150, 215, 216, 233  
 Diodorus Sic., xviii, xix, xlviii, 18, 44, 72, 73, 100, 132, 134, 144  
 Diogenes Laert., xix, 66  
 Dion Cassius, 104  
 Dionysius Halicar., xix, 38  
 Drusius, 49  
 Eichhorn, xxxvii, xlii, lvi  
 Elias, lvi, 49

- Ellis, 49  
 Ephraem Syrus, lvii, 56, 66  
 Epiphanius, vi  
 Eratosthenes, 194  
 Esarhaddon, 17  
 Eusebius, ix, xii, xxxiii, 77, 179, 191  
 Ezekiel, v, vii, xxii, xxxi, 126, 129, 181, 221  
 Ezra, vi, 20, 164  
 Florus, 144  
 Ford, xlii  
 Freret, xxx  
 Gebelin, 14  
 Geddes, xxxix, xl  
 Glassius, 52, 139  
 Godwin, 52, 65, 143, 147, 159  
 Grotius, 22, 35, 45, 46, 48, 63, 69, 82, 83, 86, 99, 107, 114, 133, 137, 145, 146, 157, 163, 182, 208, 216, 227, 232  
 Habesci, 46  
 Halifax, x, lix  
 Hammond, 134  
 Harmer, 11, 42, 49, 79, 84, 91  
 Herodian, 232  
 Herodotus, xvii, xlviii, 9, 15, 16, 23, 34, 45, 63, 72, 73, 79, 90, 92, 94, 130, 188  
 Hesiod, 31  
 Hezekiah, 17, 71, 89  
 Hermes, liv  
 Homer, viii, xxxii, 19, 34, 62, 66  
 Horace, xxviii, 47, 63, 82, 98, 117  
 Houbigant, 7, 10, 12, 18, 24, 25, 29, 31, 44, 46, 85, 89, 101, 103, 110, 123, 128, 150, 156, 160, 167, 172, 183, 184, 192, 212  
 Howes, xxvii, 4  
 Hurd, 30, 219  
 Hutchinson, 95  
 Hyde, 61  
 Jacchiades, xi, 28, 40, 46, 113  
 Jackson, xxii, xlviii, 15, 34, 74  
 Jehoiakim, xxix, 2, 5, 76  
 Jeremiah, iii, xxii, 20, 76, 149, 158, 174  
 Jerom, ix, x, xix, xxiv, liv, lvii, 5, 25, 38, 40, 45, 50, 56, 79, 93, 110, 113, 192, 202, 223, 225  
 Jethro, 79  
 Johnson, 175  
 Jonathan ben Uzziel, lv, lvi, 118  
 Jortin, lix, lx  
 Josephus, iii, vi, x, xi, xii, xix, xxiii, xxviii, 2, 21, 30, 39, 48, 73, 93, 102, 124, 144, 145, 165, 168, 170, 172, 173, 185, 191, 198, 202, 209, 233  
 Isaac, R., 116  
 Isaiah, ii, xxi, xxiii, 161, 167  
 Isocrates, xxi  
 Judith, 17, 90  
 Junius, 139, 182  
 Justin, xix, xxii, 130, 189, 192  
 Justinian, 89  
 Juvenal, 19, 34  
 Kennicott, xv, xlii, 20, 50, 103, 154, 162, 183  
 Kidder, 171  
 Kimchi, 29, 138, 214  
 Lardner, ix, x, lvii, lxii  
 Le Clerc, 8  
 L'Empereur, 49  
 Livy, 22, 144, 189, 198, 209  
 Lloyd, 122, 158, 165, 166, 168  
 Longinus, xxxv  
 Lowman, 220  
 Lowth, Bp., ii, xii, xv, xxiii, xxxii, xl, 15, 18, 29, 31, 63, 79, 92, 121, 148, 151, 161, 179, 222, 229  
 Lowth, Mr., 23, 29, 81, 95, 124, 127, 139, 142, 156, 172, 182, 184, 192  
 Lucan, 223  
 Lucian, 98  
 Machiavel, 122  
 Maimonides, xl  
 Marshall, xlvii, 165  
 Marsham, viii, xlvii  
 Mede, 35, 39, 41, 116, 122, 140, 143, 144, 163, 173, 213, 215, 217, 220, 222, 223, 224, 236  
 Megasthenes, 75, 109, 191  
 Michaelis, H., xli, 21, 48, 49, 82, 114, 133, 137, 141  
 ——— J. D., xli, lviii, 9, 12, 14, 20, 45, 93, 109, 119, 145, 147, 156, 172, 200, 209, 234  
 Milton, viii, 89  
 Mohammed, 42, 51, 89, 220, 228  
 Montesquien, 16  
 Montfaucon, 21, 54, 97  
 Moses, xxxviii, 7, 99, 126, 152  
 Munster, xiv, 56, 142  
 Nabonadius, xvi, xxii, xxviii, 78, 79  
 Nabonassar, xxix, xlvii, 4, 16, 112  
 Nathan, R., 46  
 Nebuchadnezzar, iv, xvi, 2, 14, 18, 33, 56, 59, 65, 71, 74, 75, 86, 107, 109  
 Nehemiah, vi, 164, 165, 174  
 Newcome, iii, xl, 5, 8, 63, 164, 182, 221, 222, 226, 233  
 Newton, Bp., 35, 92, 121, 131, 141, 189, 193, 210, 214, 215, 217, 220, 222, 223, 237  
 ———, Sir Isaac, xii, xiv, 16, 32, 90, 94, 113, 122, 132, 134, 141, 217  
 Niebuhr, 44  
 Nimrod, 15, 72  
 Ninus, 16, 33  
 Nitocris, 73, 77, 83  
 Noldius, 10, 14, 23, 31, 61, 75, 103, 119, 151, 181, 184, 216  
 Onkelos, lv  
 Origen, ix, xii, liv, 64, 66, 179

- Orpheus, 21  
 Ovid, 48, 65, 129, 234  
 Pachomius, xli  
 Paley, 169  
 Paterculus, 144  
 Patrick, xxxvii  
 Pearson, 62  
 Petavius, xlv, 158  
 Peters, v, 68, 227  
 Phavorinus, 233  
 Philip Arideus, 38, 132  
 Philostratus, 173  
 Pindar, 233  
 Plato, xix, xx, 34  
 Plautus, 8  
 Pliny, xxiii, 5, 11, 64, 72, 90, 98, 128, 129  
 Plutarch, xix, 232  
 Polybius, 40, 49, 82, 90, 134, 144, 192, 195, 196, 203, 217  
 Poole, xlviii, 9, 35  
 Pope, 48  
 Porphyry, ix, x, 113, 216, 227  
 Prideaux, vi, xv, xix, xxvi, xlviii, lii, lvi, 4, 44, 61, 83, 90, 92, 95, 134, 144, 146, 158, 164, 166, 170, 188, 189, 190, 192, 203  
 Procopius, 130  
 Prudentius, 173  
 Ptolemy, see Kings of Egypt  
 ——— the astronomer, xvii, 17, 18, 38, 45, 77, 78, 95, 149, 158  
 Purver, 36, 50, 54, 142, 163, 174, 182  
 Randolph, liv  
 Russell, 47  
 Saadiah, 21, 36  
 Sale, 57  
 Sanconiatho, 194  
 Scaliger, vi, xix, xxv, xlv, 77  
 Secker, xvii, xxvii, xli, 13, 21, 34, 35, 37, 41, 43, 49, 56, 58, 61, 64, 67, 81, 91, 93, 98, 102, 112, 114, 128, 132, 133, 135, 137, 141, 143, 144, 146, 149, 175  
 Sedulius, 232  
 Selim, 221, 222  
 Selencus, see Kings of Syria  
 Semiramis, vii, xlviii, 16, 72  
 Seneca, xix  
 Servius, 48  
 Shaw, 43, 47, 48, 49, 51, 55, 99, 103  
 Socrates, xxiv, 19  
 Solomon, v, viii, xlvii, 16, 81  
 Spencer, 136, 163  
 Strabo, xx, 18, 20, 33, 57, 93, 109  
 Strauchius, xlv, xlvii  
 Suetonius, 72  
 Suicer, 232  
 Suidas, 94, 194  
 Sulpicius Severus, xxi, 21, 38  
 Symmachus, x, 6, 29, 44, 53, 127, 138, 140, 157, 166  
 Tacitus, 37, 104, 171  
 Taylor, 61, 64, 153  
 Tertullian, liii, 74, 104  
 Thales, 13  
 Theodoret, xxxvi, 38, 41, 43, 66, 67, 108, 126, 127, 128, 131, 136, 147, 225  
 Theodotion, x, xv, liv, lxiv, 6, 59, 108, 127, 146, 167  
 Thevenot, 65  
 Thucydides, xxii, xlix, 94  
 Titus, 168, 171, 173, 211  
 Tremellius, 139, 182  
 Trogus Pompeius, xxv  
 Valerius Max. 22  
 Varro, 163  
 Valesius, liii  
 Vatablus, 167  
 Vignoles, xviii, xx, xxii, 4, 34, 149  
 Virgil, viii, 11, 57, 60, 62, 68, 82, 87, 90, 98, 108, 168  
 Usher, xix, xxvi, liii, 95, 96, 158, 192  
 Vitringa, 135, 209  
 Vossius, xix, li  
 Walton, vi, 20, 100  
 Warburton, 71  
 Wetstein, 99  
 Wicliff, 167  
 Woide, xlii  
 Xenophon, xvii, 6, 55, 78, 79, 80, 90, 92, 94  
 Xerxes, 44, 63, 93, 130, 188  
 Zedekiah, iv, 76  
 Zeno, 209



## INDEX OF THINGS.

---

- Additions in Greek of Th. 58, 62, 88,  
103, 119, 122, 137, 151, 191, 214,  
238  
—— in MS. Alex. 57, 81  
—— in Syr. 70, 87, 98  
—— in MSS. 50, 71, 83, 85, 101,  
159, 166, 176, 178, 182, 210  
Address, modes of, 103, 184  
Æra, xlv, 134, 190, 206  
Algerines, 43  
Allegory, 34, 63, 154  
Alexander, his history, 34, 111, 130,  
189  
—— first King of Ion, or Greece,  
143  
—— his death, 133  
—— his relations and successors,  
131, 134  
Ammonites, 221  
Analogy, ii, 230  
Angel, 56, 63, 182, 185  
—— of the Covenant, 63, 179  
Anthropopathia, xxxiii, 155, 183  
Antichrist, 118, 121, 125, 141, 148,  
214, 215, 219, 220, 225, 233, 236  
Ancient Chaldee, or Aramean language,  
20, 127  
—— very dif-  
ferent from Hebrew, xxx  
Ancient of Days, 113, 121  
Antiochus, Type of Antichrist, 136, 138  
—— his History, Character, &c.  
135—140, 146, 203, 208, 235  
Apocope, 35, 75, 104  
Apostasy, 160, 211  
Arms of the South, 198, 204  
Assyria, see Babylon  
Astyages, not Dar. Med. xxii  
*Αὐτονομία*, 236  
Babylon, vi, 15—18, 92  
—— its extent or greatness, 33, 72,  
109  
—— period of its empire, 33, 90, 91  
—— no traces of it, 92  
Babylonians, their excess, 79  
Balance, 89  
Battles, 195, 201, 208  
Bear, 110  
Bel, xxii, 44  
Belshazzar, who, 78, 89  
—— his impiety, 81  
Brass and iron, emblems of strength  
and terror, 35  
Bread, 79  
Buffalo, 64, 65  
Canon of Ptolemy, xvii, xxiii, xxvii,  
15, 17, 158, 176, 187  
—— of Scripture, xv, liv  
Captivity, its commencement, 4  
—— its period, 149, 158, 159  
Celibacy, 215  
Chaldeans or Chasdim, vi, 18  
Chaldaisms, 26, 36, 70, 119  
Chethubim, xv  
Chittim, 208  
Chronology, xlv  
Climax, 57, 201  
Cod. Chis. cited, xxv, 5, 7, 8, 10, 14,  
21, 45, 55, 59, 63, 66, 80, 105, 192,  
209, 215, 217, 222, 223  
Collective sing for plur. 33, 126, 192  
Collation of MSS. and Versions, 157  
Coptic Version cited, 67, 79, 81, 88,  
108, 140, 143, 145, 156, 167, 177,  
183, 214, 230, 236  
Cushites, 223  
Cyropædia, xix, 92, 95, 96, 111  
Cyrus, not Darius Med. xxvii  
Daniel, Life and Character, iii—vi  
—— Book, its Language, vi—ix  
—— Prophetical Part, ix—xvii  
—— Historical Part, xvii—xxix  
—— its Style, xxx—xxxix  
—— Objections considered and re-  
futed, lv  
—— a type of Christ's burial, 102  
—— forgeries attributed to him, lvii,  
56  
Darc, 94  
Darius Med. the Cyaxares of Xenophon,  
xxix  
Days, numbers of, 139, 235, 237  
—— for years, 124, 140, 141, 233,  
236  
Demons, 24  
Dilcarnain, see Æra  
Divination, or Diviners, 24, 28  
Dreams, 14, 19, 34, 63

- Εγκαινία, 46, 147  
 Edom, vii, 221  
 Egypt, 1, 49, 76, 112, 190, 222  
 — Antiochus's attempts upon it, 205, 208, 210  
 Elam, 127, 176  
 Ellipsis, 52, 70  
 Emendations conjectural, 35, 70, 81, 85, 119, 139, 164, 187, 191, 205, 233  
 — supported by MSS. or Versions, 44, 54, 64, 85, 86, 102, 106, 115, 120, 134, 137, 139, 143, 156, 160, 166, 168, 171, 183, 184, 191, 193, 198, 201, 204, 207, 211, 212, 216, 221, 231  
 Encyclopedic, 14, 163  
 Eternal Reward, 228  
 Euergetes, his piety, 193  
 Eulaeus, 128, 129  
 Euphemismus, 68  
 Fasting, 177, 182  
 Feast of Dedication. See Εγκαινία  
 Festivals, 178  
 Gate, 43  
 Gloss, 108, 183  
 Gog and Magog, 113, 125, 221  
 Greece, 143, 183, 190  
 — its intercourse with the East, vii, viii  
 Greek Version of the Old Test. li  
 — deposited in the library of Philadelphus, liii  
 Hanani, 116  
 Heaven, host of, 135  
 — kingdom of, 39  
 Hebraisms, 8, 150, 153, 181, 185  
 Heb. Cod. 240 cited, 20, 30, 42, 50, 51, 53, 66, 75, 79, 88, 93, 110  
 He-goat, 130  
 Hendiadys, 24, 84, 142  
 Heroes deified, 98  
 Honours, 82, 91  
 Horns, 112, 122, 131, 133  
 Horn, little one, 113, 121—125  
 Hours, 81  
 Hymn of the Three Children, lvii, 55  
 Hyperbole, 62  
 Hysterologia, 206  
 Idols, 9, 216  
 Jerusalem, 163, 164, 169, 208  
 — destroyed, 76, 209  
 Jews, 1, 145, 150, 168, 173, 196, 202  
 — their Restoration, 233, 237  
 Image of Gold, 44  
 — worship, 114, 217, 218  
 Impiety of Philopator, 196  
 Inaccuracies of the Hebrew Language, 8, 12  
 Indiction, 236  
 Infinitive absolute, 150  
 Inquiries of the Lord, 181  
 Inspiration, 51  
 Instruments of music, 47, 48, 49  
 Internal evidence, liii  
 Israelites of the dispersion, 9, 17, 126  
 Judea, land of glory, 135, 199, 221  
 Jupiter Ammon, 131, 133  
 — Olympius, 137, 216  
 Keri-Chethibs, account of, xliii  
 King for Kingdom, 32, 39, 122, 131, 143  
 Kings of the South and North, 190—208  
 — of Babylon, 77  
 Kingdoms, 32, 41, 122, 143  
 — of the Saints, 120, 125  
 Koran, 51, 57, 89, 228  
 Languages, Eastern, vi  
 Laterculus, 194  
 Latter or last days, 29, 183, 219  
 Leitotes, 88  
 Leopard, 111  
 Letter  $\kappa$  favoured in Chald., 32  
 Letters corresponding in Chald. and Heb. 24  
 Libation, 80  
 Libyans, 223  
 Lions, 104  
 Lot, 238  
 Lycanthropy, 65  
 Maccabees, 126, 196, 206, 212  
 Magian Religion, 61  
 Magicians, 13, 82  
 Mahuzzim, 216, 217, 218  
 Mamalucs, 222  
 Manichean Heresy, 61  
 MS. Pachom cited, 18, 19, 26, 33, 58, 61, 83, 97, 101, 108, 116, 127, 133, 135, 137, 140, 143, 145, 146, 147, 150, 151, 168, 171, 178, 190, 192, 213, 214, 215, 220, 238  
 Mars, 217  
 Masoretical Readings rejected, 20, 32, 57, 66, 68, 81, 83, 85, 87, 120, 129, 196  
 — approved, 29, 37, — confirmed by MSS., 7, 31, 53, 54, 57, 58, 61, 66, 70, 82, 88, 111, 114, 137, 152, 155, 160, 161, 194, 218, 223  
 Mazouled, 84  
 Media, 90  
 Medes and Persians, 33, 34, 90, 101, — both called Medes, xxii, xxviii  
 Medina, 42  
 Messiah, 116, 117, 126, 154, 162, 167  
 — his kingdom, 40, 41, 118, 226, 237  
 — passion, 166, 169  
 Metaphor, 62, 173, 185, 220, 227  
 Metonymy, 32, 71, 147, 210  
 Mexico, 152

- Millennium, 237  
 Migration Ionic, viii  
 Mishna, 123, 178  
 Modin, 216  
 Names new, 9  
 ——— common to Kings, 149  
 ——— of Instruments, see Instruments  
 Nebuchadnezzar's History, 75, 76  
 ——— Transformation, 65,  
 66, 71, 109,  
 ——— Pride and Insolence,  
 lxiv, 72, 86  
 ——— Successors in Baby-  
 lon, 77  
 Nile, 204  
 Nineveh, vii, 17, 73  
 Nycthemeron, 140  
 Olympiads, 194  
 Omissions supplid by MSS. or Versions,  
 or both, 12, 21, 23, 33, 42, 53, 70,  
 71, 83, 85, 97, 101  
 ——— in Greek of Th. 23, 97,  
 108, 127, 145, 220, 233  
 Ouager or wild Ass, 87  
 Ophir, see Uphaz  
 Original Text to be adhered to, 175  
 Papal Usurpation, 122, 215—220,  
 237  
 Parallel synonymous, xxxii  
 Parched Corn, 11  
 Paronomasia, 181  
 Passages shown to Alexander, 130, 188  
 Periphrasis, 28, 224  
 Persecutions, 212  
 Persian Empire, 33, 110  
 Phut, 223  
 Pleonasm, 12, 105, 119, 186, 195,  
 207  
 Plurals used of God, 61, 67, 119, 145  
 Prayer, 99, 149, 155  
 Prophecies obscure, xii, 234  
 ——— exact, ix  
 ——— gradual completion, xiii  
 ——— double sense, 147, 158, 161,  
 175, 211  
 Prophecies, first sense sunk in the  
 second, 161, 235  
 ——— unfulfilled, 223, 224, 237  
 Prophets in a larger sense, 152  
 Prosopopœia, 96  
 Psalm 130 supposed to be written by  
 Daniel, xxxvi  
 Pulse affecting the temper, 11  
 Punishments, modes of, 21, 51  
 ——— Officer for capital ones,  
 25  
 Ram, 129  
 Recapitulation of Prophecy of 70  
 Weeks, 174, 175  
 Redundancies in Chald. or Heb. 26,  
 80, 83  
 Redundancies corrected by MSS. 28,  
 32, 53, 115, 120, 133, 155, 236  
 Repetition emphatical, 148  
 Revelation of St. John Considered, the  
 Treatise cited, 115, 123, 129, 145,  
 180, 183, 187, 213, 215, 223  
 Reverence of Nebuchadnezzar to Daniel  
 not sacrifice, 41  
 Resurrection, 227  
 Rolls or Records, 149, 226  
 Rome Imperial, 144, 174, 202, 209,  
 210  
 ——— Papal, 122, 215, 219  
 Roman Empire the 4th kingdom, 35,  
 36, 37, 39  
 ——— the fourth Beast, 112, 121  
 Romans, a mingled people, 38  
 Roofs of Eastern Buildings, 71  
 Samaritans, 198  
 Sanhedrim, xlvi, 115  
 Saracens, 221  
 Sarcasm, 203  
 Seven, 163, 174  
 Shekel, 89  
 Shinar, 5  
 Shushan, 128  
 Sketches of History, 1, 15, 75, 190  
 Son of God, 56  
 ——— Man, lx, 116, 142, 184  
 Soothsayers, 13  
 Sorcerers. Sortilegi, 18  
 Spirits of Heaven, 66, 182, 185, 186  
 Stone from the Mountain, 40, 118  
 Swearing, mode of, 231  
 Symbols, 130, 171, 173  
 Synecdoche, 231  
 Syria and Egypt, 144, 190—208  
 Talmud, xlvi, 20  
 Talmudists, xv, 108, 114  
 Targum, lv, 20, 118, 123  
 Tarshish, 179  
 Teachers of Christianity, 213  
 Tempest, 108  
 Temple at Jerusalem, 156, 171, 211,  
 237  
 Temples in Elymais, 201  
 Terror, 81, 126, 180, 184  
 Thau, a Mark, 226  
 Thebaid, 194  
 Theban Lyre, 49  
 Theocracy, 125  
 Third Person plur. act. rendered imper-  
 sonally or passively, 30, 47, 90, 101  
 Thoth, 78, 194  
 Threshing with Oxen, 121  
 Thrones, 113  
 Time, different Computations, 3  
 ——— of the end, 142, 213, 229  
 Times, 1, 66, 124, 158, 162, 231,  
 232  
 Titles of Honour, 45, 46  
 Tomb, 101, 102

- Translation, xl, 59  
 Tribulations, 226, 235  
 Troglodytes, 49, 223  
 Turks, 46, 221, 224, 225  
 Tyre, vii, viii, 76  
 Variations in Gr. Interp., 23, 42, 87,  
     88, 111, 119, 131, 140, 142, 143,  
     146, 151, 178, 187, 188, 205, 214  
 Version Greek of Daniel, x, lii  
 ——— Cod. Chisian, or Rom. LXX,  
     x, lv  
 ——— Coptic, xli  
 Vestments, 54, 55, 91  
 Visions, 107, 108, 126, 127, 142, 147,  
     157, 176, 183, 186  
 ——— of the night, 108  
 Visionary station distinguished from  
     real, 128  
 Ulai, see Eulæus  
 Universal History, xxvi, 16, 65, 79,  
     92, 173, 189, 196, 202  
 Uphaz, 179  
 Ὑπερωον, or Upper Chamber, 99  
 Weeks, 70, Prophecy of, xiii, 157—  
     176  
 Words foreign in Daniel, vii  
 Writing of Truth, 185, 187, 229  
 ——— on the Wall, 81  
 Xerxes, his force and opulence, 188  
 Years lunar, xlvi, 160  
 ——— of computation, xlvi, 165  
 Zealots, 171

# INDEX

OF

## HEBREW AND CHALDEE WORDS AND PHRASES

TREATED OF IN THE NOTES.

- א may be a masculine termination, 88  
 — changed to י, 52, 82  
 אב any ancestor, 80  
 אדני for יהוה 5, 149, 154  
 אפר dust of the ground, 227  
 אר-עפר river Ulai, 127, 129  
 אור sense doubtful, 21  
 איים islands, and towns on the coast, 200  
 לו none for him, *or* not his, 167  
 אכל קרצו invidiously to accuse, 50  
 אל צב with ארץ dropped, to the land of glory, 135, 199, 221  
 אנא *or* אני pleonastic use after an affix, 119, 186  
 אנס to press hard, 62  
 אפרנו his pavilion, 224  
 ב for כ, 103, 188  
 באיש to distress, 100  
 אחדים within a year, 202  
 בינה its strong import, 157  
 בלא to grow old with wearing, 123  
 בלתי conjunction, its sense, 201  
 במצערי in his footsteps, 222  
 בפשא by a bold transgression, 137, 151  
 בת טות analogous sense, 102  
 הנשים בת הנשים excellent woman, 200  
 גיל age and standing, 10  
 די different senses and uses, 61, 64, 100  
 לא די without, 31  
 דחון a table, 102  
 דראון confusion, 228  
 ה final mistaken for affix, 39  
 — emphatic its use, 150, 167  
 הצדא Is it insultingly? 52  
 הרנש to meet tumultuously, 97  
 הטא explained, 24  
 ו meaning and uses, 45, 85, 116, 161, 167, 171, 172, 190, 199, 204, 213  
 זה doubled, applied to things distinct, 184  
 זיר comeliness, *or* brightness of countenance, 81  
 זרעים arms *and* an offspring, 210  
 זמן an appointed time, 23  
 הטף and טינא the former the naked, the latter the tempered clay, 37  
 המורות κεχαρισμενη, greatly beloved, 157  
 טעם *or* טענה, 51  
 י for ה, 11  
 יבניו with ל following, intransitive, 212  
 ימים 141  
 ימים without an adjunct, two days, 147  
 — often for a year, 202  
 יצא exact truth, 120  
 יתמרמר he rushed furiously, 132  
 כ particle of similitude omitted, 168  
 כלה different significations, 199  
 כנף a wing or border, 171  
 כרת to cut off with ignominy, 166  
 ל prefixed to a nominative case, 75  
 להחרים του αναθεματισαι, 224  
 לחם food, 177  
 להם לצרף to be proved among them, 213  
 מהחצפא hasty or pressing, 25  
 מדבר referred to the Λογος, 138  
 מחא with ב following, to check or hinder, 74  
 מישרים *or* ישרים conditions of agreement, 191, 200  
 ממשלתו beside his proper dominion, 190  
 מן התחברות strong import, illustrated in the Greek, 204  
 מנרע right mind 75  
 מעור protector, applied to God, 217  
 מעף ביעף made to fly swiftly, 156  
 מצר and לצר, against, 97, 123  
 מצעירה opposite senses, 134  
 מראה Angelic aspect, 180  
 משכלים Minds well prepared, or well informed, 7, 212, 228  
 נ rejected in Hebrew but favoured in Chaldee, 60  
 נבובה Etymology and sense, 22, 86  
 ננע to touch, or come to 156

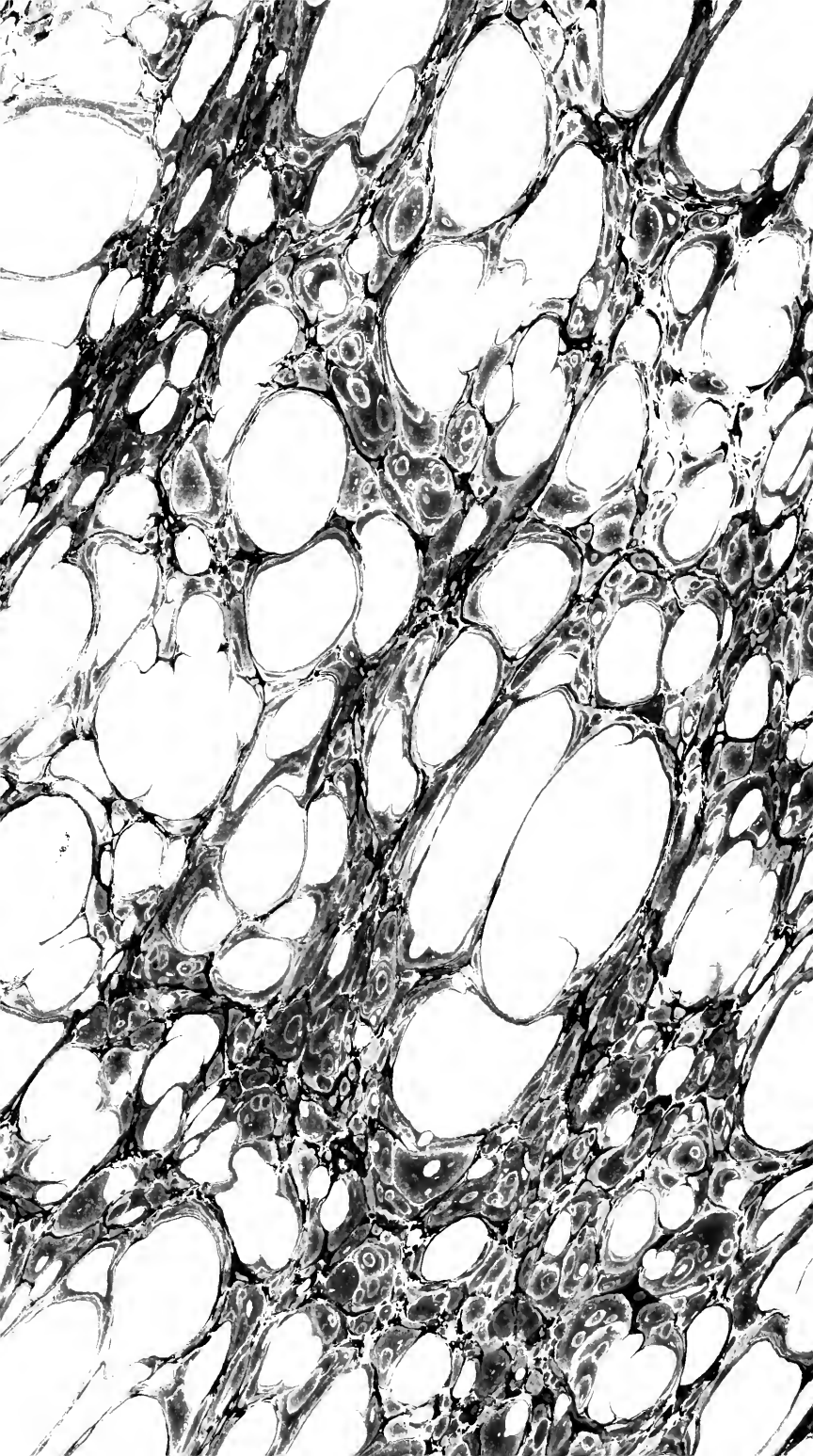
- נדה a distant separation, 103  
 נוע to totter, 181  
 נחרצת its form and import, 168, 172, 214  
 נחתך of abbreviation, 159, 170  
 נכה to hurt, according to Syriac, 131  
 נכר אשר הכיר a probable reduplication, 218  
 נצבתא, the stock, 36  
 נצר משרשיה a shoot from her roots, 192  
 נשר an eagle, *possibly* שחר pro שחל a black lion, 74  
 נסב to presume, 123  
 נסלה mount, or engines, 198  
 נר אחריו used adverbially, 61  
 נר מעלי till the goings in *of the Sun*, 101  
 נר עת for a time, 205  
 נרן and מועד as *καρος* and *χρονος*, 231  
 נרין and קדישין various senses, 63  
 על preposition, omitted, 192  
 על כנו on his base, 202  
 עלה an action, 97  
 עלעין tusks, 110  
 עם preposition, of, 108  
 עם מבחריו his chosen forces, 199  
 מבצרו — the people of his fortifications, 199  
 עשית probably an expletive, 97  
 פחר the potter, 36  
 פלמוני the wonderful numberer, according to its original sense, 138  
 פרץ to revolt, 197  
 פרתמים nobles, 6  
 פתבנ etymology and sense, 8, 207  
 פתנס etymology and sense, 53  
 צבא host, how applied and used, 136, 177  
 צדקתך thy conditional mercies, 154  
 ציים כתיים ships of Chittim, 208  
 צירי wreathing pains, 184  
 צרף, וברר, and לבן their import, 234  
 קרן חזות a conspicuous horn, 131  
 רבות a feminine absolute, 221  
 רבים multitudes, *for* all, 227  
 רב סרים chief chamberlain, 5  
 רחוב and חרוץ the streets and completions, 163  
 שוב to do again, 161  
 שכל a fetter, 146  
 שנים explanatory of העתים, 197  
 שקוצ abominations, 171  
 שר צבא and שר שרים God, or Christ 136  
 תקף persevering resistance, 200  
 תתך its metaphorical propriety, 173

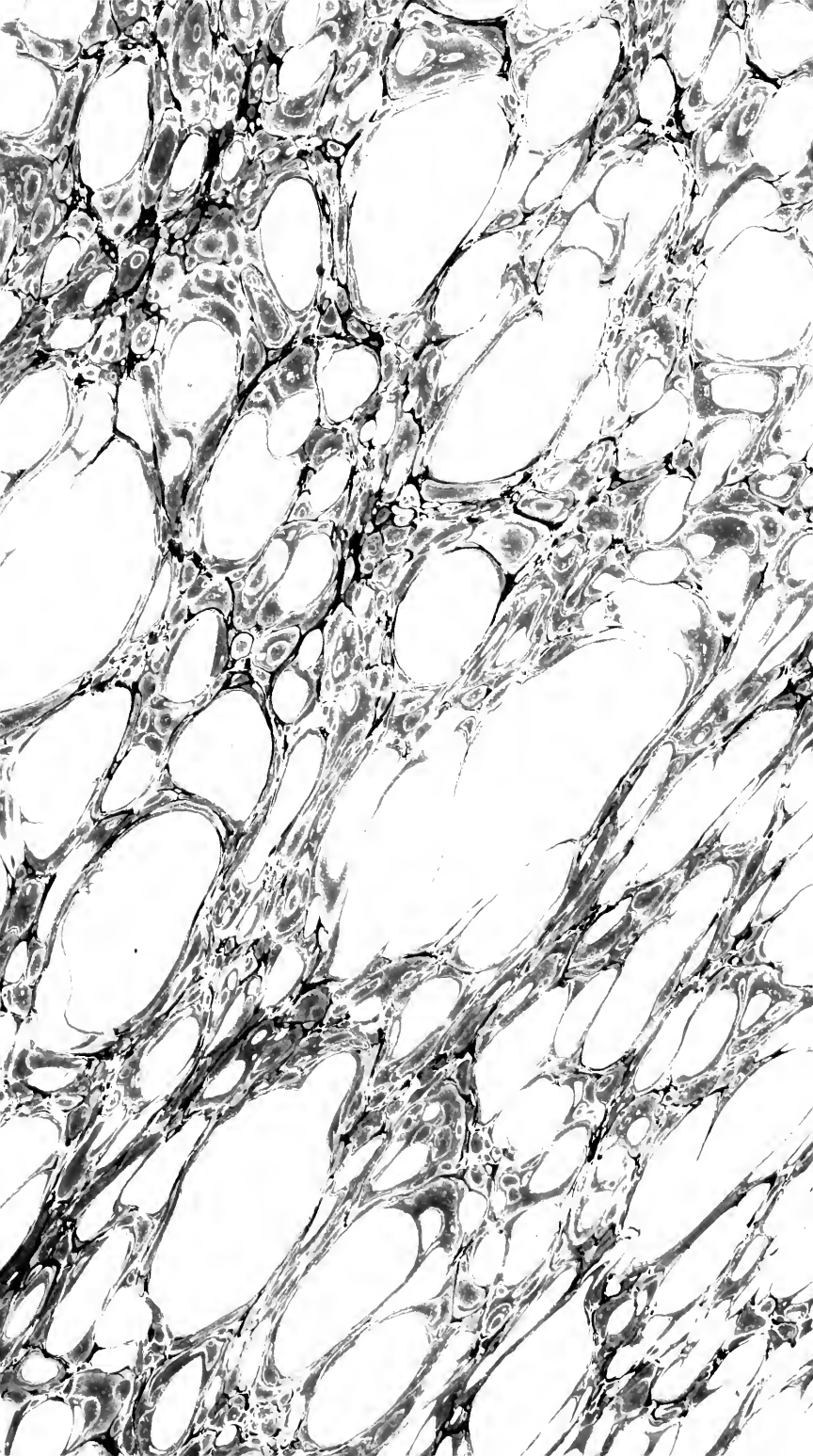


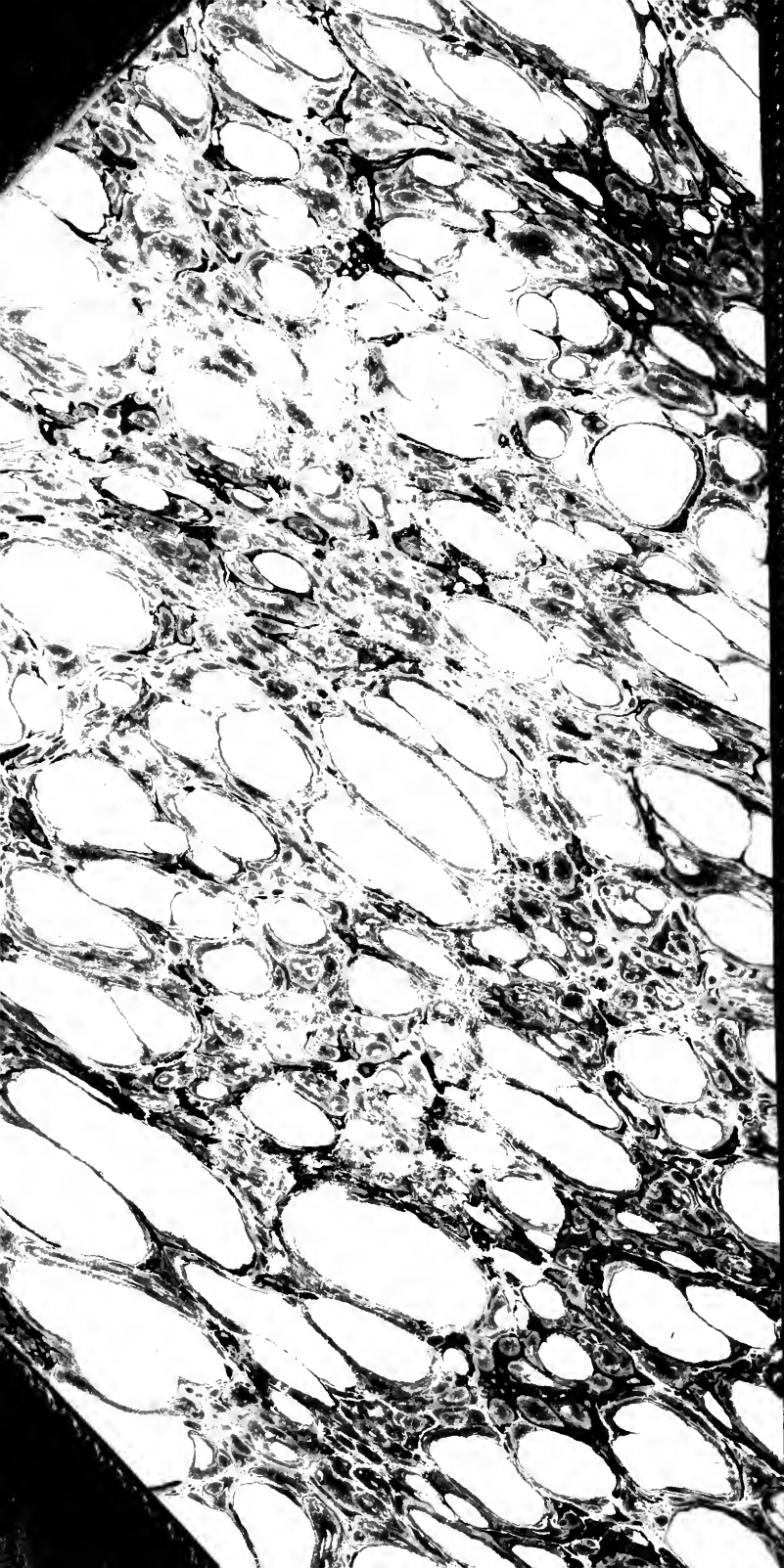












A LITERAL TRANSLATION  
OF  
THE PROPHETS,  
FROM  
ISAIAH TO MALACHI.

WITH NOTES,  
CRITICAL, PHILOLOGICAL, AND EXPLANATORY.

BY LOWTH, BLAYNEY, NEWCOME, WINTLE, HORSLEY, ETC.



IN FIVE VOLUMES.  
VOL. V.—THE MINOR PROPHETS.

BY WILLIAM NEWCOME, D.D., BISHOP OF WATERFORD; AND  
SAMUEL HORSLEY, LL.D., BISHOP OF ST. DAVID'S.

*A New Edition.*

LONDON:  
PRINTED FOR THOMAS TEGG & SON, CHEAPSIDE;

R. GRIFFIN & CO., GLASGOW; AND  
TEGG, WISE, & CO., LOWER ABBEY STREET, DUBLIN.

MDCCCXXXVI.



AN ATTEMPT  
TOWARDS  
AN IMPROVED VERSION,  
A  
METRICAL ARRANGEMENT, AND AN EXPLANATION,  
OF THE  
TWELVE MINOR PROPHETS.

BY WILLIAM NEWCOME, D.D.

PRIMATE OF IRELAND.

---

*Now greatly Enlarged and Improved.*

WITH ALL THE PRINCIPAL NOTES, AND A COMPARISON OF THE VARIOUS  
RENDERINGS OF

DR. HORSLEY, ON HOSEA,

AND

DR. BLAYNEY, ON ZECHARIAH.

---

LONDON:

PRINTED FOR THOMAS TEGG AND SON,

73, CHEAPSIDE.

R. GRIFFIN AND CO., GLASGOW; AND TEGG AND CO., DUBLIN.

---

MDCCCXXVI.





## ADVERTISEMENT.

---

THE Editor of this Edition, in apologizing for the delay attending its publication, has only to refer to the anxiety he felt, that so valuable a work might be presented to the public, without those inaccuracies which the Rev. T. Hartwell Horne complains of as defacing the former 8vo. Edition. He has also carefully compared every reference to the works of Blayney and Horsley, and has introduced very many additional Notes and Illustrations, which cannot fail of rendering the present Edition more acceptable and useful to the Biblical Student.

J. HARRISON.

*Hoxton, July 13, 1836.*



## PREFACE.

---

GOD raised up a succession of prophets among his people for many wise and gracious purposes. They were not only designed to retain the Jews in the worship of the one true God ; but to spread the knowledge of him among the neighbouring nations, by the fame of their predictions and miracles. They were a barrier against those prevailing kinds of superstition which consisted in the supposed evocation of departed spirits, and in consulting imaginary local deities, for the purpose of gratifying the natural thirst which all mankind have for the knowledge of futurity. And though the answers which God occasionally vouchsafed to the high priest, by a voice from between the Cherubim, were greatly subservient to these ends ; yet was it expedient that prophecy should pervade the whole body of the people, and that events should be foretold which from their nature could not be the object of inquiry by the sacred oracle, or at a time when idolatry was so general that these solemn applications to God were wholly neglected. It must also be observed, that the attestations given by the prophets to the Mosaic law, their instructions and exhor-

tations, their reproofs and threatenings, were powerful means of preserving the Jews in obedience, and eminent displays of the divine goodness and compassion. Another design in sending the prophets was, that, under the influence of the Holy Spirit, they might\* record God's dealings with his people and other adjoining nations and empires; and might thus transmit to after ages a most instructive history of his adorable ways in governing the world. †Josephus asserts that, from the death of Moses to the reign of Artaxerxes, the prophets who succeeded that legislator wrote the transactions of their own times; and that the Jewish historians from Artaxerxes downwards were not esteemed worthy of like credit, because there had not been a regular succession of prophets. This assertion is confirmed by the sacred writers; who mention the names of many prophets as having recorded the affairs of the Jewish nation. A further and most important reason for instituting the prophetic order was, that, by a long series of predictions, the attention of the Jews might be turned to the coming of their Messiah; and that the faith of succeeding ages in that great event might be thus confirmed. -

The writings of these prophets bear plain signatures of their divine authority. Examine the books of the Greek and Roman sages; and observe what discordant opinions they contain on almost every point of theology and philosophy. But in the Hebrew

\* See 1 Chron. xxix. 29 : 2 Chron. ix. 29 : compared with 1 Kings xi. 29 : 2 Chron. xii. 15 : xiii. 22 : xx. 34 : compared with 1 Kings xvi. 1—7 : 2 Chron. xxxii. 32 : xxxiii. 19.

† Contr. Ap. i. 8.

prophets there is a wonderful harmony of doctrine for above a \* thousand years ; unparalleled in the writings of any country. History teaches us that a great number of their prophecies have been accomplished ; and we know that some of them are accomplishing at this day. It also peculiarly deserves our notice, that these holy men entertained the most worthy conceptions of the Deity in the midst of an idolatrous nation ; and inculcated the supreme excellence of moral duties, when all around them, even the few worshippers of Jehovah himself, were solely intent on ritual observances.

The writings which these men of God have transmitted down to us will be eminently useful in every age of the Christian church ; not only as they contain illustrious prophecies of many events, and especially of our blessed Lord's appearance, but for their magnificent descriptions of the Deity, for their animating lessons of piety and virtue, and for the indignation which they express, and the punishments which they denounce against idolatry and vice : which particular topics, among many other instructive and important ones, are treated by them with uncommon variety, beauty, and sublimity, and with an authority becoming ambassadors of the Most High.

The Twelve Minor Prophets, as they are commonly distinguished, have been justly deemed as obscure a part of the Hebrew scriptures as any extant. This obscurity partly arises from the nature of the Hebrew

\* From Moses before Christ about 1500 ; to Malachi before Christ about 436.

language, which is singularly concise, deals much in asyndeta, has few moods and tenses, often omits the preposition, gives various and nice significations to its particles, and as its remains are comprehended in one book, must of course contain words and phrases, about the meaning of which, as they occur perhaps but once, we can only form conjectures from the context or from analogous terms in the sister-dialects. Other causes of the difficulties with which these prophetic writings abound are, the want of historical records for the illustration of many facts to which they refer ; the nature of those unaccomplished prophecies which occur in them, and which the event alone can distinctly explain ; the peculiar boldness of their figures and abruptness of their transitions ; and, above all, the many corruptions which deform the present text. These errors of transcribers arise either from sources common to all books of remote antiquity, or from some which are proper to the Hebrew language ; such as the similitude of many letters, and the consequence of a mistake in the radical ones, which generally corrects itself in the western languages, and as generally forms a new Hebrew word, because the roots are mostly trilateral and often consist of the same letters differently arranged.

But though patient investigation and critical skill are necessary to combat these difficulties, they are by no means invincible ; as the ignorance of some, and the prejudices of others, have studiously represented them. They are happily counterbalanced by peculiar advantages. As Hebrew derivatives frequently branch off from the leading idea of the root, this property of

the language leads to a just and elegant manner of ascertaining their sense. Examples of this perpetually occur in Taylor's Hebrew Concordance: but there is still ample room for the sagacity and industry of every competent inquirer. The characteristic style of the Hebrew poets, who delight in subjoining to one proposition a corresponding clause which has an equivalent or opposite sense, affords frequent explanations of obscure passages by the parallelism. The similar structure of many connected hemistichs occasionally serves to rectify the Masoretic punctuation, and to give the sentence a beautiful turn. The sister languages determine the precise meaning of many words and phrases; and teach us to estimate the force of many daring figures. The ancient translators and paraphrasts open fruitful sources of criticism. Excellent lexicons and concordances facilitate the prosecution of philological inquiries. Many commentators have considered the sacred writings in different views, according to their taste and genius; and though the name has been disgraced by a number of hireling compilers, yet no competent critic has carefully studied the Scriptures for himself without smoothing the ruggedness of the way to those who follow him. It must also be observed, that the sacred books constantly receive new light by the increasing number of authentic travels to the east; where ancient customs are invariably retained. The collation of Hebrew MSS. by the late learned and indefatigable Doctor Kennicott, a fit instrument in the hands of Providence for planning and executing this great work, forms an invaluable accession to our external helps. It will appear in the following notes, that the variations fur-

nished by MSS. are corroborated by the ancient versions; and, therefore, that these principal aids in our critical researches bear mutual testimony to their respective authority. The MSS. make it probable that the versions faithfully represent the text from which they were formed; and the versions tend to prove that the present readings of MSS. are not mistakes of transcribers, but actually existed in certain ancient copies. The various lections, noted in the course of this work as worthy of nice attention, amount to more than one hundred; and of these about forty may be ranked in the class of very material ones; and yet the books explained do not form a fourteenth part of the Hebrew scriptures; and the collations were not minutely examined throughout, but inspected when difficulties arose.

However, there is still abundant reason for extending our helps in so important and difficult a study as that of the Hebrew scriptures. We want a collation of all the Hebrew MSS. in every part: a great \* number having been examined by Doctor Kennicott, or his coadjutors, only in select places. It is also desirable that the ancient versions and paraphrases should be collated with all the MSS. extant; that each should be printed apart, with an arrangement of the various readings at the foot of the page; and that a scrupulously faithful interlineary version should be given of those in the eastern languages. In the following pages, the reader will have occasion to observe how materially the Aldine edition and the † Pach-

\* 349. See Diss. gen. p. 94—108.

† So called from its ancient proprietor Pachomius, a patriarch of Constan-



mian MS. of the Seventy differ from the Alexandrian and Vatican copies: and it will appear, by extracts from Sixtus Quintus's edition, that there are rich treasures in the Vatican library, relating to this venerable translation, which still remain unexplored.

The learned world has been lately informed that the most useful part of Origen's hexapla and tetrapla, in a Syriac version, is now extant in the Ambrosian library at Milan. This MS. contains, of the canonical scriptures, the Psalms, Job, Proverbs, Ecclesiastes, the Song of Solomon, Isaiah, Jeremiah and the Lamentations, Ezekiel, Daniel, and the Twelve Minor Prophets. It is written in the Estrangular character; and has all the apparatus of Origen's marks, together with Scholia of Greek and Syriac Fathers, and annotations of various interpreters. There is a preface to almost all the books; which, among other particulars, explains the arguments of the chapters: and to each book is subjoined a well written appendix, the subjects of which are, an account of the author, the fate of the book, and the age of the version. The history of the authors, the ancient music and its instruments, the arguments of the Psalms by Eusebius and Pamphilus, the Hebrew proper names alphabetically arranged, and the life of Origen, are enlarged on in a copious preface to the Psalms. This particular copy of the Syriac version was written in the eighth or ninth century, and was purchased in Egypt, and deposited in the Ambrosian library, by Cardinal Borromeo.

tinople. It is in the British Museum; and is supposed to have been written some time between the tenth and twelfth centuries. See more in Bishop Lowth's preface to Isaiah, p. lxvii.

The version itself was formed, A. D. 617, from the Greek of the Septuagint, and of Aquila, Symmachus, and Theodotian: and sometimes the letter *ν* occurs in the margin, and denotes the Hebrew text. The Greek copy, which the Syriac translator used, was transcribed, collated, and corrected, by Eusebius and Pamphilus, from the tetrapla and hexapla of Origen in the Cesarean library, at Alexandria. The learned Professor, to whom we are indebted for this \* account, has given two extracts from this MS. in a † letter to the Bishop of London; namely, Dan. ix. 24—27, and Isaiah ix. 6, 7; and communicates the following curious information on this subject; “The Syriac Milan MS.—is found to be a second volume of that copy from the first of which Masius published his translation of Joshua. The MS. of Masius has since disappeared, and the recovery of it is an idea more likely to excite our wishes than our hopes. The Pentateuch, I must observe, had before been lost from this faithful Syriac translation; but it is fortunately preserved in the Bodleian library, in an Arabic version of the same Syriac. Of this Arabic version, a collation was indeed made for Dr. Grabe; but so very imperfect a one, as to be highly capable of improvement.”

The publication of these MSS., with a Latin version annexed, would be of singular use for the solution of objections to the scriptures, the illustration of their obscurities, and the discovery of new beauties in the sacred volume: and, I trust, that the natural

\* See Mr. White's sermon on a revival of our English translation. Oxford. 1779.

† Printed at Oxford in MDCCLXXIX, but not published.

patrons of biblical learning, I mean societies founded for the advancement of religious knowledge and the higher ecclesiastics, will soon enable every scholar to command this inestimable treasure. The execution of such a work calls for their encouragement; and, indeed, may well be considered as a national object in a Christian country\*.

Under the head of accessions to our scriptural helps, it may not be improper to suggest the idea of an improved Hebrew lexicon and concordance. To Castell's lexicon, a work of immense labour and learning, might be added a more complete detail of significations belonging to each Hebrew word, a deduction of the subordinate senses from the primary one, and a reference to the roots in the kindred tongues, consisting of † letters equivalent to the Hebrew radicals. The principal defects in Taylor's concordance are, that, in assigning senses to the Hebrew words, he too frequently assumes, as a principle, the exactness of our English version; and that his work consists of references to the text, instead of clauses which would exemplify the grammatical use of the word. It is true, that to dispose of Buxtorf's quotations in his own admirable method, with a Latin rendering, after the

\* "Mr. Norberg, a learned Swede, who spent some time in biblical studies at Oxford, was induced, by my persuasion, to visit Milan, for the sole purpose of transcribing that volume in the Ambrosian Library. I have since heard that he has completed his transcript." Extract of a private letter from Mr. White. May 5, 1784.

Mr. White's attention to so important a matter cannot be too highly commended. It is much to be wished that this transcript was immediately purchased, and deposited in some public library till the press could be employed about it.

† Thus, under שנה the word חנה should be referred to

manner of Romaine's Calasio, and with a precise explanation of the word after the general manner of Taylor, would make a voluminous and expensive work: but I am speaking of a perfect concordance to a book which is an inexhaustible storehouse of divine truths.

And yet I am persuaded that, with every aid which could be furnished, there would still be a necessity for sober conjectural criticism: because there are inveterate errors in the text, prior to our most ancient external help, the Septuagint version; and because many evident errors remain uncorrected by MSS., the oldest of which does not exceed eight hundred years.

The method of translating the prophetical books, according to their supposed measure, is adopted from the learned Bishop Lowth, who has copiously and acutely treated the subject of Hebrew versification in his *Academical Prelections*, in his brief and larger confutation of Hare's metre, and in the preface to his very able and very useful comment on Isaiah. Many will think that I have carried this hypothesis too far in some parts of my translation, but I followed it when there appeared a remote probability of its truth; and readily grant that some parts may be prosaic to which I have given a metrical form. However, all discerning readers will admit that the Hebrew poets conduct and diversify their distinguishing mode of poetical composition with supreme skill and beauty. The synonymous parallelism, which repeats the sense of a former clause in different words, is considered as one kind of *cpiphonema* by Demetrius Phalereus, and

is placed by him among the embellishments of style. He gives this instance :—

Οἶαν ταν ὑακινθον εν ουρεσι ποιμενες ανδρες  
 Ποσσι καταστειβουσι,—χαμαι δε τε πορφυρον ανθος.  
 As when a mountain hyacinth the shepherds  
 Tread under foot,—and to the ground incline  
 The purple flower.

The part which follows the line is superadded, according to this \* rhetorician, for the purpose of giving ornament and beauty to the sentence. And, to abate the fastidiousness of some critics with respect to the Hebrew style of poetry, I shall produce a few similar instances, among many which occur in the *Æneid* itself.

Tum vero omne mihi visum est considerare in ignes  
 Ilium,—et ex imo verti Neptunia Troja.  
 Trojaque nunc staret—Priamique arx alta maneres.  
 Apparet domus intus—et atria longa patescunt.  
 Venit summa dies—et ineluctabile tempus.  
 Sed si tantus amor casus cognoscere nostros—  
 Et breviter Trojæ supremum audire laborem.  
 Vulnus alit venis—et cæco carpitur igni.

Nay, there are examples in Virgil resembling the most pleonastic parts of the Hebrew poetry.

Quantum illi nocuere greges,—durique venenum  
 Dentis,—et admorso signata in stirpe cicatrix.  
Georg. ii. 377.

Postquam res Asiæ,—Priamique evertere gentem  
 Immeritam visum superis,—ceciditque superbum  
 Ilium,—et omnis humo fumat Neptunia Troja.

\* P. 78. § 106 ed. Glasg.

But synonymous parallel hemistichs are most beautiful, when a literal clause is succeeded by a figurative one. As :—

Thou hast shewed thy people hard things :  
Thou hast made us to drink the wine of astonishment.

Ps. lx. 3.

Thou hast set our iniquities before thee ;  
Our \* secret *sins* in the light of thy countenance.

Ps. xc. 8.

With shouting in the day of battle ;  
With a whirlwind in the day of tempest. Amos i. 14.

Instances of this kind occur also in the classical writers. As :—

Ære ciere viros—Martemque accendere cantu. Æn. vi. 165.

Defendit numerus—junctæque umbone phalanges. Juv. ii. 46.

But though I consider the hypothesis of dividing the prophetic books into hemistichs, as founded on analogy, and as very ingenious and probable ; yet, from our imperfect acquaintance with the subject, doubts must always remain, not only as to the division of particular lines which appear to have a poetical cast, but as to passages of some length, whether they resolve themselves into measure or not. To us it often appears mere matter of taste, whether five Hebrew words constitute two lines or one. Thus,

“ Blow ye the trumpet in Gibeah, *and* the cornet in Ramah,”

\* 46 MSS. and three ed. read plurally *abscondita nostra*, inserting the *v* before the affix *נ*.

may perhaps admit of another distribution :—

“ Blow ye the trumpet in Gibeah,  
And the cornet in Ramah.”

Hos. v. 8.

And Bishop Lowth thinks the prophet Haggai is wholly prosaic :\* but, before this authority was observed, the following translation had been formed on the conjecture that great part of this book admitted of a metrical division.

I have enjoyed the advantage of some particular assistances, in addition to those which the press affords. The notes ascribed to Dr. Durell, Principal of Hertfort College in the University of Oxford, were formerly communicated to me by a late pious, benevolent, and learned friend ; with his permission to transcribe any part of them. The Legatee of the late Doctor Wheeler, Canon of Christchurch, and Regius Professor of Divinity in the University of Oxford, in whose premature death the learned world sustained a great loss, furnished me with his translations of Hosea to chap. x. 5 ; of all Micah, with a rough copy of it to chap. ii. 10 ; of all Nahum, with an improved transcript to chap. ii. 2 ; Zephaniah, chap. i. to ver. 14 ; and of all Habakkuk, with a less correct duplicate. The lines are metrically divided, and very rarely differ in their pauses from those which follow : but the death of this very superior scholar and orientalist has deprived us of his remarks. The present Archbishop of Canterbury has favoured me in the most friendly manner with the use of Archbishop Secker's notes on

\* Omnino prosaicus : Præl. Hebr. xxi. p. 282. ed. 2. 8vo.

the books which I have attempted to illustrate : and I am much indebted to the learned Mr. Woide of the British Museum, not only for copying these notes, but for furnishing me with some of Professor Michaelis's observations from his *Bibliotheca Hebræa*, and with collations of a Coptic\* version made in the second century, and of MS. Pachom., as far as my subject required them. The public has also the benefit of a curious communication on Haggai ii. 6—9, from Doctor Heberden ; who is no less eminent for his literary than for his medical abilities, and no less a patron than a judge of learning.

One design of engaging in the present arduous province was to recommend, and, in a small degree, to facilitate, an improved English version of the scriptures ; than which nothing could be more beneficial to the cause of religion, or more honourable to the reign and age in which it was patronized and executed. The reasons for its expediency are, the mistakes, imperfections, and many invincible obscurities of our present version ; the accession of various helps since the execution of that work ; the advanced state of learning ; and our emancipation from slavery to the Masoretic points, and to the Hebrew text as absolutely uncorrupt.

I shall subjoin some rules for the conduct of such a work ; which are submitted to the learned with much deference ; and that the wisdom of many may correct the imperfect ideas of an individual. It is expedient

\* See Bishop Lowth's preface to Isaiah, p. 67.



that in the first place, a previous plan for a uniform translation should be deliberately adjusted. A committee of learned men should then be appointed by proper authority ; who should invite every scholar to contribute his remarks ; who should have their respective parts assigned them ; and, after the performance of their allotted tasks, should amicably\* unite in advancing the whole to its proper degree of perfection.

RULE I. The translator should express every word in the original by a literal rendering, where the English idiom admits of it ; and where not only purity, but perspicuity, and dignity of expression can be preserved.

For thus the translator shows how he reads the original text ; and not only the matter of the scriptures, but the peculiar turn of language in them, will be faithfully represented.

Isaiah lxiii. 13, we read :—

מוליכם בהחמזת נסוס במדבר לא יכשלו of which the common English version is : “ That led them through the deep, as a horse in the wilderness, *that* they should not stumble.” And Bishop Lowth’s :†

“ Leading them through the abyss, like a courser in the plain, without obstacle.”

\* The translators in King James’s time took an excellent way. That part of the Bible was given to him who was most excellent in such a tongue ; and then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, &c. If they found any fault, they spoke, if not, he read on. *Selden* iii. 2009.

† This truly learned and ingenious prelate has contributed more than any

As there is a participle, מוליך, in the Hebrew ; *leading* is preferable to *that led* : but לא יכשלו, *ut ne impingant*, is not so well rendered by *without obstacle*. So in the three following passages I prefer the literal rendering :

“ For the Lord Jehovah is my helper.”

*Bp. Lowth. Isa. l. 7*

literally,

“ helpeth me.”

“ Who reverseth the devices of the sages.”

*Bp. Lowth. Isa. xlv. 25.*

literally,

“ Who turneth wise *men* backward.”

*English Version.*

“ And Hezekiah was rejoiced at their arrival.”

*Bp. Lowth. Isa. xxxix. 2.*

literally,

“ because of them. עליהם.

For this rule excludes,

1. Unnecessary paraphrase. As,

“ I Jehovah am the author of all these things.”

*Bp. Lowth. Isa. xlv. 7.*

“ do.”—*Engl. vers. Hebr. עשה 4 MSS. faciens sum.*

“ A God that uttereth truth, and granteth salvation.”

*Bp. Lowth. Isa. xlv. 21.*

for

“ A righteous God and a Saviour.”

writer of the age towards enabling us to understand the sense of the Hebrew scriptures, to taste their beauties, and to restore their integrity by the rules of sound criticism. His exposition of Isaiah is the best commentary extant on any part of the Old Testament. His translation represents the meaning of the original with great judgment and learning. My objections lie, not against his interpretations, but only against the mode of rendering which he has occasionally adopted : and I have freely stated them, because I consider the subject as an important one, and because I feel the weight which a name of such eminence carries with it.

“ And mine arm shall dispense judgment to the peoples.”

*Bp. Lowth. Isa. li. 5.*

“ shall judge.”—*Engl. vers.*

“ Then shall we be struck at once with admiration and  
terror.” *Isa. xli. 23.*

for,

“ That we may wonder and may fear together.”

In like manner the learned Mr. Blayney has,\*

“ A seed of a genuine quality.” *Jer. ii. 21.*

“ A right seed.”—*Engl. vers.*

“ Who putteth the righteous to trial.” *Jer. xx. 12.*

“ That triest the righteous.”—*Engl. vers.*

“ In an evil, and not in a friendly manner.” *Jer. xxi. 10.*

“ For evil and not for good.”—*Engl. vers.*

“ Intentions of peace, and not of hurtful tendency.”

*Jer. xxix. 11.*

“ Thoughts of peace, and not of evil.”—*Engl. vers.*

## 2. The rule excludes defective translations.

The thirty-sixth chapter of Isaiah begins, in Bishop Lowth's version, “ In the fourteenth year of King Hezekiah,” &c. יד “ Now it came to pass” being omitted. The Bishop also leaves לאמר “ saying” untranslated, chap. xxxvi. 21.

## 3. The rule excludes ungrammatical forms of expression.

\* See his elaborate and useful comment on Jeremiah, 4to. Oxford, 1784.

The English version is in general very accurate : but, Isa. xliv. 24, we find, "I am the Lord that maketh all *things*, that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself:" for, make, stretch, spread. See Bp. Lowth's Grammar, London, 2nd edit. p. 149. And Matt. v. 23, we read, "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;" &c. for, remember.

#### 4. The rule excludes obscure renderings.

I speak rather of obscurities into which translators are apt to fall, than of those unpardonable ones which are owing to a departure from the rules of good writing.

Retaining mere Hebraisms would be one source of obscurity. Thus Ainsworth renders Ps. xcv. 2, "Let us prevent his face with thanksgiving:" but we find in our English version, "Let us come before his presence," &c. Of this kind there are some instances in Mr. Blayney's translation. As Jer. xl. 4. "If it seem good unto thee to come with me to Babylon, come; and I will set mine eyes upon thee." "And I will look well unto thee."—*Engl. vers.*

"Give thyself no rest, let not the daughter of thine eye stand still." Lam. ii. 18.

"Let not the apple of thine eye cease."—*Engl. vers.*

Another source of obscurity is, the use of such obsolete, foreign, and learned words or phrases as are

for the most part unintelligible. An authorized translation of the Bible should be adapted to the capacity of common readers; and therefore this kind of diction should be avoided, except where the idea is of such a nature that it ought to be conveyed indirectly. Some passages in our version are now of so antiquated a turn as not to be understood by the generality of scholars. As Judges ix. 53: "And a certain woman cast a piece of a mill-stone upon Abimelech's head, and \* all to brake his skull;" that is, "utterly, altogether, brake: *והיה ויהיה* et fregit." And again, Ezek. xxx. 2. "Wo worth the day;" that is, "befal." *Worth*, esse, fieri. Jun. *והיה ויהיה*, "væ diei." It must always be remembered that Bp. Lowth's version is designed for the learned: in one for vulgar use *sorec* for choice vine, *hades* for the grave, or pit, or place of the dead, *maslin* for mixed provender, *ilex* for green oak, *coune* † for covered carriage, &c. would be clearly inadmissible. In the New Testament, some Greek words are retained, as "phylacteries," Matt. xxiii. 5, which may be rendered "frontlets," or "scrolls," and "anathema," 1 Cor. xvi. 22, to which I prefer "accursed ‡." There are three ways of proceeding as to Hebrew or Hebrew-Syriac words; admitting them into the text, and rendering them in the margin, as our translators do; rendering them in the text, as for "Maran atha," 1 Cor. xvi. 22, "Our Lord cometh;" or both retaining and rendering them in the

\* All that he hytte he alto frapped. Archæol. v. 386. i. e. entirely brake in pieces.

† A word formed from the Latin *covinus*, the root of which is *cavus*; and therefore corresponding to the Hebrew *בֵּץ* *vehiculum cameratum*, vel *testudinatum*.

‡ Margin, a curse.

text, as “*Maran atha, that is to say, Our Lord cometh.*” I incline to recommend the last way.

In their preface, our translators thus express themselves on this subject. “We have shunned the obscurity of the Papists, in their *azymes, tunike, rational, holocauste, prepuce, pasche*, and a number of such like, whereof their late translation is full, and that of purpose to darken the sense: that, since they must needs translate the Bible, yet by the language thereof it may be kept from being understood. But we desire that the scripture may speak like itself, as in the language of Canaan, that it may be understood even of the very vulgar.”

5. The rule excludes debased and offensive terms or phrases.

Ezek. xvi. 43, we read, “Because thou hast fretted me in all these things.” The word is elsewhere rendered “provoked.” Isaiah, lxiv. 6, the English version has, “And all our righteousnesses *are* as filthy rags:” which Bishop Lowth translates, “like a rejected garment;” in more dignified language, as well as nearer to the original. But Isa. xxxvii. 4, the common translation “Wherefore lift up thy prayer for the remnant that is left” [Margin, found] has more exactness and dignity than, “And do thou offer up thy prayer for the poor remains of the people.” Bp. Lowth. Matt. xvii. 15, Doctor Scott renders *κακως πασχει* “is grievously handled.” With respect to the other part of the rule, Doctor Delany, in his life of David, very properly proposes to translate such passages as occur

1 Kings xiv. 10, "him that watereth against the wall." And Mr. Blayney's translation,

"Jerusalem is become as one [rather, as a woman] set apart for unclean among them," Lam. i. 17.

is preferable to that of our English translators.

An exception to this rule may be admitted, when an ancient custom cannot be expressed in a translation without perplexing common readers. Thus, though the Jews in our Lord's time reclined at their meals *ανακλινω* and *ανακειμαι* may be rendered *to sit down*, and not *to lie down*.

**RULE II.** Where the English idiom requires a paraphrase, it should be so formed as to comprehend the original word or phrase; and the supplemental part should stand in *Italics*; except where harshness of language arises from pursuing this method.

Isaiah i. 4, Bishop Lowth's translation of מורר אחר is, "They are estranged from him, they have turned their back upon him." The Vulgate and the Seventy render more happily: *abalienati sunt retrorsum*; ἀπηλλοτριωθησαν εἰς τα οπισω. Our translators have, "They are gone backward. Heb. alienated or separated." The root being מור, as about forty MSS. and one edition\* read מורי, according to the rule we should translate, "They are estranged *from him, they have gone backward.*" So Luke ix. 53, may be rendered, "Be-

\* So Ezek. xiv. 5. twelve MSS. and two ed. read מורי.

cause his face was *as though he was* going to Jerusalem." Ps. cix. 4, our translators properly suggest an idea of the conciseness in the original, when they render, "But I *give myself unto* prayer." But where the diction becomes inelegant from the observance of this rule, it may be neglected. Thus, Habakkuk i. 6, many may prefer,

"Who go over the breadth of the earth,  
To possess dwelling-places not their own ;"

To

————— *which belong* not unto\* them.

RULE III. Where a verbal translation cannot be thus interwoven, one equivalent to it, and which implies the reading in the original, should be substituted ; and the idiom in the text should be literally rendered in the margin.

By observing the second and third rules, the genius of the original languages will be shown ; and the reader unskilled in them will be best enabled to interpret for himself.

Thus Bishop Lowth renders Isaiah v. 1,

"My beloved had a vineyard  
On a high and fruitful hill."

"In a very fruitful hill"

is the less exact version of our translators. Here the marginal rendering should be, *on a horn, the son of oil*.

RULE IV. The same original word, and its derivatives, according to the leading different senses,

\* Heb. it.



and also the same phrase, should be respectively translated by the same corresponding English word or phrase, except where a distinct representation of a general idea, or the nature of the English language, or the avoiding of an ambiguity, or harmony of sound, require a different mode of expression.

In their preface, we learn the sentiments of our translators on this subject; and, from their manner of stating them, may collect that a difference of opinion subsisted about it.

“ Another thing we think good to admonish thee of, gentle reader; that we have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some peradventure would wish that we had done, because they observe that some learned men somewhere have been as exact as they could that way. Truly, that we might not vary from the sense of that which we translated before, if the word signified the same thing in both places (for there be some words that be not of the same sense everywhere), we were especially careful, and made a conscience, according to our duty. But that we should express the same notion in the same particular word; as, for example, if we translate the Hebrew or Greek word once by *purpose* never to call it *intent*; or one where *journeying*, never *travelling*; if one where *think*, never *suppose*; if one where *pain*, never *ache*; if one where *joy*, never *gladness*, &c.; thus to mince the matter, we thought to savour more of curiosity than wisdom, and that it would rather breed scorn in the atheist than bring profit to the godly reader. For is the kingdom of

God become words or syllables? Why should we be in bondage to them, if we may be free? use one precisely, when we may use another no less fit as commodiously?" We might also be charged by scoffers with some unequal dealing towards a great number of good English words. Add hereunto, that niceness in words was always accounted the next step to trifling; and so was to be curious about names too: also, that we cannot follow a better pattern for elocution than God himself: therefore, he using divers words in his holy writ, and indifferently for one thing in nature, we, if we will not be superstitious, may use the same liberty in our English versions out of Hebrew and Greek, for that copy or store that he hath given us."

Other learned men have expressed themselves differently.

"Veterem interpretem Erasmus merito in eo reprehendit, quod unum idemque vocabulum sæpe diversis modis explicet. Atqui in eo ipso quoties peccat? Leviculum hoc est, dices. Ego vero aliter censeo, nisi cum ita necesse est, in his quidem libris in quibus sæpe videas mirifica quædam arcana velut unius vocabuli involucris tegi: ut quo propius abest a Græcis et Hebræis Latina interpretatio, eo mihi quidem magis probanda videatur: ita tamen ut simplicitate illa sermonis servata, quæ in his spiritus sancti oraculis plane divina est et admirabilis, asperum illud et horridum scribendi genus vitetur.

"Verborum proprietatem adeo studiose sum sectatus, ut etiam a synonymis, quoad ejus fieri potuit,

libens abstinuerim. Singula Græca vocabula eodem ubique modo exprimere studui, nisi cum diversa fuit significatio, aut peculiaris aliqua ratio incidit: quam et ipsam plerumque notavi.”

Beza in his dedication of the New Testament  
to Queen Elizabeth. MDLXIII.

“ Quum autem, sicut in Græco sermone una eademque vox retinetur, in Latina quoque interpretatione servatur, ea certe in re multum consuli iis potissimum videtur, qui, cum Græcæ linguæ sint imperiti, Latino acquiescere sermoni necesse habent. Nam inde hoc saltem colligunt, uno eodemque vocabulo Græcum scriptorem uti, ideoque locum unum cum altero conferri debere.”

Henr. Stephani præf. ad Nov. Test. 12mo.  
MDLXXVI.

“ Here at one view,” says Dr. Taylor in the preface to his Concordance, “those who shall undertake a new version will see under every word how variously it is rendered in the present version; and so may more easily and exactly judge how just those renderings are, and how far they may be reduced to one and the same rendering, which is much to be preferred where the sense will bear it.”

A more scrupulous exactness may well be required in translating the Scriptures, than in any other translation: and unlearned readers should not be deceived by the needless use of synonymous terms, in their comparison of passages which appear to be parallel, and in their notions about the extent of the original

languages, and the copiousness of a writer's style. It may also be shown that not only the sense, but the beauty and force, of many passages depend on a version not deviating from uniformity without a decisive reason.

I therefore propose,

1. That translators should previously agree on the rendering of certain words and phrases. For instance, that יהוה should always be rendered by "Jehovah," and יהוה צבאות by "Jehovah *God* of hosts."

2. That it should be considered, by the help of concordances, whether the same word can always be rendered in the same manner; and that, when an English word suits every place, it should be invariably used. Our translators often vary their terms, not only unnecessarily, but so as to mislead the reader. Κρατιστος, which occurs four times, is twice rendered "most excellent," and twice "most noble." Πατρια, which occurs thrice, is rendered by "family," "lineage," and "kindred." Ἀναστατω, which occurs thrice, is rendered by "to turn upside down," "to make an uproar," and "to trouble." Within the compass of two verses, αρχιτρικλινος is rendered "governor of the feast," and "ruler of the feast:" John ii. 8, 9 : μαρτυρειν, "to testify," and "to bear witness:" ib. xv. 26, 27 : and διαιρεσεις, "diversities," and "differences:" 1 Cor. xii. 4, 5. Even in the same verse we find μενω translated by "abide," and "tarry:" Luke xxiv. 22 : ελεω by "to have compassion," and "to have pity:" Matt. xviii. 33 : and αιωνιος by "everlasting," and "eternal:" Matt. xxv. 46.

3. That, if the original word cannot always admit of the same rendering, of which there are many examples, the different renderings may be reduced to as few as possible, and those the fittest which the language affords.

4. That different words, which have the same sense or nearly the same, should be distinguished in translating them, when the English tongue furnishes distinct and proper terms. As ἐκπλησσομαι "I am amazed," θαμβεομαι "I am astonished," ἐκθαμβεομαι "I am greatly astonished:" ἀσθενής "sick," ἀρρώστος "diseased;" μαλακία "infirmity," νόσος and νόσημα "disease:" πολυτιμος "very costly," πολυτελής "very precious," βαρυτιμος "of great price." Minute differences in words should be observed by accurate translators. Thus Matt. xxvii. 46. Mark xv. 34. ἀνέβησεν and ἐβησεν are rendered "cried:" but the former word should be rendered "cried out."

5. That parallel passages should be rendered in the same words. But ὑπέρ is differently rendered Mark ix. 40. Luke ix. 50. "He that is not against us is on our part." "He that is not against us is for us." Matt. xxvi. 41, and Mark xiv. 38, exactly correspond in the original, but differ in our translation. "Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak." "Watch ye and pray, lest ye enter into temptation: the spirit truly *is* ready, but the flesh *is* weak."

It is observed in the rule, that sometimes the English language requires a different translation of

the same original word. Thus, when בהמה is opposed to man, it must be rendered *beast* : as, “I will cut off man and beast.” Ezek. xiv. 13. But when it is opposed to wild beast, it must be rendered *cattle* : as Gen. i. 25. Joel i. 18.

Ambiguity is avoided, Amos iii. 6.

“Shall there be evil in a city,  
And Jehovah hath not \* inflicted it?”

Where if the word *done* had been used, God might seem represented as the author of moral evil, instead of judicial calamities.

It is also proper to depart sometimes from the strictness of this rule for the sake of the ear: as Hos. ii. 9, where our translators use *recover*, *cover*, and *discover*, in three lines.

As the Hebrew *vau*, in the sense of *and*, occurs perpetually, and not seldom at the beginning of many clauses together, as Amos viii. 10, Hos. ii. 19—23, Zech. ix. 3—8, it is often proper to translate it by *Now*, *so*, *then*, &c. and many may think that the same precise rendering is unnecessary, as to some other words which are frequently repeated, and which are not the object of criticism: as, that ἀπερχεσθαι may be indiscriminately rendered by “to depart” and “to go away,” ἐξερχεσθαι by “to depart” and “to go out,” &c.

That many passages of scripture would be placed

\* Heb. *done*.

in a striking light by uniformity of rendering, may appear from the following examples. Isaiah xxxvii. 3. "This day is a day of trouble, and of rebuke, וְיָבוֹחַ, and of blasphemy." "This day is a day of trouble, and of rebuke, and of contumely." Bishop Lowth. It follows, *v.* 4: "It may be the Lord thy God—will reprove, הוֹכִיחַ, [refute, Bishop Lowth] the words which the Lord thy God hath heard." As the verb in *v.* 4, alludes to the noun in *v.* 3, the corresponding terms *reproof* and *reprove* are necessary to convey the sense and force of the passage. Rabshakeh has uttered words of *reproof* against Judah: it may be that God will *reprove* the words of the Assyrian. So Matt. v. 15, 16. "And it shineth, λαμπει, [not, and it giveth light] unto all that are in the house. Let your light so shine," &c. λαμψατω. Rom. i. 19: "Because that which may be known of God is manifest, φανερον, in them; [rather among them] for God hath shewed *it*, εφανερωσε [rather, manifested *it*] unto them." Rom. xv. 4, 5: "For whatsoever things were written aforetime, were written for our learning; that we through patience and comfort, της παρακλησεως, of the scriptures might have hope. Now the God of patience and consolation, της παρακλησεως, [rather, comfort] grant you to be like-minded," &c. And again *ib.*, *v.* 12, 13,—“In him shall the Gentiles trust, ελπiousιν, [rather, hope]. Now the God of hope, της ελπιδος, fill you with all joy,” &c. The beauty of St. Paul’s manner is lost in the common rendering.

RULE V. The collocation of the words should never be harsh, and unsuited to an English ear. An inverted structure may often be used in imita-

tion of the original, or merely for the sake of rhyme in the sentence ; but this should be determined by what is easy and harmonious in the English language ; and not by the order of the words in the original, where this produces a forced arrangement, or one more adapted to the license of poetry than to prose.

I cannot, therefore, recommend to the imitation of future translators the manner of placing words which Bishop Lowth occasionally uses. As,

“Wherefore my bowels for Moab like a harp shall sound.” Isaiah xvi. 11.

“In Jehovah shall be justified, and make their boast, all the seed of Israel.” C. xlv. 25.

But I approve of such a structure as,

“To the fatherless they administer not justice.”

C. i. 23.

“And the reproach of thy widowhood thou shalt remember no more.” C. liv. 4.

Though I think that the former line may be better rendered according to Rule I.

“The fatherless they judge not.”

In Mr. Blayney’s translation we find frequent instances of a good structure, by judiciously adhering to the Hebrew turn of the sentence. As,

“And mine heritage ye made an abomination.”

Jer. ii. 7.



“And the sword and the famine shall we not see.”

Jer. v. 11.

Our translators also sometimes give a pleasing turn to the clauses by conformity to the order of the words in the original.

As, “Surely with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you.” Ezek. xx. 33. “And with their idols have they committed adultery.” Ib. c. xxiii. 37. But they are by no means strict observers of this method ; for in the next verse to the passage last quoted they render, “And have profaned my sabbaths ;” whereas the order in the Hebrew is, “And my sabbaths have they profaned.” They also make use of inversions which are not found in the Hebrew ; as, “And out of their hand I will not deliver *them* ;” where the original is, “And I will not deliver *them* out of their hand.” Zech. xi. 6.

RULE VI. The simple and ancient turn of the present version should be retained.

Swift was an admirer of simplicity, and is an example of it. He thinks it “one of the greatest perfections in any language ;” and “the many beautiful passages in the Old and New Testament he takes to be owing to the simplicity that runs through the whole.” Letter to Lord Oxford.

This simplicity arises, in a great measure, from the preference of pure English words to foreign ones.

Thus our translators use *keep back* for *suppress*, *call upon* for *invoke*, *put under* for *submit*, *bow down* for *incline*, *lift up* for *exalt*, *stretch out* for *extend*, *cry out* for *exclaim*, *put away* for *divorce*, *put asunder* for *separate*, *cut off* for *reject*, *let go* for *dismiss*, *fall away* for *desert*, &c. They are even so fond of these Anglicisms, that they often prefer them to single English words: as in the use of *turn back* for *return*, *go away* for *depart*, *let go* for *release*, &c. In this they are generally to be imitated.

But when a latinized word expresses the precise idea of the original, which a term purely English cannot reach, it may be questioned whether propriety should be sacrificed to simplicity. Thus the word *tripudiis* signifies *to show joy by outward gestures*, *tripudiis et volutationibus*: see Cast. lex.; and I am, therefore, disposed to render it always by *exult*.

Again: this manner of expression should, I think, be rejected when it degenerates into familiar idiom: as, *hold thy tongue* for *be silent*, *we cannot tell* for *we know not*, *to take in hand* for *to undertake*, *to be at hand* for *to draw nigh* or *to approach*, *to cast in one's teeth* for *to reproach* or *revile*, &c. One reason for the disuse of such phrases is, that a translation of the Bible should be a classical book to a foreigner, who would be perplexed by such language.

1. The rule, therefore, excludes such words as *dilate*, *vindicator*, *fabricator*, *inanity*, *rectitude*, &c. See Bishop Lowth's *Isaiah*. And Mr. Blayney has *devolve*, *resolve*, *relinquish*, *convoke*, *deposit*, *libations*, *machinations*, &c.

2. It also excludes modern terms and phrases, and the pomp and elegance of modern diction.

A few examples will show how much the admission of these would lessen the gravity and majesty so well supported in the received translation. Doctor Priestley has *custom-house* for *receipt of custom*. Engl. harmony. Doddridge renders Mark vi. 21: "And a convenient day happened when Herod on his birthday made a supper for his lords, and chief officers, and *other persons of distinguished rank* in Galilee." Bp. Lowth has "*envoy, negociator, plebeians*;" "your \* soul shall feast itself with *the richest delicacies*;" "† *in suppliant guise address thee*;" "‡ *disparting rills*;" "§ whose antiquity is *of the earliest date*," &c. In Mr. Blayney's Jeremiah we find "the *privy council* of Jehovah;" "the *environs* of Jerusalem;" "the *manufacture* of the potter;" "|| and the captain of the guards gave him provisions, and a *gratuity*, and dismissed him;" "¶ cause *cavalry* to come up;" "⌘ his haughtiness is exceedingly *supereminent*;"

—"†† they have sinned against Jehovah,  
The *legitimate* fold and *recourse* of their fathers," &c.

3. The rule supposes that the old inflections should be retained, and the use of the subjunctive mood after certain particles.

4. It also supposes that such Hebraisms should be

\* Is lv. 2. † xlv. 14. ‡ xxx. 25. § xxiii. 7. || Jer. xl. 5. ¶ li. 27.

\*\* xlviii. 29. †† Jer. l. 7.

retained as the English language easily admits, or to which an English ear is now accustomed. Of this kind are, *the throne of his glory; labour of love; as for Ephraim, their glory shall flee away as a bird:* which form resembles Sallust's *Plebs urbana, ea vero præceps ierat;* and that common Atticism, *Urbem quam statuo, vestra est.* "The Hebrew idioms run into the English tongue with a particular grace and beauty. Our language has received innumerable elegancies and improvements from that infusion of Hebraisms which are derived to it out of the poetical passages in holy writ. They give a force and energy to our expressions, warm and animate our language, and convey our thoughts in more ardent and intense phrases than are to be met with in our own tongue. There is something so pathetic in this kind of diction, that it often sets the mind in a flame, and makes our heart burn within us." Addison. Spect. N. 405.

RULE VII. The old ecclesiastical terms should be continued: as *grace, elect, predestinated, &c.*

"We have avoided the scrupulosity of the Puritans who leave the old ecclesiastical words and betake them to other; as when they put *washing* for *baptism*, and *congregation* instead of *church*."

Pref. to the English translation.

Such words are now part of our theological language; and explanations of them perpetually occur.

RULE VIII. Metaphors are, in general, to be retained; and the substitution, or unnecessary introduction, of new ones should be avoided.

If the original metaphor cannot be transfused, it should be rendered in the margin. The genius of a language, and the nature and customs of a country, will often appear by observing this rule.

Bishop Lowth renders Isa. xliv. 8,

“Is there a God beside me?

Yea, there is no other sure protector; I know not any.”

“Yea, *there is* no \* God;” &c. English version.

I prefer rendering,

“Yea, *there is* no rock; I know not *any*.”

See Ps. xviii. 2, 46.

Again: the Bishop renders ch. xlii. 22,

“And are plunged in dark dungeons.”

Hebr.                      hidden

RULE IX. Proper names should remain as they are now written.

So little depends on their orthography in a translation, and they are now so familiarized to the ear, that to alter them may perplex or offend some, and cannot benefit any.

This rule was among King James’s instructions to our translators. “The names of the prophets and the holy writers, with the other names in the text, to be retained, as near as may be, according as they are vulgarly used.” Lewis, 2d. ed. p. 317.

\* Marg. Hebr. rock.

Bishop Lowth writes *Tsoar* for *Zoar*, *Botsrah* for *Bozrah*, *Retsin* for *Rezin*, and *Amots* for *Amos*: &c. Mr. Blayney also has *Jabetz*, *Jahatza*, &c.

It is material that the names of the same persons should be written in the New Testament as they occur in the Old: and that we should read Elijah, Elisha, Isaiah, Noah, Haran, Joshua, &c. for Elias, Eliseus, Esaias, Noe, Charran, Jesus, Hebr. iv. 8, &c.

RULE X. The best-known geographical terms should be inserted in the text, and the original ones should stand in the margin. As *Syria*, marg. *Aram*: *Ethiopia*, marg. *Cush*, &c.

RULE XI. The language, sense, and punctuation, of our present version should be retained; unless when a sufficient reason can be assigned for departing from them.

RULE XII. The critical sense of passages should be considered; and not the opinions of any denomination of Christians whatever.

The translators should be philologists, and not controversialists.

RULE XIII. Passages which are allowed to be marginal glosses, or about the authenticity of which critics have reason to be doubtful, should be placed in the text between brackets.

RULE XIV. In the best editions of the bible,

the poetical parts should be divided into lines answering to the metre of the original.

The common editions would be made too expensive by such a distribution, which would occupy a large space: but this inconvenience may be avoided by placing each hemistich between inverted commas, or by any other proper mark of distinction for the pause.

Dr. Kennicott's words on this subject are: "Si universa in Bibliis Hebræis carmina, more poetico, lineis brevibus, et plerumque fere æqualibus (saltem ubi non fuerint corruptæ), nunc demum imprimerentur; mirum quantum elucesceret statim sacri poetæ mens, idque in mille locis; ubi sub usitata prosæ forma difficillimum est ullam, saltem veram, expiscari sententiam." Præf. ad Vet. Test. Hebr. § xx.

Thus Gen. iv. 23, should be pointed as follows:—

“ And Lamech said unto his wives :  
     Adah and Zillah, hear my voice ;  
 Ye wives of Lamech, hearken unto my speech.”

And Isa. liii. 2 :—

“ He hath no form nor comeliness, that we should  
     regard him ;  
 Nor appearance, that we should desire him.”

See Præl. Hebr.

RULE XV. Of dark passages, which exhibit no meaning as they stand in our present version, an

intelligible rendering should be made on the principles of sound criticism.

“ There is scope enough for—the improvement of sacred literature; especially if proper hands were employed in doing the same good office for the Hebrew bible as hath been done for the Greek Testament; I mean, in mending the text a little, by consulting the most ancient MSS. and versions.” Taylor pref. to Hebr. conc. Sect. iv. “ If the translation should sometimes appear to be merely conjectural, I desire the reader to consider the exigence of the case; and to judge, whether it is not better, in a very obscure and doubtful passage, to give something probable by way of supplement to the author’s sense apparently defective, than either to leave a blank in the translation, or to give a merely verbal rendering, which would be altogether unintelligible.”

Bishop Lowth prel. diss. to Isa. p. lxxiii.;  
where see p. xxxix. xl.

And the same excellent critic, after making a conjectural emendation of Isa. lxiv. 5, adds: “ This, it may be said, is imposing your sense upon the prophet. It may be so: for perhaps these may not be the very words of the prophet; but, however, it is better than to impose upon him what makes no sense at all; as they generally do, who pretend to render such corrupt passages.”

“ It is manifest,” says \* Professor J. D. Michael-

\* Bibl. Orient. et Exeget. Part. xxi. Communicated by Mr. Woide.



lis, “ that in some of the Minor Prophets the text has been sent down to us in very faulty copies : so very faulty, that the true reading of several passages is wanting in all the MSS. and ancient versions, and that conjectural criticism is necessary.”

Emendations founded on external authority will, of course, be preferred ; and, when there is a choice of them, that particular one which furnishes the best sense, and most resembles the present text. When outward helps fail, recourse can only be had to the exigence of the place.

In printing the best edition of a new version, I propose that the references to parallel places should be retained ; that supplemental words should be distinguished by Italics ; that different interpretations of obscure places should occasionally be given in the margin ; that the paragraphs should be accurately divided according to the sense, and should consist of larger ones, marked ¶, and of smaller, marked ¶ ; that the contents, briefly comprehending the critical sense of the writer, should be prefixed to each large paragraph ; that the chapters should be distinguished in the margin, and the verses, either in the margin, or by a small numerical figure over the line, as in the Louvre edition of the Greek Testament ; that there should be different marks for various readings adopted in the translation, denoting (1.) whether they are founded on the ancient versions and paraphrases ; (2.) on MSS. including the Samaritan ; or (3.) on both these authorities ; or (4.) only on conjecture ; and that a large explanatory index, of difficult terms, through-

out their several classes should be subjoined, together with an accented table of proper names, and also a table of the sacred books, in their chronological order; according to which order, it is my opinion, that they should be read in churches.

I trust that these rules have obviated some objections to the proposed undertaking; as, according to them, a new version would be as simple, natural, and majestic, as beautiful, affecting and sublime, as that in present use; with the additional recommendation of being more pure, exact, and intelligible. It is true, that nothing of this kind can be undertaken without temporary offence to the prejudiced and ignorant. But the opinion of these will soon be outweighed by the judgment of the reasonable and well-informed. The real question amounts to this; whether we shall supply Christian readers and Christian congregations with new means of instruction and pleasure, by enabling them to understand their bible better; and let all who can promote a work of such moment consider this question with due seriousness and attention.

## MINOR PROPHETS

In their supposed order of time, according to the dates  
of reigns in BLAIR'S TABLES.

	Before Christ.	Kings of Judah.	Kings of Israel
JONAH	Between 823 and 783.		Jeroboam II. 2 Kings xiv. 25.
AMOS	Between 823 and 758.	Uzziah. Ch. i. 1.	Jeroboam II. Ch. i. 1.
HOSEA	Between 809 and 698.	Uzziah, Jotham, Ahaz, and Hezekiah. Ch. i. 1. But very early in Hezekiah's reign.	Jeroboam II. Ch. i. 1.
MICAH	Between 757 and 698.	Jotham, Ahaz, and Hezekiah. Ch. i. 1. But early in Hezekiah's reign.	
NAHUM	Probably between 720 and 698.	Probably towards the close of Hezekiah's reign.	
JOEL	Probably between 697 and 660.	Probably in the reign of Manasseh.	
ZEPHANIAH	Between 640 and 609.	In the reign of Josiah. Ch. i. 1.	
HABAKKUK	Probably between 606 and 598.	Probably in the reign of Jehoiakim.	
OBADIAH	Soon after 586.	Between the taking of Jerusalem by Nebuchadnezzar, and the destruction of the Edomites by him.	
HAGGAI	About 520.	After the return from Babylon.	
ZECHARIAH	From 520 to 518.		
MALACHI	About 436.		



# THE BOOK

OF

# J O N A H.

---

## CHAPTER I.

- 1 Now the word of Jehovah came unto Jonah *the* son of  
2 Amittai, saying; Arise, go to Nineveh, that great city,  
and cry against her: for their wickedness is come up  
before me.
- 3 But Jonah rose up to flee unto Tarshish from the presence of Jehovah: and he went down to Joppa, and
- 

CHAP. I. 1.—*Jonah*.—He was of Gath-hepher, in the tribe of Zebulun, a part of Lower Galilee. Josh. xix. 13. He prophesied in the reign of Jeroboam the Second, king of Israel; who began to reign 823 years before Christ, and reigned in Samaria 41 years. See 2 Kings, xiv. 23—25.

2. — *Nineveh*.—The capital of the Assyrian empire. See the notes ch. iii. 3, iv. 11: and on Nahum; ch. i. 1. iii. 18.

— *cry*.—Proclaim as a prophet.

— *against her*.—Or, concerning her. Noldius, Sec. 10.

— *for their wickedness*.—Or, that their wickedness, &c. Nold. Sec. 20.

3. — *to flee*.—Jonah might consider this mission as an uncommon, unprofitable, and dangerous one. He certainly thought that his veracity as a prophet would be affected by God's merciful change of purpose, ch iv. 2. This and other parts of his conduct, deserve censure. But men endued with extraordinary gifts of the Spirit, and made the instruments of declaring God's will to mankind, have occasionally been subject to great human infirmities, and have even contracted great guilt. See 1 Kings xiii. 18, 20. Matt. vii. 22. Acts xv. 39. 1 Cor. xiii. 2. Gal. ii. 11.

found a ship going to Tarshish, and paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of Jehovah.

- 4 And Jehovah sent \* forth a great wind upon the sea ; and there was a great tempest in the sea : and it was †  
5 thought that the ship would be broken *in pieces*. Then the mariners were afraid, and cried every man unto his god. And they cast forth the things which *were* in the ship into the sea, to be lightened of them.

- But Jonah was gone down to the sides of the hold ; and  
6 lay, and was in a sound sleep. And the ship-master came near unto him, and said unto him, What ‡ meanest thou, O sleeper ? arise, call unto thy God : perhaps God will think upon us, that we perish not.

- 7 And they said one § to another, Come and let us cast lots ; that we may know for whose cause this evil *hath*

\* Hebr. cast forth. † was thought to be broken. ‡ What to thee.  
§ every man to his neighbour.

—*Tarshish*.—Bochart says, that there were two places of this name ; one, Tartessus in Spain, which Stephanus de Urbibus places near the pillars of Hercules ; the other, in the Indian ocean, near Ophir or Taprobana, which island is usually thought to be the modern Ceylon. To this latter men sailed from Eziongeber on the Red Sea. 2 Chron. xx. 36, 37. Geogr. l. iii. ch. vii. p. 171. ed. Lugd. Bat. fol. 1707. Cocceius and Taylor (see רשׁו in each), think that Tarshish may denote a distant country, whether to the east or to the west ; like our *Indies*. Some derive it from תרׁו *to view*, and שׁוׁ, *to delight* ; and thus it may signify a country abounding with desirable productions.

4. — *thought*.—Houbigant supposes, that the original word should be written at length, חשׁבוּבָה : *putabatur fractum iri*.

5. — *the things*.—A general term is used, comprehending wares, tackling, provisions.

— *to be lightened*.—So Houbigant : להקל : and V. וׁ render the word passively.

— *of the hold*.—The *covered* part of the ship.

6.— *ship-master*.—The Hebrew may be rendered, “ the chief *man*, even the pilot :” or, “ the chief of the crew :” which latter is the rendering of Syr. and Chald.

7.— *cause*.—Sake. Secker.

- 8 *happened* unto us. And they cast lots; and the lot fell upon Jonah. Then said they unto him, Tell us, we pray thee, for what cause this evil *hath happened* unto us. What is thy business? and whence comest thou? what
- 9 is thy country? and of what people *art* thou? And he said unto them, I *am* an Hebrew; and I fear Jehovah, the God of heaven, who made the sea and the dry *land*.
- 10 Then were the men || exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he \* fled from the presence of Jehovah: for he had told
- 11 them. And they said unto him, What shall we do unto thee, that the sea may be † calm unto us? for the sea

|| Hebr. feared with great fear. \* was flying. † may rest from upon us.

8.—*for what cause.*—כִּי is most naturally understood of things, Gen. xxxiii. 8. Judg. xiii. 17. 1 Sam. xviii. 18. Mic. i. 5. See Nold. sec. 5. note. See also Buxtorf's thes. gramm. p. 392.

The words *τινος ἐνεκεν ἢ κακία αὐτῇ ἐστίν ἐν ἡμῖν*, are wanting in *δ.* MS. Vat. and in Sixtus Quintus's edition of *δ.*, where the note is, *Τις σου ἡ ἐργασία*. Sic quoque in uno alio libro: in cæteris antecedit, *τιμος ἐνεκεν ἢ κακία αὐτῇ ἐν ἡμῖν*. But *δ.* MS. Al. ed. Ald. and Arab. retain the clause. If we omit it, all is clear. כִּי refers to a person, *v.* 7; whom the lot determined to be Jonah: and it naturally follows; "Then said they unto him, Tell us, we pray thee, What is thy business?" &c.

The hint of omitting the clause was suggested by the late Dr. Kennicott.

—*comest thou.*—In the original the verb is future: which tense has often the force of the present.

9. — *an Hebrew.*—*δ.* Arab. render a "servant of Jehovah:" because they read עֶבֶר, contracted for יְהוָה. See Lud. Cappell. comm. p. 19. fol. Amst. and Dr. Kennicott's dissert. gen. Sec. 25, subjoined to his Hebrew Bible.

10. — *fled.*—*ἦν φευγων.* *δ.* and 13 MSS. and one printed edition, in Dr. Kennicott's Bible, read בֹּרַח.

11. — *What shall we do?*—Moerlius quotes the following passage from Orpheus's Argonautics.

“ Πολλα δὲ μερμηρίζον ἐνὶ φρεσὶ πενκαλιμγσι,  
 Ἡ μὲν ἀποφθισωσι, καὶ ἰχθυοὺς κυρμα βαλῶσιν  
 Αἰνολεχὴ Μηδεῖαν, ἀποστρεψῶσι δ' Ἐριννυν.

“ And much they doubted in their prudent minds,  
 Whether to kill, and cast a prey to fishes,  
 Wretched Medea, and avert their fate.”

ver. 1168.

- 12 ‡ grew more and more tempestuous. And he said unto them, Take me up, and cast me forth into the sea; and the sea § shall be calm unto you; for I know that be-  
 13 cause of me this great tempest *is* upon you. Neverthe- less the men rowed || hard to bring back *the ship* unto the dry land: but they could not; for the sea \* grew  
 14 more and more tempestuous upon them. And they cried unto Jehovah, and said; We beseech thee, O Je- hovah, let us not perish, we pray thee, for the life of this man; and lay not upon us innocent blood, for thou, O  
 15 Jehovah, hast done as it hath pleased thee. And they took up Jonah, and cast him forth into the sea: and the  
 16 sea † ceased from its raging. And the men feared Je- hovah ‡ greatly; and § offered a sacrifice unto Jehovah, and || made vows.  
 17 Now Jehovah prepared a great fish to swallow up Jo- nah; and Jonah was in the \* belly of the fish three days and three nights.

‡ went and was tempestuous. § shall rest from upon you. || Hebr. digged.

\* went and was tempestuous. † stood. ‡ with great fear. § sacrificed.  
 || vowed. \* bowels.

— *grew more and more tempestuous.*—That this is the true rendering, see Taylor's Con. Root 450; n. 27, 32. The Syriac version makes the words part of the address to Jonah: "quoniam mare ecce it et turbat se contra nos: for the sea groweth more and more tempestuous." Many MSS. and some editions, ascertain the participial form by reading רסער.

12.—*cast me forth.*—Many MSS. and some ed. read ורסילוי; and v. 15, ורסילוי. The points have often excluded the formative letters; which ought to be restored in a correct edition of the text.

13.—*rowed hard.*—The word signifies literally *to dig*. Vulg. and Chald. agree with our English translators in understanding it metaphorically of *rowing*. But ó. Arab. Syr. render it, *endeavoured, strove*.

—*to bring back.*—Arab. adds the pronoun *it*, with our version.

14.—*We beseech thee.*—Here, and ch. iv. 2, many MSS. read אָמַן.

—*innocent blood.*—Punish us not as murderers of an innocent man; for we judge from the whole transaction that we are conforming ourselves to thy will.

15.—*raging.*—Nec horret iratum mare. Hor.

17.—*a great fish.*—We have but an imperfect acquaintance with the



## CHAPTER II.

- 1 THEN Jonah prayed unto Jehovah his God from the \*  
2 belly of the fish, and said :

\* Hebr. bowels.

natural history of fishes. However, it is a well attested fact, that sharks grow to a size capable of swallowing and containing a man. See Boch. Hieroz. p. ii. 743.

The miracle of preserving Jonah served to spread the knowledge of Jehovah. The whole transaction had this tendency : ch. i. 16 : and it also taught Jonah, and in him the whole prophetic order, God's power and determination to enforce his commands. It is probable that Jonah was the most ancient of those whom the Jews call the later prophets ; a constant succession of whom seems to have been sent from the time of Jonah, that they might solemnly admonish the kingdoms of Israel and Judah, while their destruction by the Assyrians and Babylonians impended over them.

— *three days and three nights.*—This would be true, if understood of one complete day, and a small part of two other days.

The precise time was thus determined to prefigure the period of our Lord's continuance in the grave. Matt. xii. 40. As Christ was *the end of the law*, Rom. x. 4. those who understand the genius of the eastern nations will easily admit that some actions and events under the Mosaic dispensation might be purposely modified to foreshadow parts of the Messiah's history.

CHAP. II. 1. This prayer hath much more the appearance of a thanksgiving after a deliverance ; and indeed could scarce be used before, whatever change be made in the tenses ; unless we suppose it prophetic of the deliverance. Had it not been inserted in the history, many things in it would have been understood metaphorically, as in the Psalms. It seems very strange, that Jonah's sin should never be mentioned, or hinted at, in it. Seeker.

Upon reading this period, I expected to find the prayer which Jonah had used, when he was in the fish's belly. But to my great disappointment, I found it to be his thanksgiving after the fish had cast him up. How was this to be accounted for ? Why, upon examination it appeared, that the period which is now the tenth was originally the second. I have restored it to its proper place, and with it propriety and sense. A transcriber ages ago omitted it : and when he found out the omission, he wrote it at the end of the thanksgiving, with a reference, no doubt, to the place where it had been omitted, and ought to be inserted. The next transcriber, not observing the reference, let it keep its place at the end of the thanks-

- I called by reason of my distress  
 Unto Jehovah, and he hath heard me :  
 Out of the belly of the grave I cried; *and* thou hast  
 heard my voice.
- 3 Thou hast cast me *into* the deep, in the heart of the sea;†  
 And the flood compasseth me about :  
 All thy ‡ billows and thy waves have passed over me :
- 4 And I said, I am driven out from before thine eyes :  
 Yet shall I again see thine § holy temple.

† Heb. seas.

‡ breakers.

§ the temple of thine holiness

giving. And there it has continued from that day to this. Let the reader learn from hence, when he meets with incoherence or absurdity in scripture, not to impute it to the inspired writer, but to the careless transcriber. In my translation of the Psalms, several of these transpositions are noted. Green.

2. — *and he hath heard me.*—He thanks God that, in consequence of his prayer, his life is wonderfully preserved.

— *Out of the belly of the grave*—The prophet deemed the belly of the fish to be his grave. But God, in providing the fish, had other purposes to serve, than to find him a grave, or even to preserve his life. He had been ordered to go to Nineveh. Out of frowardness he embarked on a ship for Tarshish, that he might fly the furthest from it. God, to punish his disobedience and correct his frowardness, provided this fish to swallow him, and to carry him the speediest way to it. I collect this from Jonah's continuing three days and three nights, according to the Jewish manner of reckoning, in the fish's belly. Had the fish been provided only to save his life, he might soon have cast him on the next shore. But as he kept him three days in his belly, I conclude he did more than swim about with him. Within that time he probably conveyed him the nearest way from the Mediterranean to the Euxine sea, and vomited him upon the nearest shore to Nineveh. And there it was that he offered up this thanksgiving, and there the word of the Lord came to him a second time, saying, "Arise, go to Nineveh, that great city." c. iii. 1. Green.

3. — *All thy billows, &c.*—This line occurs Ps. xlii. 8.

4. *And I said, &c.*—At first I despaired of life; but now I know, by prophetic impulse, that I shall be preserved. Compare Ps. xxxi. 23.

"And I said in my haste,  
 I am cut off from before thine eyes."

- 5 The waters have surrounded me to *the peril of my life* ;  
 The deep compasseth me about :  
 Sea-weeds are bound about mine head :
- 6 I have gone down to the || bottoms of the mountains :  
 The bars of the \* earth *are* about me for ever.  
 But thou wilt bring up my life from destruction, O  
 Jehovah my God.
- 7 When my soul fainted within me,  
 I remembered Jehovah :  
 And my prayer came unto thee,  
 Unto thine holy temple.
- 8 They that serve false † vanities forsake *the source of* their  
 mercy.
- 9 But I will sacrifice unto thee with the voice of thanks-  
 giving :  
 That which I have vowed will I pay, *for* my deliverance  
 unto Jehovah.

|| cuttings off. \* Heb. The earth, her bars. † vanities of falsehood.

5. — *to the peril of my life*.—See Ps. lxi. 2. He again represents his desponding language, to the second line of v. 6.

6. — *bottoms*.—Roots, foundations.

— *The bars of the earth*.—The strong and firm lower parts of the earth are about me, to the destruction of my life.

— *But thou, &c.*—He returns to the language of security and thanksgiving; as at the close of v. 4. If we translate “hast brought up,” the prophet may speak of that as already and completely done, which God had done in part, and was about to accomplish. But, as the *vau* is not always conversive, see Joel ii. 18, 19, 20, we may render, “wilt bring up.” V. has *sublevabis*.

— *destruction*.—The pit. Secker.

8. — *false vanities*.—Idols. See Deut. xxxii. 21. Ps. xxxi. 7.

— *the source of their mercy*.—So Ps. cxliv. 2, the Psalmist calls God *his mercy*, or the author of mercy to him. See also Ps. lix. 11, 18. Syr. reads “thy mercy.” One reading of Symmachus in Montfaucon’s Hexapla is, “his mercy.”

9. — *for my deliverance*.—The preposition is often omitted in the Hebrew: as before כִּי־יִצְלָה v. 3. See Hos. vii. 11. Houbigant proposes to read יִשְׁעִי, as *δ*. MS. Al. have εἰς σωτηρίον μου: with which MS. the Aldine edition of *δ*. agrees.

May not this mean, “even a sacrifice of deliverance unto the Lord?” Secker.

- 10 And Jehovah commanded the fish; and it ‡ cast out  
Jonah upon the dry *land*.

---

### CHAPTER III.

- 1 AND the word of Jehovah came unto Jonah the second  
2 time, saying; Arise, go to Nineveh, that great city; and  
cry unto her § *in* the words which I *shall* speak unto  
3 thee. And Jonah arose, and went to Nineveh, according  
to the word of Jehovah.

‡ Heb. vomited.

§ the cry.

---

I would retain the old translation, "Salvation *is* of Jehovah." See Ps. iii. 8 xlviii. 8. lxii. 11, 12. Dan. ix. 7, 8, 9. Doctor Forsayeth.

יִשְׁעָה is used Ps. iii. 2.

The reader may see this ode distributed into measure by Dr. Kennicott in his Hebrew Bible; and by Mr. Green in his "Poetical Parts of the Old Testament." Cambridge, 1781.

10. — *the dry land*.—Probably on the coast of Palestine.

2. — *unto her*.—Three MSS. have עליה "against her:" two read thus originally; and two have the  $\kappa$  on a rasure. The reading of these MSS. is agreeable to ch. i. 2, and V. 6. Ar. Syr.

3. — *very great*.—For the Hebrew phrase, see Gen. xxiii. 6. xxx. 8. Ps. xxxvi. 6. lxxx. 10. Hos. xiii. 15. Isai. xxviii. 2. xl. 7. Amos iv. 11. Cant. viii. 6. Acts vii. 20. Strabo says that Nineveh was much greater than Babylon. L. xvi. p. 737. marg. Amst. fol. 1707. Diodorus Siculus represents the city as an oblong figure; the two longer sides of which measured 150 stadia, and the two shorter 90. "Ninus," says this historian, "hastened to build a city of such magnitude, that it should not only be the greatest which then existed in the whole world, but that none in succeeding ages, who undertook such a work, should easily surpass it. Wherefore, as the whole circuit was 480 stadia, his expectation has not been deceived. For no one has since built so great a city; both as to the extent of its circuit and the magnificence of the wall." Ed. Wess. l. ii. §. 3. p. 65. marg. Ammianus Marc. says, that the ancient Ninus was civitas ampla, l. xiv. c. viii. And Eustathius has this note on Dionysius's περιηγησις, l. 990, p. 125, ed. H. Steph. "They say that Ninus, situated on the Tigris, which was much greater than Babylon, was wholly destroyed when the

Now Nineveh was || a very great city, a journey of  
 4 three days. And Jonah began to go through the city,  
 one day's journey; and he cried and said, Yet forty days,  
 and Nineveh *shall be* overthrown.

5 And the men of Nineveh believed God, and proclaimed  
 a fast, and put on sackcloth, from the greatest of them  
 6 even to the least of them. For the matter came unto the  
 king of Nineveh; and he arose from his throne, and put  
 away his robe from him, and covered *himself* with sack-  
 7 cloth, and sat on ashes. And it was proclaimed and \*  
 published in Nineveh, by the decree of the king and of

|| a city great unto God.

\* Heb. said.

Persian empire was subverted." He adds a report that fourteen myriads were employed for eight years in building this city.

— *a journey of three days*.—Herodotus reckons 150 stadia a day's journey. L. v. c. 53. p. 398, ed. Wess. He likewise says, that a parasang is 30 stadia. Ib. But a *σταθμος*, mansio, or day's march, is five parasangs. See Xen. Cyri Exp. l. iv. p. 297, 8. 4to. ed. Hutchinson: and Boch. Geogr. l. iv. c. xx. p. 252.

— *forty days*.—*ó*. and Ar. read *three*. Houbigant thinks that a Greek scribe mistook some abbreviation of *τρεσσακοντα*. Syr. Chald. Aq. Symm. Theo. read with the Hebrew. And Bochart observes, from Jerom, that forty days is a solemn period of time in scripture, see Ex. xxiv. 18. 1 Kings xix. 8, and that Jonah's denunciation employed three days. Hieroz. p. ii. 746.

5. — *believed*.—Nineveh might have been threatened at that time by enemies or insurgents; and the fame of the God of Israel, and his prophets, might have reached that city.

6. — *the king of Nineveh*.—About thirteen years after the death of Jeroboam II., king of Israel, Pul, king of Assyria, invaded Israel. So that Pul, or his predecessor, may have been the king here mentioned.

— *ashes*.—See, as to this eastern custom, Job ii. 8. Isa. lviii. 5. Jer. vi. 26. Esth. iv. 3. Matt. xi. 21.

7. *And it was proclaimed and published*.—*Και ἐκηρυχθη καὶ ἐρρέθη*. *ó*. Literally: And *one* cried and said, &c. The nominative *אֶחָד*, *quidam*, *τις*, is often to be supplied. See Numb. xix. 3, 5. 1 Sam. xxiii. 22. 1 Kings xxii. 38. Amos iv. 2. Mic. ii. 4. v. 1. &c. See Nold. voc. *אֶחָד* §. 7. Bochart, Hieroz. 688, says, *Lingua Hebraica ante verbum activum sæpe omittit nomen agentis*.

- his † chief men, saying ; Let neither man nor ‡ beast,  
herd nor flock, taste any thing : let them not feed, nor  
8 drink water : but let man and § beast be covered with  
sackcloth ; and *let men* cry mightily unto God, and let  
them turn every one from his evil way, and from the  
9 violence which *is* in their hands. Who knoweth *if* God  
will turn and repent, and will turn away from || his hot  
anger ; that we perish not ?
- 10 And God saw their works, that they turned from their  
evil way ; and God repented of the evil which he had  
said that he would do unto them, and he did *it* not.

## CHAPTER IV.

- 1 BUT it displeased Jonah \* exceedingly ; and *his anger*  
2 was † kindled. And he prayed unto Jehovah, and said ;  
I beseech thee, O Jehovah, *was* not this my saying when

† great.      ‡ cattle.      § Heb. cattle.      || the heat of his anger.  
\* with great displeasure.      † kindled unto him.

— *beast*.—From the Arab. root *obmutuit*.

Non ulli pastos illis egere diebus  
Frigida, Daphni, boves ad flumina : nulla neque amnem  
Libavit quadrupes, nec graminis attigit herbam.

Virg. Ecl. v. 24.

— *taste any thing* —The eastern mode of fasting was abstinence from food till the evening. 2 Sam. i. 12.

8. — *beast be covered*.—They thus impressed their minds more deeply, and showed how greatly they humbled themselves.

Bellator equus, positus insignibus, Æthon  
It lacrymans. Æn. xi. 89.

Plutarch says, that when the Persian General Masistias was slain, the horses and mules of the Persians were shorn as well as themselves. Aristides, p. 308. 4to. ed. Bryan.

9. — *if God will turn*.—אם is also omitted, Joel ii. 14. See Nold §. 24.

10. — *repented*.—See on Joel ii. 13.

2. — *when I was yet*.—ער, that is, בער.

- I was yet in mine own country? Therefore I ‡ made haste to flee unto Tarshish: for I knew that thou *art* a gracious and merciful God, slow to anger, and abundant  
 3 in mercy, and *that thou* repentest of evil. And now, O Jehovah, take, I pray thee, my life from me: because *it*  
 4 *is* § better for me to die than to live. And Jehovah said, Doest thou well that *thine anger* is || kindled?  
 5 Now Jonah had gone out of the city, and had sat on the east side of the city, and had made himself a shelter there, and had sat under it in the shade, till he should  
 6 see what would become of the city. And Jehovah, *even* God, prepared a plant; and it grew over Jonah, to be a shade over his head, to deliver him from his displeasure.

‡ I was beforehand in fleeing. § Heb. my death is better than my life.

|| kindled unto thee.

—*I made haste to flee.*—Præoccupavi ut fugerem, V. προεφθασα τὰ φυγεῖν, ὁ.

—*for I knew, &c.*—Hence we learn how many recent instances of long suffering God had shown.

4. —*Doest thou well, &c.*—Literally, Num benefaciendo accensa est tibi ira? Jonah seems to have thought that his veracity as a prophet, and the honour of his office, were affected. His impatience here, and v. 8, was highly criminal; and illustrates the general disposition of the Hebrews.

5. —*had gone.*—That verbs in the preter form have this force, see Gen. xx. 4. 1 Sam. xxx. 1. among very many instances. While Jonah was in this situation, and perhaps expected an overthrow of the city by earthquake or fire in the course of forty days, God's gracious purpose towards Nineveh was revealed to him.

—*a shelter.*—The word signifies an artificial covert, as a tent or booth: and also a natural one; as Jer. xxv. 38. Job. xxxviii. 40. See Harmer. i. 159.

6. —*a plant.*—Bochart, Hieroz. ii. 623, and also Hiller and Celsius, say that the ricinus, or palma Christi, is here meant. Pliny calls this plant *cici*; and its height, which is that of the olive, the largeness of its leaves, which are like those of the vine, and the quickness of its growth, are said to favour this supposition. See Plin. Nat. Hist. l. xv. c. vii. We may justly attribute a miraculous growth to that which shaded Jonah.

—*and it grew.*—So the versions, and Chald.

—*to deliver him.*—Houbigant rightly reads להציל; the construction, as it now stands, not occurring elsewhere.

—*from his displeasure.*—Which he had conceived, v. 1: to abate the

- And Jonah rejoiced \* exceedingly because of the plant.  
 7 But God prepared a worm when the morning † dawned  
 on the morrow; and it smote the plant, and it withered.  
 8 And it came to pass, when the sun arose, that God pre-  
 pared a still east wind: and the sun ‡ beat upon the  
 head of Jonah, and he was faint; and he asked within §  
 himself to die, and said, *It is* || better for me to die than  
 9 to live. And God said unto Jonah, Doest thou well  
 that *thine anger* is \* kindled for the plant? And he said,  
 I do well that *mine anger* is † kindled *even* unto death.  
 10 And Jehovah said, Thou wouldest have spared the plant,  
 for which thou hast not laboured, neither hast thou made  
 it grow; which came up ‡ in a night, and perished § in  
 11 a night: and shall not I spare Nineveh, that great city,  
 wherein are more than six score thousand persons, who

\* with great joy. † Heb. rose. ‡ smote. § his soul. || my  
 death is better than my life. \* kindled unto thee. † kindled unto me.  
 ‡ was the son of a night. § the son of a night.

heat; and thus to ease his mind, by easing his body. Or to deliver him from his affliction, or distress, on account of the heat.

8. —*a still east wind*.—Καυσω, ὅ.; a very scorching and suffocating wind in those countries; as deserts of burning sand lay to the east, or south-east. Peritsol, itin. mundi, p. 180, in Sharpe's ed. of Hyde's works, derives the word from דרש *to plough*; because "ventus ita exarat continentem illum, ut arena ascendat in aërem."

—*within himself*.—Within, or for, his soul; that is, by a known Hebraism, אצרי, *within*, or *for*, *himself*, Lev. xi. 43, 44. Isa. xlvi. 2. Matth. xxvi. 38.

10. —*wouldest have spared*.—For this force of verbs in the preter form, see, among many other instances, Numb. xxii. 33. Judges, viii. 19. Ex. ix. 15. which last place should be thus rendered: "For now I would have stretched forth mine hand, and would have smitten thee and thy people with the pestilence; and thou shouldest have been cut off from the earth: but, indeed, for this *cause* have I continued thee [and have not destroyed thee by the pestilence], to show thee, &c." See the close of v. 29.

Jonah seems to have been grieved that so extraordinary and beautiful a plant perished; as well as for the loss of its shelter.

—*in a night*.—Some MSS. and editions read שבר and ירב.

11. —*six score thousand*.—Reckoning those of a tender age at a fifth



cannot discern between their right hand and their left hand; and *also* much cattle?

---

part, the city contained six hundred thousand inhabitants. See Boch. Geogr. 252, 3.

—— *and their left hand.*—See on Joel ii. 17, for the use of the Hebrew prepositions.

—— *much cattle.*—In the large circuit of Nineveh, as in that of Babylon, space was probably left for cattle to feed. Quintus Curtius says of Babylon, “Ædificia non sunt admota muris, sed fere spatium unius jugeris absunt. Ac ne totam quidem urbem tectis occupaverunt; per xc stadia habitatur; nec omnia continua sunt: credo, quia tutius visum est pluribus locis spargi: cætera serunt coluntque; ut, si externa vis ingruat, obsessis alimenta ex ipsius urbis solo subministrentur.”

# THE BOOK

OF

# A M O S.

---

## CHAPTER I.

1 THE words of Amos, who was among the shepherds of Tekoa, which \* came unto him in a vision concerning

\* Heb. He saw.

---

1. — *Amos*.—Though this prophet was of Tekoa, a city in the tribe of Judah (see 2 Chron. xi. 5, 6. and Josh. xv. 20, 59, in the Greek), yet he dwelt in Israel (c. vii. 12), and prophesied chiefly against that kingdom. See ch. ii. 6, &c. He was a shepherd and herdsman, and a gatherer of sycamore fruit; ch. i. 1. vii. 14. But rural employments were general, and honourable, among his countrymen. However, in the words,

“ I was no prophet,

Neither was I the son of a prophet,” ch. vii. 14,

he seems to distinguish himself from those who were educated in the schools founded by Samuel. He borrows many images from the scenes in which he had been engaged; but he introduces them with skill, and gives them force and dignity by the eloquence and grandeur of his manner. We shall find in him many affecting and pathetic, many elegant and sublime passages. No prophet has more magnificently described the Deity; or more gravely rebuked the luxurious; or reproved injustice and oppression with greater warmth and a more generous indignation. An eminent judge and master of style pronounces him nearly equal to the very first prophets in elevation of sentiments and loftiness of spirit; and scarcely inferior to any in splendour of diction and beauty of composition. *De sacra poesi Hebr. præl. xxi.*

— *shepherds*.—Kimchi says, that shepherds were called נקרים, because some sheep were *spotted*; Gen. xxx. 32. Drusius, because a *mark* was stamped on them. Bochart derives the word from a corresponding Arabic one, which signifies an inferior kind of sheep or goats, and the shepherd of such; and hence a shepherd in general. Hieroz. i. 442.

Israel, in the days of Uzziah king of Judah, and in the days of Jeroboam *the* son of Joash king of Israel, two  
2 years before the earthquake. And he said :

Jehovah will roar from Sion,  
And from Jerusalem he will utter his voice :  
And the habitations of the shepherds shall mourn,  
And the top of Carmel shall wither.

3 Thus saith Jehovah :  
For three transgressions of Damascus,  
And for four, I will not turn away *the punishment*  
thereof ;

— *Israel*.—*Ἰσραὴλ*, ὁ. Scribitur abbreviate *IAHM*, et *Ἰσραὴλ* *IAH*. Secker.

— *Uzziah*.—He reigned over Judah from the year before Christ 809, to the year 758.

— *Jeroboam*.—See on Jonah i. 1.

— *earthquake*.—This earthquake is referred to, Zech. xiv. 5 ; and probably, as Bishop Lowth thinks, Isa. v. 25. Josephus describes some of its effects ; and attributes it to Uzziah's invasion of the priest's office, recorded 2 Chron. xxvi. 16. Ant. IX. x. 4.

2. — *Jehovah—voice*.—These two lines occur Joel iii. 16. See also Jer. xxv. 30. The meaning is, that God will soon spread terror, like beasts of prey when they roar, Amos iii. 8 ; in other words, that he will soon display his power in executing judgment. The particular judgment here threatened is a drought. See ch. iv. 6. vi. 12.

— *from Sion*—His dwelling-place ; where he exhibits his glory between the Cherubim. See Jer. xxv. 30.

— *Carmel*.—A very fruitful mountain in the tribe of Judah. Josh. xv. 55. Isa. xxxv. 2.

3. — *I will not turn away, &c.*—For the multiplied transgressions of Damascus, the capital of Syria, I will not rescue it, sc. *עם* the people, from punishment. See Ps. xxxv. 17. The Seventy here translate the suffix by *αυτον*, v. 6. by *αυτες*, and v. 9. by *αυτην*, referring it to the people, the inhabitants, the city. Or, I will not convert the people. Lament. v. 21. Jer. xxxi. 18. Or, I will not pardon it, sc. *פשע* the transgression. Or, I will not turn it back, or revoke it, sc. *חקי* *my purpose*, or *דברי* *my word*. See Numb. xxiii. 19, 20 ; where *דברה* may be understood. See על דברת, Nold.

“ For three transgressions of Damascus,

And for four, I will not restore it,” Lowth's Prel. v. 2. p. 52.

Because they threshed Gilead with threshing-wains of iron :

- 4 But I will send a fire on the house of Hazael,  
 † Which shall devour the palaces of Benhadad.  
 5 I will also break the bar of Damascus ;  
 And I will cut off the inhabitant from the valley of On,  
 And him that holdeth the sceptre from ‡ Beth-Eden ;  
 And the people of § Syria shall go into captivity unto  
 Kir, saith Jehovah.  
 6 Thus saith Jehovah :  
 For three transgressions of Gaza,  
 And for four, I will not turn away *the punishment*  
 thereof ;  
 Because they led into captivity a full || number of cap-  
 tives,  
 That they might deliver *them* up to Edom :

† Heb. And it.      ‡ or, the house of Eden.      § Aram.      || captivity.

Est Litotes: Certissime puniam, et exequar illud decretum meum. Confer Num. xxiii. 20. Dathius.

— *threshed*.—This alludes to the threshing-wain described Isa. xli. 15. It moved on serrated wheels, and at once forced out the grain and cut the straw. See Pocock on Micah iv. 13, and Bishop Lowth on Isa. xxviii. 27. If we translate *threshing instruments*, we suggest a modern idea.

“ו. הדרת הגלעד: ut v. 13.” Secker.

— *Gilead*.—The fact is recorded 2 Kings x. 32, 33.

4. *Benhadad*.—He was the son and successor of Hazael, king of Syria, 2 Kings xiii. 3, 24.

5. — *the bar*.—Perhaps the true reading is בריית the bars. So ו. Syr. and the similar passages, Jer. li. 30. Lam. ii. 9. Nahum iii. 13.

— *the valley of On*.—This, says Bochart, Geogr. Sac. II. vi. 79, and Beth-Eden, *the house of Eden, sedes voluptatis*, are other names for the valley of Damascus. On, as we read in ו., may be derived from the Hebr. און *robur, opes*, or from On, the Egyptian title of the sun. See the learned Mr. Bryant's Mythology i. 16. ed. 1.

— *Kir*.—Probably a city of Elymais, Isa. xxii. 6. The completion of this prophecy is recorded, 2 Kings xvi. 9.

6. — *captives*.—This might happen at the time of such incursions as are mentioned, 2 Chron. xxi. 16.

- 7 But I will send a fire on the wall of Gaza,  
 \* Which shall devour the palaces thereof.
- 8 And I will cut off the inhabitant from Ashdod;  
 And him that holdeth the sceptre from Ashkelon;  
 And I will turn mine hand against Ekron;  
 And the residue of the Philistines shall perish,  
 Saith the Lord Jehovah.
- 9 Thus saith Jehovah:  
 For three transgressions of Tyrus,  
 And for four, I will not turn away *the punishment*  
 thereof;  
 Because they delivered up a full † number of captives to  
 Edom,  
 And remembered not the league of brethren:
- 10 But I will send a fire on the wall of Tyrus,  
 ‡ Which shall devour the palaces thereof.
- 11 Thus saith Jehovah:  
 For three transgressions of Edom,

\* And it.

† Heb. captivity.

‡ And it.

7. — *wall*.—Perhaps the true reading here, and v. 10—14, is יִמְנִית walls. See ó. Ar. Syr. Chald.

— *Gaza*.—Hezekiah smote it, 2 Kings xviii. 8. Pharaoh, king of Egypt, smote it, Jer. xlvii. 1. Alexander the Great' took it, Quint. Curt. IV. vi.

8. — *Ashdod*.—Uzziah conquered it, 2 Chron. xxvi. 6.

— *Ashkelon*.—See Jer. xlvii. 5.

— *Ekron*.—See Zeph. ii. 4. All Syria was subdued by Pharaoh Necho; and again, as far as Pelusium, by Nebuchodonosor, Jos. Ant. X. vi. 1. Berosus also mentions that Nebuchodonosor conquered Syria and all Phœnicia, Jos. contr. App. i. §. 19, 20.

9. — *league*.—1 Kings v. 12.

10. — *a fire*.—Nebuchadnezzar took the city of Tyre after a siege of thirteen years, Ezek. xxvi. 7—14. Jos. contr. App. i. 20, 21. Otherwise, he could not have been represented as the conqueror of all Phœnicia. It was also taken by Alexander, Q. Curt. IV. iv. 13; where the words are, "Alexander, exceptis qui ad templum confugerant, omnes interfici, ignemque tectis injici, jubet."

And for four, I will not turn away *the punishment* thereof ;

Because he pursued his brother with the sword,

And § cast off his pity :

And his anger tare for ever,

And he || kept his wrath perpetually :

12 But I will send a fire upon Teman,

\* Which shall devour the palaces of Bozrah.

13 Thus saith Jehovah :

§ Heb. destroyed, or corrupted, his compassions. || his wrath, he kept it. \*And it.

11. — *his brother*.—The two nations were descended from Jacob and Esau, who were brethren. It is probable that, before Amos wrote, the Edomites had often distressed Judah and Israel in times of calamity. That this was their custom, see 2 Chron. xxviii. 17. But the words may be spoken prophetically, of the conduct which the Edomites would pursue at the taking of Jerusalem by the Babylonians, Obad. 11—14. Ezek. xxv. 12. xxxv. 5. Ps. cxxxvii. 7.

— *cast off*.—See שָׁחַת Ezek. xxviii. 17. The Seventy and Ar. add בָּאָרֶץ, *in the land*, to this clause, “And destroyed his damsels in the land.” See Ch. Vulg. *ó*. and Judges v. 30.

— *tare*.—נָסַח *et asseravit*. Syr. Recte, ut suadent sequentia. Conf. Ps. ciii. 9. At *ó*. Symm. Th. Ch. Vulg. ut Hebr. Secker.

— *for ever*.—See Gen. xxvii. 41. Numb. xx. 20.

12. — *a fire*.—Nebuchadnezzar subdued the Edomites, Jer. xxv. 9, 21. xxvii. 3, 6. Judas Maccabeus obtained a great victory over the remains of them, 1 Macc. v. 3; probably after they had left the Nabatheans in consequence of a sedition, and had settled to the south of Judah. See Strabo xvi. p. 760. marg. ed. Amst. fol. 1707. For I suppose that the Babylonian conquests had compelled them to take refuge in that part of Arabia. Afterwards, Hyrcanus reduced them under subjection; and permitted them to remain in their country on condition that they conformed to the Jewish laws, Jos. Ant. XIII. ix. 1. See on Obad. 2.

— *Teman*.—A city of Idumea, Jer. xlix. 7, 20. Ezek. xxv. 13. Teman was the grandson of Esau, Gen. xxxvi. 10, 11.

— *Bozrah*.—A city of Idumca, Isa. xxxiv. 6 lxiii. 1. Jer. xlix. 22. Bochart thinks that there was another Bozrah in the land of Moab, Jer. xlviii. 24. Hieroz. II. xlviii p. 534, and Moab was famous for its flocks, 2 Kings iii. 4. Mic. ii. 12.

For three transgressions of the sons of Ammon,  
And for four, I will not turn away *the punishment*  
thereof;

Because they ripped up the women with child of Gilead,  
That they might enlarge their border:

14 But I will kindle a fire on the wall of Rabbah;

† Which shall devour the palaces thereof,

With shouting in the day of battle,

With a whirlwind in the day of tempest.

15 And their king shall go into captivity,

He and his princes together, saith Jehovah.

## CHAPTER II.

1 Thus saith Jehovah:

For three transgressions of Moab,

† Heb. And it.

13. — *Ammon*.—From whom the Ammonites were descended. See Gen. xix. 38. Their country lay to the east of Jordan, in the neighbourhood of Gilead. Rabbah was its capital, Deut. iii. 11. 2 Sam. xi. 1. Jer. xlix. 2.

— *of Gilead*.—The historians of these times, transmitted down to us, are so concise, that we often want authority for the particular facts referred to.

14. — *a fire*.—The Ammonites were conquered by Nebuchadnezzar, Jer xxvii. 3, 6.

— *tempest*.—This image is naturally and sublimely introduced. So

“Æneas nubem belli, dum detonet, omnem  
Sustinet.” Æn. x. 809.

15. — *their king*.—Or, Malchom, their God. So Vulg. Syr. 6. MS. Pachom. and Boeh. Hieroz. II. xxxiv. 358. See Jer. xlviii. 7. xlix. 3. 1 Kings xi. 33.

— *he*.—“הוא ה' אלהים אמתים. 6. II. [i. e. παντες] אלהים הם אמתים, apud Montf. Cum. sacerdotibus ejus, Syr. Nec male, ut videtur ex Jer. xlix. 3.” Secker. The reading may have been, הוא ובהניו ושריו, or בהניו ושריו.

1. — *Moab*.—For the origin of this people, see Gen. xix. 37. Their country lay to the east of the Dead Sea.

And for four, I will not turn away *the punishment* thereof;

Because he burned the bones of the king of Edom into lime:

2 But I will send a fire on Moab,

\* Which shall devour the palaces of Kirioth:

And Moab shall die with tumult,

With shouting, with the sound of the trumpet.

3 And I will cut off the judge from the midst thereof;

And all the princes thereof will I slay with him, saith Jehovah.

4 Thus saith Jehovah:

For three transgressions of Judah,

And for four, I will not turn away *the punishment* thereof;

Because they have rejected the law of Jehovah,

And have not kept his statutes:

And their † false gods have caused them to err,

After ‡ whom their fathers walked:

5 But I will send a fire upon Judah,

§ Which shall devour the palaces of Jerusalem.

6 Thus saith Jehovah:

For three transgressions of Israel.

\* Heb. And it.

† lies.

‡ which.

§ And it.

—*burned the bones.*—Insulted his remains in a revengeful and savage manner.

2. —*Kirioth.*—A city of Moab, Jer. xlviii. 24—41. Moab was conquered by Nebuchadnezzar, Jer. xxvii. 3, 6.

3. —*the judge.*—Probably the title of the chief magistrate. Thus the Carthaginians had their Suffetes. Houbigant reads מקרבו and שריו.

4. —*their false gods.*—Vulg. idola sua. The next line naturally refers to the idolatries of Judah, with accounts of which their history abounds. Compare Isa. xlv. 20.

5. —*a fire.*—This refers to the burning of Jerusalem by Nebuzar-adan, 2 Kings xxv. 9.

6. —*Israel.*—Amos first prophesies against the Syrians, Philistines, Tyrians, Edomites, Ammonites, and Moabites, who dwelt in the neighbourhood of the twelve tribes, and had occasionally become their enemies and



And for four, I will not turn away *the punishment* thereof;

Because they sell the righteous for silver,

And the needy in return for sandals :

7 They bruise the head of the poor in the dust of the earth,

And turn aside the way of the humble :

And a man and his father go in unto the *same* damsel,

To pollute || mine holy name :

8 And they stretch *themselves* on garments taken to pledge.  
Near every altar ;

|| Heb. the name of mine holiness.

oppressors. Having thus not only taught his countrymen that the providence of God extended to other nations, but conciliated attention to himself by such interesting predictions ; he briefly mentions the idolatries and consequent destruction of Judah, and then passes on to his proper subject, which was to exhort and reprove the kingdom of Israel, and to denounce judgments against it. The reason why that kingdom was particularly addressed seems to have been, that Pul invaded it in the reign of Uzziah, 2 Kings xv. 19 ; and that, in less than half a century after the first Assyrian invasion, it was subverted by Shalmaneser, 2 Kings xvii. 6.

—*sandals*.—So ch. viii. 6. Even for so inconsiderable a price as that specified.

7. —*bruise*.—Houbigant says, that the true reading is from שרר *terere* ; that the  $\kappa$  has been introduced by eastern scribes from the Arabic form ; and that it is marked with a circle above it in MSS. as a suspicious letter. Vulg.  $\acute{o}$ . Syr. render according to the sense of שרר : and, Ps. lvi. 1, 2. lvii. 3,  $\acute{o}$ . translate שרר by καταπατεν, as if it had that sense in the Hebrew. See also Vulg.  $\acute{o}$ . ch. viii. 4. That some verbs are used with כ, see ch. iv. 11. ix. 13. Ezek xviii. 32, compared with v. 23.

—*turn aside*.—From right and justice. See ch. v. 12. Isai. x. 1. xxix. 21.

—*the same damsel*.—Houbigant observes, that  $\acute{o}$ . have προς την αυτην παιδισκαην.

—*to pollute*.—To treat me as if I was not a holy and fearful God, Ezek. xx. 39. Or, by giving occasion of reproach among the heathen, Ezek. xx. 9. For the change from the participle to the preter tense, see Isa. xxix. 21. Amos v. 7, 12. vi. 6.

8. —*stretch themselves*.—Bow *themselves* down ; in the force of the conjugation Hithpahel, which this Hebrew verb wants. See. Ps. cxxv. 5.

And drink the wine of *men* \* punished by *unjust* fines,  
In the house of their gods.

- 9 Yet destroyed I the Amorite from before them,  
Whose height *was* as the height of the cedars,  
And he *was* strong as the oaks:  
Yet destroyed I his fruit from above, and his roots from  
beneath.
- 10 Also I brought you up from the land of Egypt,  
And led you in the desert forty years;  
That ye might possess the land of the Amorite.
- 11 And I raised up of your sons for prophets,  
And of your young men for Nazarites.  
*Is it not even thus,*  
O ye sons of Israel, saith Jehovah?
- 12 But ye gave the Nazarites wine to drink:  
And ye commanded the prophets,

\* Or, unjustly *fin*ed.

According to the Greek, Latin, and English versions, *et deflectentes se*. The sense is, that they recline at an idolatrous banquet. See Spencer de leg. Hebr. iii. ch. vii.

— *taken to pledge*.—Retained contrary to the law. Ex. xxii. 26, 27.

— *punished by unjust fines*.—The law allowed of pecuniary amercements in some cases, Ex. xxi. 22. Deut. xxii. 19. But the prophet speaks of wine purchased with money arising from iniquitous mulets.

In this verse the future tense is twice affected by the distant *vau*.

9. The image is a grand and natural one :

“ Ἡριπε δ', ὡς ὅτε τις ἔρως ἡριπεν, ἡ ἀχέρως,  
Ἡε πιτυς βλωθρη, τὴν τ' οὐρεσι τεκτονες ἀνδρες  
Ἐξεταμον πελεκεσσι νεηκεσι, νηϊον εἶναι.” II. xiii. 389.

“ Ille, mordaci velut icta ferro  
Pinus, aut impulsa cupressus euro,  
Procidit late.” Hor. Od. L. iv. vi.

So Virgil compares the destruction of Troy to the cutting down of an ancient ornus, or mountain ash; and the fall of Entellus to that of a pine. Æn. ii. 626, v. 447.

The prophet diversifies and continues the image with great beauty.

11. — *Nazarites*.—Persons separated to God by certain ceremonies: Numb. vi.; and particularly commanded to refrain from wine, Ib. v. 3.

Saying, Prophesy not.

- 13 *Therefore*, behold, I *will* press your place,  
As a † loaded corn-wain presseth its sheaves.
- 14 And flight shall perish from the swift,  
Neither shall the strong establish his force;  
And the mighty shall not deliver himself,
- 15 Neither shall he that handleth the bow stand;  
And the swift of foot shall not deliver *himself*;  
Neither shall he that rideth the horse deliver himself:
- 16 And he that establisheth his heart among the mighty,  
Shall flee away naked in that day, saith Jehovah.

† Hebr. full.

13. — *press*.—I give נָעַק and הָעַק an active sense; as the word of the same form has in Syr. and Chald. See Cast. lex. See also the Syriac and Chaldee versions of this passage. “Active sumitur in Hiphil, ut et צִק.” Secker.

They are said to weary God, Isa. i. 14. xliii. 24. Mal. ii. 17. But there is no authority for using the word here passively, “I am pressed.” And the next verse being joined to this by ו makes it more natural that this should begin to express their punishment. Secker.

— *your place*.—See the original word, Ex. x. 23. xvi. 29. Judges vii 21. 1 Sam. xiv. 9. 2 Sam. vii. 10. Hab. iii. 16. Zech. xii. 6.

By a full corn-drag I understand one fully laden, so as to make it weighty.

The pronoun לָהּ may be referred to עֲבִיר : sibi manipulos, i. e. suos manipulos: or we may suppose it redundant, as לִי, Cantic. ii. 11. Hos. viii. 9. Isa. xxxi. 8. לָךְ, ib. xl. 9: or we may suspect its genuineness; as there is no trace of it in the versions or Chald., and as it resembles the close of the foregoing word.

Our marginal rendering is, I will press your place, as a cart full of sheaves presseth. Quod plenum sibi est manipulis. And Houbigant renders, Ego igitur istum locum, ubi estis, ita calcabo, ut calcet manipulos plaustrum plenum

14. — *swift*.—Here the swift is opposed to the strong; and v. 16, to him that rideth on a swift beast. I suppose that the four last verses of this chapter refer to the inextricable calamities caused by the earthquake. See ch. i. 1.

— *among the mighty*.—Syr. “as the mighty” מְבַרִּים.

15. — *himself*.—One MS. supplies נִפְשׁוֹ.

## CHAPTER III.

- 1 HEAR this word which Jehovah hath spoken \* concerning you, O ye sons of Israel ; *even* \* concerning all the family which I brought up from the land of Egypt ; saying :
- 2 You only have I known  
From among all the families of the earth :  
Therefore will I † visit upon you  
All your iniquities.
- 3 Can two go together,  
Unless they meet by appointment?
- 4 Will the lion roar in the forest,  
When he hath no prey ?  
Will the young lion utter his voice out of his den,  
If he have not taken *any thing* ?
- 5 Can a bird fall into a snare upon the earth,

\* Or, against.

† Or, punish.

CHAP. III. 1. — *O ye sons.*—The Seventy and Arab. read ביה, “O house of Israel ;” which is the reading of many MSS.

— *family.*—Used also for people or nation, Jer. viii. 3. Micah ii. 3.

2. — *known.*—Acknowledged by revealing myself to you, and protecting you.

3. *Can two, &c.*—As a journey, in which two engage, naturally supposes a settled meeting; so the denouncing of God’s designs by his prophets, shows that he has made himself known to them.

— *meet.*—Γνωρισωσιν ἑαυτοῦς, ὁ. מִדַּע. Secker.

4. — *roar.*—Naturalists assert that, when the lion sees his prey, he roars before he rushes on it ; and that at this roaring, many animals show great fear. See v. 8. He likewise roars over his prey. The sense seems to be, As the lion roareth on account of his prey, so, by my prophets, I cry aloud against you, because ye are the objects of my vengeance. See v. 8.

5. *Can a bird, &c.*—So I have prepared destruction against you ; and the enemy shall not depart from you, till he have destroyed you. See the latter part of v. 6.

— *Can—will.*—Shali—will? Perhaps, Will a snare rise, spring up?

- Where no gin *is set* for him?  
 Will a snare spring from the ground,  
 ‡ When it hath not taken *any thing*?  
 6 Shall a trumpet be blown in a city,  
 And the people not be afraid?  
 Shall there be evil in a city,  
 And Jehovah hath not § inflicted it?  
 7 Surely the Lord Jehovah doeth nothing,  
 But he revealeth his secret  
 Unto his servants the prophets.  
 8 The lion hath roared: who will not fear?  
 The Lord Jehovah hath spoken:  
 Who will not prophesy?  
 9 Publish it upon the palaces in Ashdod,  
 And upon the palaces in the land of Egypt:  
 And say:

‡ Hebr. When taking it hath not taken.

§ done.

6. *Shall a trumpet*, &c.—As the people run together through fear, when the signal of an approaching enemy is made; so let my warning strike the Israelites with terror.

—*evil*.—Shall the evil of earthquakes, of unfruitful seasons, of hostile incursions, befall my people without my special appointment?

7. —*doeth*.—The Hebrew future has often the *frequentative* force: “is wont to do.”

8. *The lion*, &c.—The awful admonitions uttered by the prophets are as natural a consequence of God’s command, as fear is of the lion’s roaring.

“Fremitu leonis qualis audito tener  
 Timidum juvenis applicat matri latus:  
 At ille sævus, matre summota, leo  
 Prædam minorem morsibus vastis premens  
 Frangit, vehitque; talis e nostro sinu  
 Te rapiet hostis.”

Sen. Troad. 794.

9. —*upon the palaces*.—i. c. the flat roofs of the palaces, the usual place of publishing events, Matth. x. 27. See Bishop Lowth on Isa. xxii. 1.

—*in Ashdod*.—*ἐν Ἀσσυροις*, *בְּאַשּׁוּר*. Reete, ut videtur: nam sæpe *στυγεροὶ* cum מַצִּירִים: et Azoto exidium prædictum fuit; ch. i. 8. Seeker.

—*And say*.—I suppose this to be extra metrum. See ch. viii. 5.

- Gather yourselves together upon the mountains of Samaria,  
 And see great || tumults in the midst of her,  
 And the oppressed within her.
- 10 For they know not to do right, saith Jehovah;  
 They \* treasure up † rapine and spoil in their palaces.
- 11 Therefore thus saith the Lord Jehovah:  
 An enemy shall encompass the land,  
 And shall bring down thy strength from thee;  
 And thy palaces shall be spoiled.
- 12 Thus saith Jehovah:  
 As the shepherd ‡ taketh out of the lion's mouth  
 Two legs, or a portion of an ear;  
 So shall the sons of Israel be § taken out,  
 Who sit in Samaria on the side of a bed,  
 And in Damascus *on the side* of a couch.

|| Or, violences.      \* Hebr. treasuring up.      † Or, violence.  
 ‡ Hebr. rescueth.      § rescued.

— *Samaria*.—The capital of the kingdom of Israel; situated on a hill, and surrounded by hills, Maundrell, p. 58. 1 Kings xvi. 24. Some of the versions read הר *the mountain*. See ch. iv. 1.

11. — *shall encompass*.—Houbigant reads הסביב: *hostis circumsidens*, vel. *circumsidebit*. Perhaps יסבב *circundabit*; which exactly corresponds to the verb in the next line. See Syr. “F. צרו סביב. sequitur ויבאו.” Mr. Woide. Five MSS. have וסבב.

12. — *Who sit*.—See ch. vi. 4. Who now sit luxuriously on beds and couches, Jer. xxxvi. 15. Esth. i. 6. Harmer, ii. 60, endeavours to show that the corner of a bed was the most honourable place; and by מטה he thinks that we may understand a divan, or a part of a room raised above the floor, and spread with a carpet in the winter, and in the summer with fine mats. A mattress laid on this floor might serve for a bed. See p. 67. He also thinks that רמשק may signify something made at Damascus. p. 67.

— *Damascus*.—This prophecy may have been delivered when Jero-boam the Second was in possession of Damascus, 2 Kings xiv. 28.

Because רמשק in the Arabic version of Isa. iii. 22. is rendered *peplum*. Houbigant leads us to translate,

“ Who dwell in Samaria,  
 In the extremity of a bed, and in the covering of a couch.”

- 13 Hear [O ye priests,] and testify to the house of Jacob.  
Saith the Lord Jehovah *God* of hosts ;
- 14 || That in the day when I visit the transgressions of  
Israel upon him,  
I will *also* \* visit the altars of Bethel ;  
And the horns of the altar shall be cut off, and shall fall  
to the ground :
- 15 And I will smite the winter-house  
Together with the summer-house ;  
And the houses of ivory shall be destroyed,  
And the great houses shall † have an end, saith Jehovah.

|| Or, surely.

\* Hebr. visit upon.

† Or, fail.

According to this conjectural rendering, the sense may be: So a very inconsiderable part shall escape, who hide themselves in the most retired places of their habitations. “Professor Michaelis observes, that MS. 93 reads דַּמִּשׁ, which he renders *in latibulo lecti*, from the Arab. *abdedit, occultavit.*” Mr. Woide.

If we suppose the word דַּמִּשׁ properly to signify the covering of a couch, this name may have been given to it because probably it was generally made of a species of silk so called. דַּמִּשׁ in Arab. signifies the threads spun from a silk-worm’s thread ; and the Hebrew word may be formed from it by the substitution of a cognate letter. Dr. Forsayeth.

13. — *O ye priests.*—The Seventy and Arab. supply this, and there seems to be a peculiar propriety in addressing the priests on this occasion.

— *hosts.*—The word may comprehend the angelic host ; the sun, moon, and stars, which are the heavenly host ; and the hosts, or armies, of all nations ; but particularly those of the Jews, whom God led forth to battle when his people observed his law.

14. — *Bethel.*—See 1 Kings xii. 29, 32. Its destruction is also foretold ch. v. 5, and may be referred to Jer. xlviii. 13.

— *horns.*—See Ps. cxviii. 27. Ex. xxvii. 2.

15. — *winter-house.*—See Jer. xxxvi. 22.

— *of ivory.*—Inlaid with ivory in some parts of them.

“ Δωματα ηχηεντα,

Χρυσου τ', ηλεκτρον τε, και αργυρου, ηδ' ελεφαντος.” Odyss. iv. 72.

“ Non ebur, neque aureum

Mea renidet in domo lacunar.”

Hor. Od. L. II. xviii. 1.

See Harmer, i. 181, and Bochart. Hieroz. L. II. xxiv. 252.

## CHAPTER IV.

- 1 HEAR this word, O ye kine of Bashan,  
That *are* on the mountain of Samaria:  
That oppress the poor, that crush the needy;  
That say to their masters, Bring, and let us drink.
- 2 The Lord Jehovah hath sworn by his holiness,  
That, behold, the days *shall* come upon you,  
When ye shall be taken away with \* hooks,  
And your posterity, with nets of fishers.
- 3 And ye shall go out *at* the openings, every one at that  
which is before it;

\* Or, fishing instruments.

CHAP. IV. 1. *Hear*.—It should regularly be שמענה: and Houbigant suggests that this word may have been originally written שמען, according to Gen. iv. 23.

— *O ye kine of Bashan*.—Bashan was famous for its flocks and herds, Deut. xxxii. 14. Ezek. xxxix. 18. The proud and luxurious matrons of Israel may be here described. Or if the reader supposes that the men of Israel are addressed, שניע may be construed with פרות *κατα το σσημαινομενον*, or *according to the sense*; and אחריתכם may be the reading, *v. 2*.

— *to their masters*.—Houbigant reads לאדניהן; and V. Syr. Ar. לאדינכן.

“Masters, or Lords, are husbands.” Gen. xviii. 12. Secker.

2. — *ye shall be taken away*.—Literally: *one* shall take you away. See on Jon. iii. 7.

— *hooks*.—The original word in the masculine is used for *thorns*; but in the feminine it signifies *shields*. In Buxt. Lex. Rabb. צנא signifies *canistrum, corbis*; and is equivalent to טנא in Hebrew, the צ and ט being often changed. So that perhaps a fishing-instrument may be denoted, which, like some now in use, resembled a shield, or a basket, in its form. Our translators render *hooks*, from their analogy to *thorns*.

— *nets of fishers*.—The original word in the masculine is used for *thorns*, and in the feminine for *pots*; and the sense of *hooks* is assumed by the English translators, as before. Perhaps the prophet means vessels of fishing resembling pots, with nets annexed to them.

Those who think that the women of Israel are understood *v. 1*, may read in this *v.* עליכן and ארבו.

3. — *at the openings*.—The apertures of the fishing instrument in



And I will cast it forth, and will utterly destroy it, saith Jehovah.

- 4 Go to Bethel, and transgress ;  
At Gilgal multiply † transgression :  
And bring your sacrifices every morning ;  
Your tithes, every three years.
- 5 And burn a thank-offering of leaven,  
And proclaim, publish abroad, free-will offerings.

† Hebr. to transgress.

which ye were caught. Houbigant reads וּבְפִרְצִים, because Vulg. Syr. actually supply the preposition; which in Hebrew is very often understood.

— *every one*.—אִשָּׁה sc. דוֹנָה *fish*.

— *utterly destroy*.—Houbigant proposes הִרְמִים; “et projiciemini in sagenas.” Possibly וְהִשְׁלַכְתֶּם הָרְמִים, “et projiciam eam perdendo eam.” From Chald. Syr. we may collect הָרִי מִנִּי, or הָרִי מִנִּי, “to the mountains of Mini or Armenia.” In v. 2, 3, the image is changed from that of v. 1, in the irregular eastern manner; and I suppose it continued through these two verses, and not interrupted by a second transition.

4. — *Gilgal*.—See ch. v. 5. That this place, which lay between the river Jordan and Jericho, was the scene of idolatry, appears from the contemporary prophet Hosea; ch. iv. 15. ix. 15. xii. 11. It was so called, because at that place God גָּלַל *rolled away* the reproach of uncircumcision from the Israelites, Josh. v. 9.

— *years*.—So יָמִים sometimes signifies. See Ex. xiii. 10. Numb. ix. 22. 1 Sam. i. 3. xxvii. 7. 2 Sam. xiv. 26. See the law of offering tithes at the end of three years, Deut. xxvi. 12.

“לשלישת ימים” means by or on the third day without implying any repetition, Ex. xix. 15. Ezr. x. 8, 9. The tithes of the third year were to be given by the Jews to the Levites and the poor, to be eaten within their gates, Deut. xiv. 28. xxvi. 12; but those mentioned here were brought to the temple, and the third day bears some proportion to the preceding *every morning*; but three years do not.—Michaelis, whom see, understands *days*, and all the old versions translate so. Secker.

5. *And burn*.—V. ὁ. Syr. read וְקָטְרוּ.

— *of leaven*.—Though *of leaven*, in contempt of the law, Lev. ii. 11, makes a good sense; yet the Chaldee, by reading מִדֹּחַם, *from violence*, suggests a better sense.

— *proclaim*.—Inviting many to feast on these sacrifices. See Spencer de leg. Hebr. l. iii. ch. vii. The sense of these two verses is: With the

For thus ye love *to do*, O ye sons of Israel,  
Saith the Lord Jehovah.

- 6 And moreover I have given you  
Cleanness of teeth in all your cities,  
And want of bread in all your places :  
And *yet* ye have not returned unto me, saith Jehovah.
- 7 And moreover I have withholden from you the rain,  
When *there were* yet three months to harvest :  
And I have caused it to rain upon one city,  
And upon another city have I caused it not to rain :  
One portion hath been rained on ;  
And another portion, whereupon I have caused it not to  
rain, hath withered :
- 8 And two or three cities have gone  
Unto one city  
To drink water, and have not been satisfied :  
And *yet* ye have not returned unto me, saith Jehovah.
- 9 I have smitten you with blasting, and with mildew, very  
much :

punishment denounced, v. 2, 3, impending over you, and notwithstanding past tokens of my anger, v. 6, &c. ; continue to trust in your idols. A severe derision of their folly and impiety.

6. — *And yet*, &c.—A reprehension which occurs five times in this chapter.

7. — *three months*.—Some understand this of the rain which fell in April, three months before wheat-harvest : others think that there is a reference to the snow and rains which filled the reservoirs in the beginning of February. Harmer i. 40.

— *whereupon I have caused it not to rain*.—For תַּמְשִׁיר, V. 6. Ar. read אֲמִשִּׁיר. So does one MS. now ; and a second read so originally, and, perhaps, a third. This reading is, therefore, preferable to תַּמְשִׁיר.

8. — *or three*.—יְשֻׁלֵּשׁ, Houbigant. V. 6. But Syr. Chald. omit the *vau*. The rhyme in v. 7, 8, is prosaic : and yet the use of the future for the past, and the repetition at the close of v. 8, are in the poetical manner.

9. — *very much*.—Hebr. multiplicando. See Prov. xxv. 27. A good sense arises from thus changing the Masoretic division of the sentence, and adding הַרְבֵּית to the former clause. By pointing the word differently we may render, “ Your many gardens,” &c.

- Your gardens, and your vineyards, and your fig-trees,  
 And your olive-trees, hath the locust eaten :  
 And *yet* ye have not returned unto me, saith Jehovah.
- 10 I have sent among you the pestilence, after the manner  
 of Egypt :  
 I have slain your young men with the sword,  
 And ‡ your horses have I led away into captivity ;  
 And I have made the smell of your camps to come up  
 into your nostrils :  
 And *yet* ye have not returned unto me, saith Jehovah.
- 11 I have overthrown *some* of you, like the § great over-  
 throw  
 Of Sodom and of Gomorrah ;  
 And ye have been as a firebrand plucked out of the burn-  
 ing :  
 And *yet* ye have not returned unto me, saith Jehovah.
- 12 Therefore thus will I do unto thee, O Israel :

‡ Hebr. together with the captivity of your horses.      § overthrow of God.

— *the locust.*—The verb נִסַּח in Ar. and Æth. and in the Talmudical writers signifies “ abscindere ramos arborum.” See Boch. Hieroz. part. ii. p. 443, 484.

10. — *after the manner of Egypt.*—See Deut. vii. 15. xxviii. 60. The unwholesome effluvia, on the subsiding of the Nile, caused some peculiarly malignant diseases in this country. For the phrase, see Gen. xix. 31. Isa. x. 26. Ezek. xx. 30.

— *into your nostrils.*—We may read נִסַּח without the *rau*, as V. 6. Ar. Syr. Houbigant, and one MS. in which the *rau* is erased. But Chald. has the *rau* : “ even unto your nostrils.” The pestilential smell of the dead is meant.

11.— *great overthrow.*—See on Jon. iii. 3, and the parallel places, Isa. xiii. 19. Jer. l. 40. For the fact, see 2 Kings xiii. 3. xiv. 26.

— *of Sodom.*—אֵת is sometimes the sign of the genitive case. See Nold. See. 24.

— *plucked.*—Many MSS. read נִסַּח here, and Zech. iii. 2.

12. — *thus.*—I will overthrow thee with a great overthrow. Houbigant reads נִסַּח from Chald. and renders :

“ Nunc autem quid faciam tibi, Israel,  
 Postquam tibi hæc feci ?  
 Para te ad occursum Dei tui, Israel.”

- And because I will do thus unto thee,  
 Prepare to meet thy God, O Israel.
- 13 For, behold, he that formeth the mountains, and createth  
 the wind,  
 And declareth unto man what *is* his thought;  
 He that maketh the morning darkness,  
 And treadeth upon the high places of the earth;  
 Jehovah, God of hosts, *is* his name.

## CHAPTER V.

- 1 HEAR ye this word which I \* take up against you:  
*even* a lamentation, O house of Israel.

\* Or, utter.

— *Thus will I do.*—This is a common form of imprecation, implying more than he who used it would, or perhaps could, express. Seeker.

13. *For, behold, &c.*—Prepare to meet him armed with vengeance; for he is a great and powerful God.

— *the mountains.* בָּרֹאשׁ הָהָרִים, *ó.* הרעים. Seeker.

— *darkness.*—*ó.* Ar. Houbigant, and above twenty MSS. or impressions read יְעִיפָה:

“He that maketh the morning and the darkness;” \*

which is a very elegant various lection, and likely to be adopted by many readers. But God’s power of changing day into night is mentioned ch. v. 8: and in both these places there may be an allusion to the black clouds and smoke attending earthquakes which happen during the day. “Des nuages noirs et epais—sont ordinairement les avant-coureurs de ces funestes catastrophes. On a vu sortir une flamme de terre dans ces tremblemens, mais plus souvent de la fumee.” *Encyclop.* 4to. Art. Tremblemens de terre. See also ch. viii. 9.

— *and treadeth.*—That is, hath all power and sovereignty; treading under foot the highest and strongest places. See Deut. xxxii. 13. xxxiii. 29. This description of the all-powerful and all-knowing God is very sublime. This line is repeated, Mic. i. 8.

CHAP. V. I. — *Hear, &c.*—According to Bishop Lowth, Hebr. præl. xxii. p. 292, this verse is a part of the קִינָה, or elegy. It may be divided thus:

“Hear this word  
 Which I take up against you;  
*Even* a lamentation, O house of Israel.”

- 2 The virgin of Israel is fallen; she shall not † rise again:  
She is stretched out on her land; none shall raise her up.
- 3 For thus saith the Lord Jehovah:  
The city which went out *by* a thousand, shall leave an hundred,  
And that which went out *by* an hundred shall leave ten,  
To the house of Israel.
- 4 Wherefore thus saith Jehovah to the house of Israel:  
Seek ye me, and ye shall live:
- 5 But seek not Bethel,  
And go not unto Gilgal,  
And pass not over unto Beersheba.  
For Gilgal shall surely go into captivity,  
And Bethel shall ‡ come to nought.
- 6 Seek ye Jehovah, and ye shall live:  
Lest he § rush like fire *on* the house of Joseph;

† Hebr. add to rise.    ‡ Hebr. shall be for vanity.    § Or, advance.

I suppose this lamentation continued to the end of ch. vi: though it may be confined to v. 2.

Or, For I take up a lamentation over you. Secker.

2. — *Not rise again.*—"No more rise." The contrary seems often said, as ch. ix. 15: even though Israel be taken as opposed to Judah. But *וְעַד לֹא* doth not signify, not for ever, Joel ii. 19. Secker.

3. — *went out.*—Or, *sendeth forth, emittit.* For Bochart attributes a transitive sense to the verb in this place; agreeably to Deut. xiv. 22 and Ps. cxliv. 14: "nec sit in eis abortus, nec quæ ejiciat fœtum." Hieroz. L. II. xxx. 295.

5. — *Gilgal.*—In גִּלְגָּל גִּלְגָּל there is an allusion to the word *Gilgal*.

— *Beersheba.*—It belonged to Judah, 1 Kings xix. 3: which circumstance gives a propriety to the phrase, "pass not over." That it was the scene of idolatry, see ch. viii. 14.

— *to nought.*—See Isa. xli. 29.

6. — *rush.*—Advance, come. See 1 Sam. x. 6. "Notat צֹלַח *irruere*, sed cum על vel אֵל: sed *pertransire* cum accusativo, 2 Sam. xix. 18: ut non opus sit rescribere בְּבֵית אֵשׁ יִשְׂרָאֵל, ut i. 4, 7, 10." Secker.

— *like fire.*—A strong and natural image. Thus Hector is said to be φλογι εικελος αλκην. Il. Σ. 154.

And it devour the house of Israel, and *there be* none to quench it:

7 Ye that turn judgment into wormwood, and righteousness into hemlock,

8 That have forsaken him who made the || Hyades and Arcturus;

And who turneth the shadow of death into morning,

And darkeneth the day into night;

Who calleth the waters of the sea,

|| Or, the seven stars.

And Horace describes Hannibal as passing through the cities of Italy, "*ceu flamma per tædas.*"

— *the house of Israel*.—So ó. Ar. Houbigant: as the parallelism of the clauses requires. One MS. reads לִישְׂרָאֵל. *Perhaps* the word יִשְׂרָאֵל was written contractedly יֵאֵל. And the best way of accounting for the rendering of ó. ἀγγελων Θεου, Deut. xxxii. 8, is the supposition that the word יִשְׂרָאֵל, in an abbreviated form of writing it, resembled אֵל, *God*.

7. — *into hemlock*.—לִרְאֵשׁ. This conjecture is supported by the parallelism, and by ch. vi. 12. Observe too how the verses are divided in Syr.; which translation furnishes authority for removing הָיָה to the next verse. Doctor Durell.

8. — *have forsaken*.—See the original word, Jer. xiv. 9.

— *the Hyades*.—So Vulg. Job. ix. 9: where the reader may see at large Schulten's remarks on these astronomical terms. He thinks that Castel's derivation of כִּימָה from חִימָה *calefacere* is a judicious one: but prefers the Ar. קָאם, *conscendit femellam*; as thus the word will import, "*Sidus calidum genitale.*" Hyde, on Ulugh Beigh's tables, thinks that the Pleiades are meant. There may be a reference to the spring, when the warmth of the sun promotes vegetation:

"Candidus auratis aperit cum cornibus annum

Taurus."

Virg. Georg. i. 217.

— *Arcturus*.—So Vulg. Job xxxviii. 31. As the Arab. root denotes *seignities, torpor*, this idea suits very well the cold and slow car of Boötes.

"Se

Frigida circumagunt pigri sarraca Boötæ."

Juv. v. 23.

— *into night*.—Several MSS. read לַלַּיְלָה. And V. ó. Syr. Chald. Houbigant. But I must repeat that in Hebrew the preposition is very often omitted.

— *calleth the waters*.—Either at the creation; or, to punish men by inundations, which often attend earthquakes.

- And poureth them over the face of the earth :  
 Jehovah [the God of hosts] *is* his name :
- 9 Who scattereth desolation over the strong,  
 And bringeth desolation over the fortress :
- 10 Ye that hate him who reproveth in the gate,  
 And abhor him who speaketh uprightly.
- 11 Forasmuch therefore as your treading *is* on the poor,  
 And ye receive from him a gift of wheat ;  
*Though* ye have built houses of hewn stone,  
 Yet ye shall not dwell in them ;  
*Though* ye have planted pleasant \* vineyards,  
 Yet ye shall not drink the wine of them.
- 12 For I know your manifold transgressions,  
 And your mighty sins ;  
 Ye who afflict the righteous, who take a bribe,  
 And turn aside the poor man in the gate.

\* Hebr. vineyards of desire.

— *Jehovah*.—*ó*. MS. A. Pachom. ed. Ald. and Arab. add *ó Θεός ó παντοκράτωρ*, and read in the original *אלהי צבאות*. Thus the passage closes more grandly :

“ Jehovah, God of hosts, *is* his name.”

Two MSS. read *יהוה צבאות*. See ix. 6. “ MS. Copt. reads with *ó*. MS. A.” Mr. Woide.

9. — *scattereth*.—I read with *ó*. *הנפילי*.

— *bringeth*.—The versions read *יביא* : and many MSS. have *יבא*. These two verses are very sublime.

10. — *the gate*.—The usual place of administering justice, and of reproof and passing judgment on iniquity. Selden, i. 1312, has this quotation from Maimonides: In urbe qualibet Israelitica constituebant Synedrium minus, cujus sedes in porta urbis. See also Bishop Lowth on Isa. p. 156. “ *מִכְבֵּשׁ בִּשְׁעָרִים*, Isa. xxix. 21.” Secker.

11. — *treading*.—Read *בְּרִישְׁכֶּם*. Calcere vestrum.

— *a gift*.—See Esth. ii. 18. Jer. xl. 5.

— *vineyards*.—These are the curses of the law. Deut. xxviii. 30, &c. See Mic. vi. 15. Zeph. i. 13.

12. — *turn aside*.—Sc. from his right : unjustly overthrow him in the place of judicature, ch. ii. 7.

- 13 Therefore the wise *man* shall be silent at that time  
For it *shall be* an evil time.
- 14 Seek ye good and not evil, that ye may live:  
And so Jehovah, the God of hosts, shall be with you,  
As ye have said.
- 15 Hate ye evil and love good,  
And establish judgment in the gate.  
It may be *that* Jehovah, the God of hosts, will be  
gracious  
Unto the residue of Joseph.
- 16 Because, thus saith Jehovah, the God of hosts:  
Wailing *shall be* in all the broad places;  
And in all the streets they shall say, Alas! Alas!  
And they shall call the husbandman to mourning;  
And those who are skilful of lamentation, to wailing:
- 17 And in all vineyards *shall be* wailing:

13. *The wise man shall be silent.*—The wise and eloquent shall be struck dumb by the judgments of God.

14. — *have said.*—By your false prophets. Mic. iii. 11.

15. — *God.*—Eight MSS. omit אלהי, which favours the rhyme.

16. — *Jehovah.*—The word אדני in this verse is omitted by δ. Ar. Syr. and seven MSS. So ch. iii. 8, 13, this word is likewise omitted in one MS. It is often a gloss on יהוה, denoting how it ought to be read according to the Jewish superstition. Ch. vii. 7, 8 and ch. ix. 1, many MSS. read Jehovah for Adonai. The reader will often have occasion to make this remark.

— *husbandman.*—On account of the drought which shall prevail, ch. i. 2.

— *skilful of lamentation.*—See ch. viii. 3, and Jer. ix. 17. “Mercede quæ conductæ flect alieno in funere præficæ.” Lucilius. Which Hor. imitates, Art. poet 431. And Homer, speaking of Hector’s dead body, says,—

“Παρα δ’ εἰσαν αοιδους,  
 Ἑρηνων εξαρχους, οἵτε στονοεσσαν αοιδην  
 Οἱ μὲν ἀρ’ ἐθρηνεον· ἐπὶ δὲ στεναχοντο γυναικες.”

Il. xxiv. 720.

— *to wailing.*—Read ראל נשפד with V. Syr. Houbigant, and Bishop Lowth, Hebr. præl. xxii. p. 293.

17. — *vineyards.*—The usual scenes of joy.



For I will pass through the midst of thee, saith Jehovah.

18 Woe unto them who desire the day of Jehovah.

What is this day of Jehovah unto you?

It is darkness, and not light.

19 As if a man fled from a lion,

And a bear met him :

Or went into the house, and leaned his hand on a wall,

And a serpent bit him.

20 Shall not the day of Jehovah be darkness, and not light ?

Even thick darkness, and no shining in it ?

21 I hate, I † despise your feasts ;

And I will not smell on your solemn days.

22 Although ye offer unto me burnt-offerings,

And your offerings of flour, I will not accept *them* :

And the peace-offerings of your fatlings I will not regard.

† Or, reject.

18. — *desire*.—Deriding the prophetical predictions. Jer. xvii. 15. Ezek. xii. 22.

19. *As if*, &c.—The calamities foretold are inevitable.

20. *Shall not*, &c.—A strong asseveration is beautifully conveyed in this question. The 18th, 19th, and 20th verses, are very sublime. Darkness is naturally put for calamity, and light for gladness. So Hor. Od. IV. iv. 40.

“ Pulcher fugatis

Ille dies Latio tenebris.”

“ We use *light* to denote knowledge : the sacred writings, with no less propriety and elegance, apply it also to prosperity, honour, wealth, or any kind of happiness.” Tayl. pref. to Cone. Sec. iv. See on Mic. vi. 14.

21. — *feasts*.—The word may also be rendered *sacrifices*. See Ex. xxiii. 18. Mal. ii. 3. Ps. cxviii. 27. Spencer de leg. Hebr. 703.

— *solemn days*.—Days when the people were *restrained* from the common business of life. Deut. xvi. 8. Taylor in voc. Bishop Lowth on Isa. i. 13. vid. Additions.

22. — *accept them*.—*ó*. MS. Al. read *ου προσδεξομαι αυτα*. As if the text had been אָרַצְתִּי.

— *fatlings*.—Some think that the buffalo is meant. See Boch. L. II. xxviii. 282.

- 23 Take thou away from me the sound of thy songs :  
And the melody of thy viols I will not hear.
- 24 But let judgment roll down as waters,  
And righteousness as a mighty stream.
- 25 Did ye offer unto Me sacrifices, and an offering of  
flour  
In the desert *during* forty years, O ye house of Israel ?
- 26 Nay, but ye bare the tabernacle of your Moloch,

23. — *songs—viols.*—The usual accompaniments of sacrifices among the Jews and heathen.

“ Sacrifica dulces tibia effundat modos,  
Et nivea magna victima ante aras cadat.”

Sen. Troad.

See Spencer de leg. Hebr. 1105.

There is great authority and majesty in this passage, v. 21–24; and the grandeur of the image with which it closes must strike every reader.

24. — *let judgment.*—Rather, judgment shall. See Isa. xxviii. 27. Secker.

25. *Did ye offer unto Me?*—Verborum emphasis in מִיִּי שִׁיָּא. Spencer, 744. Did ye offer such sacrifices as were acceptable to ME; such entire and undivided service as I enjoined?

Peters on Job, p. 312, thinks that they are not here reproached with a neglect, which Moses would not have suffered, and that probably they had no cattle to sacrifice; and that therefore Jeremiah, when he saith, vii. 22, 23, God commanded not sacrifice when they came out of Egypt, means that he did not immediately expect it: and that this question is here asked to show that sacrifice is not the chief thing he is pleased with; but that, notwithstanding their offering it, their injustice, v. 24, and their idolatry, v. 26, will provoke him to send them into captivity. Secker.

26. *Nay, but, &c.*—God is introduced as replying: No: ye sometimes carried about Moloch in his sacellum, ναῖσκος, shrine, or tabernacle. The true reading seems to be מִלְכָּם, See ch. i. 15. ὁ. and Ar. omit the pronoun: and Syr. has מִלְכָּם. See also Acts vii. 43. Perhaps MS. 575 reads מִלְכָּם. Moloch, or Malchom, was probably the name of any famous *king* worshipped by the heathens. But Spencer thinks that it was oftenest given to the sun. Selden and Grotius observe, that Saturn was thus called by the Phœnicians. See Spencer, 360.

— *the tabernacle.*—The Carthaginians carried in their camp *ἱερὸν σκαηνήν*, which was placed near the altar in their camp. Diod. Sic. l. 20.

And the star of your God Chiun ;  
Your images which ye made unto yourselves.

ch. 65, with which Wesseling there compares this tabernacle ; as he might also have done Moses's. Secker.

— *And the star.*—I have ranged the words as in *ó.* and Acts vii. 43. Their collocation in the Hebrew is unnatural, and points out a mistake in the copies :

“ Nay, but ye bare the tabernacle of your Moloch,  
And Chiun, your images, the star of your God,  
Which ye made to yourselves.”

MS. 612 places the words thus : Chiun, *your God, the star [of] your images.*

Probably, the figure of a star fixed on the head of an image of a false God. Drusius on the place quotes the following passage from a Greek scholiast: *Erat simulachrum Moabitarum cum gemma pellucida et eximia in summa fronte ad figuram Luciferi.* I incline to think that the sin here reprov'd, was not the sin of the Israelites in the wilderness, but of those who lived in the time of the prophet. In the former verse, God appeals to them by the prophet, whether he did not bear with them forty years in the wilderness, notwithstanding their many provocations, although they did not during that time offer sacrifices or other offerings, excepting on particular occasions. In the verse following this, he denounces his judgments on them for their abominable idolatry, notwithstanding their burnt-offerings and their meat-offerings, their hymns and songs in his praise. Doctor Forsayeth.

According to this sense we should render,

“ Ye have even borne the tabernacle of your Moloch,” &c.

— *Chiun.*—That this was a name for Saturn, see Spencer de leg. Heb. p. 666 : who discusses the place before us at large. The God may have been represented as a star, with certain symbols of distinction. See Selden ii. 396. See also Camp. Vitrina obs. sacr. l. II. ch. 1, p. 233, 4to. The reading of *Ψαφαν*, in *ó.* and of *Ψεμφεν*, *Ψαφαν*, *Ψαφαν*, *Ψεφφαν*, *Ψεφα*, Acts vii. 43, where the MSS. vary, may be accounted for two ways: *כין* may have been read *כין*, there being a similarity in the two initial letters ; or Rephan, the Egyptian name for Saturn, may have been used by translators who lived in Egypt, as an equivalent term to Chiun. See the authors already referred to, and Hammond on Acts vii. 43.

*Προσκυνειν* in Acts seems supplied by way of interpretation : and one MS. for *Βαβελωνος* reads *Δαμασκον*, as Justin Martyr did, according to Beza.

- 27 Therefore will I cause you to go into captivity beyond  
 Damascus,  
 Saith Jehovah, the God of hosts *is* his name.

## CHAPTER VI.

- 1 WOE unto them that dwell at ease in Sion,  
 And that rest secure on the mountain of Samaria:  
 That are named after the chief of the nations:

The Æth. version omits the last clause, *Και μετοικιω υμας επεκεινα Βαβυλωνος*, in *v.* 43.

27. — *beyond Damascus*.—To which city it seems probable that Hazeael carried many captives, 2 Kings x. 32, 33. But now the Israelites were to be led away captives into Assyria and Media, 2 Kings xv. 29. xvii. 6.

CHAP. VI. 1. — *mountain*.—Samaria was situated on a mountain, 1 Kings xvi. 24.

— *named after*.—The Hebrew word implies an allusion to the custom of marking a name, or character, by punctures. See Bishop Lowth on Isa. xlv. 5. They call themselves, not after their religious ancestors, but after the chief of the idolatrous nations, with whom they intermarry, contrary to their law. See Chald. But this and the next line are very obscure. “*נקבי, ωνομασμενοι*, Justinus: f. ex. Aq.” Secker.

Persons of name in, or the known ones, אשר נקבו בשמות, of the principal of the nations, and to whom the house of Israel come, i. e. for justice, and to pay court. See Ps. cxxii. 4, 5. Comp. Numb. i. 16. אנשי השם Gen. vi. 4. גיִּים is used of Amalek, Numb. xxiv. 20. ראשית principal of, *v.* 6. Secker.

I do not find that נקב ever signifies to give or take a name. The participle is six times rendered *expressed by name*: that is, particularly distinguished by being expressly called over by name. Numb. i. 17. 1 Chron. xii. 31. xvi. 41. 2 Chron. xxviii. 15. xxxi. 19. Ezra viii. 20. None but men of note seem to have been thus distinguished. This inclines me to believe that we should render “who are expressed by name,” i. e. the noted and distinguished persons even “of the chief of the nations.” Dr. Forsayeth.

- And to them the house of Israel resort.
- 2 Pass over unto Calneh, and see :  
And go from thence to the great Hamath :  
And go down to Gath of the Philistines.  
Are they better than these kingdoms ?  
Or *is* their border greater than your border ?
- 3 *Woe unto them* that remove far *from them* the evil day,  
And hasten the seat of violence :
- 4 That lie upon beds of ivory,  
And stretch themselves upon their couches :  
That eat lambs from the flock,  
And calves from the midst of the stall :

— *house*.—Syr. and one MS. read בני sons.

— *resort*.—Sc. for idolatrous and other illegal purposes. See the former part of Hosea vii. 8 and Ps. cvi. 35.

2. — *Calneh*.—A city in the region of Babylon, Gen. x. 10; and, as it seems, lately subdued by the Assyrians. “Sequor Bochartum, qui libro IV. c. 18, erudite et copiose disputavit Calneh Ctesiphontem esse, pagum antiquissimum et nobilissimum ad Tigrim, in ea Assyriæ parte quæ Chalonitis dicitur, nomine quoque regionis nomini Hebraico urbis coneimente.” I. D. Michaelis spicilegium geographiæ. Goettingæ, 1769. p. 230.

— *Hamath*.—A Syrian city on the Orontes. It was conquered by Jeroboam, 2 Kings xiv. 25: and by the Assyrians, xix. 13.

— *Gath*.—Uzziah, in whose reign Amos prophesied, took this city, 2 Chron. xxvi. 6.

— *better—greater*.—Why then do ye worship their gods? and why are ye not grateful to Jehovah?

3. — *remove far*.—In their own idea and expectation, notwithstanding the divine forewarning. See ch. ix. 10. Ezek. xii. 22, 27.

— *hasten*.—Anticipate the day of oppressive judgment, and bring it forward with delight in their own minds. See שבת, 1 Kings x. 19. 2 Chron. ix. 18. “Confer היית כסא, Ps. xiv. 20.” Secker. Or; that wish for the sabbath, to commit violence on men unprepared to resist it. See Syr. 6.

4. — *stall*.—Bochart, Hieroz. II. xxxi 301, shows that the original word denotes *vineulum colli*; and that the prophet means, “vitulum qui in vinculis grana triturat, et eorum esu pinguescit.”

- 5 That sing to the sound of the viol ;  
*That*, like David, invent for themselves instruments of music :
- 6 That drink wine in bowls,  
 And anoint themselves with the \* first ointments :  
 But are not pained at the † destruction of Joseph.
- 7 Therefore now shall they go into captivity with the first  
 that go into captivity ;

\* Or, choicest.

† Heb. breach.

5. — *sing*.—Bochart says that כָּרַת signifies “cantiones suas vocibus minutim concisis et sono vibrante et frequentato canere. Unde illud Horatii;—

“Grataque foeminis  
 Imbelli cithara carmina divides,” Od. I. xv.

He derives the word *bard* from this root. Geogr. 666.

—*viol*.—Ἡ ναβλα, δωδεκα φθογγους εχουσα, τοις δακτυλοις κρουεται. Jos. Ant. VII. xii. 3.

—*like David*.—V. Syr. Boch. Hieroz. II. xlv. 464 ; and Bishop Lowth on Isa. p. 49, agree with our translators in joining this with the latter clause of the sentence. The construction in the Hebrew is uncertain. Syr. reads כְּדָוִד.

6. — *bowls*.—This has a reference to the magnificence of the repast. Harmer i. 379.

Διῶλισμενον οινον. “Drink bowls of wine” may be right : for שָׂתָה hath ב after it, Prov. ix. 5 : and the Hebrew is not favourable to the translation in the text. But if any Hebrew word answered to ὄ. I should prefer it. Secker.

—*anoint themselves*.—Horace has, perfusus liquidis odoribus. Od. I. v. 2. Archbishop Secker thinks that we should render, “And perfume themselves with the chief perfumes.” As our translation, though literal, gives a different idea from what it did formerly. Nine Sermons, p. 68.

—*destruction*.—Literally, breach. So imperiumque *frangat*. Hor. Od. I. xxxv.

7. — *the first* — ראש refers to ראשית in the foregoing verse : and there is a paronomasia in סר and סְרוּחִים.

—*banquet*.—Kimchi explains בֵּית מִזְבֵּחַ Jer. xvi. 4, by בֵּית אֲבֵל domus luctus: and the Talmud uses the word of banquets in honour of false Gods. Cocceii, lex.

If מִזְבֵּחַ is rightly translated *banquet*, it must, I believe, be a funeral banquet, as Jer. xvi. 5, 8 : and the sense must be the same with that of Jeremiah : that they who now indulged in all manner of luxury should not be burned with the usual funeral rites. Dr. Forsyth.

And the banquet of those that stretch themselves shall  
pass away.

8 The Lord Jehovah hath sworn by himself,

Saith Jehovah the God of Hosts :

I abhor the excellency of Jacob,

And I hate his palaces :

Therefore will I deliver up the city, with ‡ all that is  
therein.

9 And it shall come to pass, if there remain

Ten men in one house, *that* they shall die.

10 And a man's relation, and he that burneth him, shall  
take him up,

To carry the bones out of the house :

And shall say to him that is in the § innermost part of  
the house, *Is there yet any* with thee?

And he shall say, *There is* none. Then shall he say,  
Be silent.

‡ Heb. its fulness.

§ Heb. sides.

8. —*saith Jehovah*, &c.—*ó*. Ar. and one MS. omit this line.

—*I abhor*.—Read נרעב.

—*the excellency*.—The power to which I have raised Jacob in his  
descendants. See ch. viii. 7.

Pride: *ó*. Vulg. Syr. Sanctuary: Chal. It means the temple, or Zion,  
Ps. xlvii. 4. The sanctuary is called נאון עזים, speaking to the Jews, Ezek.  
xxiv. 21. God swears by נאון יעקב here, ch. viii. 7. נאון ישראל occurs,  
Hos. v. 5, and vii. 10, and is translated the pride of Israel. Babylon was  
נאון כשדים, Is. xiii. 19. Seeker.

—*deliver up*.—Or, shut up. Samaria was besieged three years by  
Shalmaneser, 2 Kings xvii. 5.

9. —*die*.—By famine, or pestilence, during the siege.

10. —*he that burneth him*.—Many MSS. read וישרפו. "Videtur  
legendum וישרפו et lugens eum. Sed alibi non extat שרף in Pihel. Kings  
had burnings made for them of spices, Jer. xxxiv. 5. 2 Chron. xvi. 14 : but  
whether any bodies were burnt I doubt." Seeker.

—*Be silent*.—The original word is irregular, and formed to express  
the idea.

Because *they set not themselves* to mention the name of Jehovah.

- 11 Surely, behold, Jehovah will command,  
And will smite the great house with breaches,  
And the small house with clefts.
- 12 Do horses run on a rock?  
Doth *a man* plough *it* with oxen?  
For ye have turned judgment into hemlock,  
And the fruit of righteousness into wormwood:
- 13 Ye that rejoice in a thing of nought;  
That say, Have we not taken to ourselves || dominion  
by our own strength?

|| Heb. horns.

— *to mention*.—See in prayer, or with the reverence due to him, להזכיר. So Judges i. 19. For *he* [Joshua] *did not set himself* to drive out, &c. See 2 Chron. ii. 8. ed. Vanderh. 9. xi. 22. xii. 12. xix. 2. Ezra ix. 15. x. 12. Esth. vii. 8. Amos viii. 4. The phrase is entire, 2 Chron. xxvi. 5. ירדתי לירדש: Καὶ ἡν ἐκζητῶν, ὁ. And again Deut. xxxi. 17. See Nold. 5. Sec. 44. Obs. β. p. 414.

This obscure verse seems to describe the effects of famine and pestilence during the siege of Samaria. The carcass shall be burned, and the bones shall be removed with no ceremony of funeral rights, and not without the assistance of the nearest kinsmen. Solitude shall reign in the house: and if one is left, he must be silent [See ch. viii. 3], and retired, lest he be plundered of his scanty provisions.

11. — *breaches—clefts*.—Universal ruin shall be spread through the city by the enemy. Or the earthquake may be alluded to.

12. *Do horses*.—The sense may be, The earth shall be under you as a solid rock for barrenness, in consequence of the drought which I shall send as a punishment for your iniquities. The futures in the original have a *frequentative* sense. The force of the first line depends on the circumstance that horses were not anciently shod. See Bishop Lowth on Isaiah v. 28.

13. — *a thing of nought*.—Your idols, which are nothing. 1 Cor. viii. 4.

— *dominion*.—*Horns* naturally stand for power, as the great strength of some animals is placed in them: and they may anciently have been the hieroglyphical symbol of it. For it has been justly observed that hiero-



- 14 Surely, behold, I will raise up against you, O house of Israel,  
 Saith Jehovah, the God of hosts,  
 A nation; and they shall oppress you  
 From the entering in of Hamath to the river of the desert.

---

## CHAPTER VII.

- 1 THE Lord Jehovah thus shewed unto me: and, behold, he formed locusts in the beginning of the shooting up of the latter growth; and, behold, it was the latter  
 2 growth after the King's mowings. And it came to pass,

---

glyphics may have been a source of metaphors in the ancient eastern languages.

14. — *Hamath*.—There was a city of this name in the northern part of the tribe of Nephtalim.

— *river of the desert*.—Elsewhere called the river of Egypt, because it was in the way to that country, Num. xxxiv. 5: i. e. Besor, which emptied itself into the sea not far from Gaza, and was the southern limit of the tribe of Simeon.

The Assyrians are the invaders prophesied of.

CHAP. VII. . 1. — *locusts*.—Bochart derives גרב from the Arab. غراب *e terra emergere*; quod locustarum proprium, Hieroz. part ii. iv. 1. 443. Castell on the word גרב furnishes another root; the Arab. غراب *secut. גרבי*, which is the reading of many MSS. is formed, says Houbigant, as שבי *captivity*, and signifies agmen locustarum. The true reading may be גרב the locust, collectively: or גרבים written contractedly גרבי.

— *mowings*.—The falling of rain upon גר, which we render *mown grass*, is mentioned Ps. lxxii. 6. But here we may understand the mowing of too luxuriant corn: the first cutting of which might be for the use of the king's horses, kept in great numbers, contrary to the law of Moses. The second growth of such corn was called לקט, and the eating of this by locusts was fatal to the crop. See Buxt. Lex. Chald. et Rabb. voc. שחרא, the word here used by the Chaldee paraphrast. The reader may also consult Hai-

- when they had made an end of eating the herb of the land, that I said; O Lord Jehovah, pardon, I beseech thee. Who shall raise up Jacob? for he *is* small.
- 3 Jehovah repented of this. It shall not be, said Jehovah.
- 4 The Lord Jehovah thus shewed unto me: and, behold, the Lord Jehovah called to a judgment by fire. And it
- 5 devoured the great deep. And it devoured a part; and I said, O Lord Jehovah, cease, I beseech thee. Who
- 6 shall raise up Jacob? for he *is* small. Jehovah repented of this. This also shall not be, said the Lord Jehovah.
- 7 Thus he shewed unto me: and, behold, the Lord stood upon a wall *made* by a plumbline: and in his hand *was* a
- 8 plumbline. And Jehovah said unto me, What seest thou, Amos? And I said, A plumbline. And the Lord said:

Behold, I *will* set a plumbline in the midst of my people Israel;

mer, ii. 466: who thinks that what we translate *mowing* may signify *feeding down*.

“Luxuricm segetum tenera depascit in herba.” Virg.

Houbigant translates, postquam tonsi fuerunt regis greges.

2. — *shall raise up*.—V. ó. Ar. Syr. Houbigant, and one MS. read קים: which is also the true reading, v. 5.

— *small*.—Reduced to a low state.

3. — *It shall not be*.—Sc. הרבה, as Isa. xiv. 24. xliii. 19. lxxv. 6.

— *repented*.—To affect the mind of the prophet, and by him that of the people, God displays different judgments, and shows his clemency by forbearing to execute them on the intercession of Amos: it being his sole intention to represent these modes of punishment, and not to inflict them.

— *deep*.—The waters of the sea, Exod. xv. 5, 8.

7. — *he shewed*.—V. ó. Ar. and one MS. supply Jehovah, agreeably to v. 1. MS. A. and v. 4. MS. Vat. and ch. viii. 1. MS. A. And I think that it should be admitted into the text.

— *the Lord stood*.—ó. MS. A. Pachom. ed. Ald. ἀνῆλθε ἰσθμὸν; and ארני is wanting in one MS.

8. — *What seest thou*.—This is said to raise the prophet's attention.

— *a plumbline*.—The word denotes *tin* in Syr. and *lead* or *tin* in Arab. I will destroy and level Israel, as it were by a line. See 2 Sam. viii. 2. 2 Kings xxi. 13. Isa. xxviii. 17. xxxiv. 11. Lam. ii. 8.

I will not \* pass through them any more.

- 9 And the high places of Isaac shall be made desolate ;  
And the sanctuaries of Israel shall be laid waste :  
And I will rise up against the house of Jeroboam with  
the sword.

- 10 Then Amaziah, priest of Bethel, sent to Jeroboam  
king of Israel, saying: Amos hath conspired against  
thee in the midst of the house of Israel: the land is not  
11 able to bear all his words. For thus Amos saith: Jero-  
boam shall die by the sword; and Israel shall surely go  
into captivity out of their own land.

- 12 Then Amaziah said unto Amos: O thou Seer, go flee  
thou away into the land of Judah, and eat bread there,  
13 and there prophesy: but † prophesy not any more  
against Bethel: for it is the king's sanctuary, and the  
temple of the kingdom.

- 14 Then answered Amos, and said to Amaziah:

I *was* no prophet;  
Neither *was* I the son of a prophet:

\* Heb. add to pass.

† Heb. add not to prophesy.

— *I will not pass through them.*—So ch. viii. 2. I will make a full end: I will not pass through my people, as Judge and Avenger, any more, Ex. xii. 12. ch. v. 17. I will not punish them by locusts, or by the fire of lightning or by earthquakes; but by hostile desolation and captivity.

9. — *Isaac.*—I believe the true reading here and v. 16, to be *יִצְחָק*. Comp. Ps. cv. 9. 1 Chron. xvi. 16, and observe that in the psalm, ten MSS. read *יִצְחָק*.

— *with the sword.*—See 2 Kings xv. 8—10. xvii. 5, &c.

10. — *bear.*—See Jer. x. 10. The people are not able to endure, or support them, through the indignation which they conceive at them.

11. — *Jeroboam.*—Or, metrically;

“Jeroboam shall die by the sword,  
And Israel shall surely go into captivity out of their own land.”

13. — *against.*—So 6. Arab.

— *Bethel.*—See ch. iv. 4. v. 5.

— *temple.*—So Beth-el signifies; *the house or temple of God.*

- But I was an herdsman, and a gatherer of sycamore-fruit.
- 15 And Jehovah took me from ‡ following the flock ; \*  
And Jehovah said unto me,  
Go prophesy unto my people Israel.
- 16 Now therefore hear the word of Jehovah ;  
Thou sayest, Prophecy not against Israel,  
And drop not *thy word* against the house of Isaac.
- 17 Therefore thus saith Jehovah :  
Thy wife shall be an harlot in the city ;  
And thy sons and thy daughters shall fall by the sword.  
And thy land shall be divided by line :  
And thou shalt die in a polluted land ;  
And Israel shall surely go into captivity out of their own land.

‡ Heb. from after.

14. — *an herdsman*.—Videtur legendum נִיָּקֵר. Ch. i. 1. 2 Reg. iii. 4. Seeker.

— *a gatherer*.—Ερευνων, Aquila. בִּלְשָׁ, says Buxt. lex. Chald. et Rabb., respondet frequenter in Targum Hebræo חָפֵשׁ scrutari. As the substantive in Arab. and Æth. signifies a *fig*, Bochart supposes that the verb may mean, *ficans, sycaminans, i. e. colens*. Hieroz. L. II. xxxix. p. 384. See Cels. Hierobot. i. 318. “Gr. Κνίζων, quod Hesychius explicat Κεντων ὥστε γενεσθαι πεπειρα. Sycamori enim, inquit Hieron., agrestes afferunt ficus, quæ si non vellicentur amarissimas cariculas faciunt, et a culcibus corrumpuntur. Et Dioscorides l. 1. Fert fructum, inquit, quæ non maturescit nisi vellicetur ungue vel ferro.” Jo. Heinr. Michaelis, Biblia, Halæ. Archbishop Secker refers to this note, and adds ; “Etiam hodie Græci culices pungendis ficubus adhibent. V. Tournefortii itin. apud Miller voc. *ficus*.”

— *sycamore-fruit*.—A kind of fig. Celsius.

16. — *drop*.—Metaphorically for to speak, to instruct. It is equivalent to prophesying, Ezek. xx. 46. xxi. 2, as well as here. See Job xxix. 22, 23. Micah ii. 6, 11, and Pocock on Micah ii. 6.

17. — *polluted*.—A foreign land, Ezek. iv. 13. Hos. ix. 3. Or, in the land of Israel polluted by blood.

— *And Israel*.—A repetition of Amaziah's words, v. 11.

## CHAPTER VIII.

- 1 THE Lord Jehovah thus shewed unto me : and, behold,  
 2 a basket of late summer-fruits. And he said, What  
 seest thou, Amos ? And I said, A basket of late sum-  
 mer-fruits. Then said Jehovah unto me ;  
 The latter end is come upon my people Israel :  
 I will not \* pass through them any more.  
 3 And the singing-women of the palace shall howl in that  
 day,  
 Saith the Lord Jehovah.  
*There shall be many dead bodies in every place :*  
*And men shall say : Cast forth, be silent.*  
 4 Hear this, O ye that bruise the needy,  
 And *set yourselves* to make the poor of the land to fail.†  
 5 Saying :  
 When will the new moon be gone, that we may sell  
 corn ?  
 And the sabbath, that we may set ‡ forth wheat ?  
 § Making the ephah small, and § making the shekel  
 weighty ;  
 And || falsifying the deceitful balances :

\* Heb. add to pass. † Or, cease. ‡ Heb. open. § Heb. to make.  
 || Heb. To pervert the balances of deceit.

---

CHAP. VIII. 1. *A basket*.—Καλαθος, Symm. αγγος, ὄ. Arab. بن vas, Chald. There is a paronomasia in קין *late* summer-fruits, and קן the *latter* end. Harvest, or vintage, expresseth judgment, Joel iii. 13. Mr. Lowth. Secker.

3. — *the singing women*.—I adopt Houbigant's reading : שוררות, cantatrices.

— *cast forth*.—לאמר is understood as frequently.

— *be silent*.—See ch. vi. 10.

4. — *bruise*.—Read שופים. See ch. ii. 7.

— *to make, &c.*—See ch. vi. 10. Read להשבית *to cause to cease* ; that is, *to cut off, to destroy*. See Hos. i. 4. Deficere facitis, V.

5. — *new moon*.—See Num. x. 10. xxviii. 11.

— *set forth*.—Open our repositories of wheat for sale.

- 6 \* Buying them that are brought low for silver,  
And the needy in return for sandals :  
And † selling the refuse of wheat.
- 7 Jehovah hath sworn by the excellency of Jacob ;  
‡ Surely I will never forget all their deeds.
- 8 Shall not the land be shaken for this ?  
And *shall not* all mourn that dwell therein ?  
And *shall not* all of it rise up, as the river ;  
And be driven out *of its place*, and sink down, as the  
river of Egypt ?
- 9 And it shall come to pass in that day,  
Saith the Lord Jehovah,  
That I will cause the sun to go down at noon,  
And will darken the land in the bright § day.

\* Heb. to buy. † Heb. that we may sell.

‡ Heb. If I will forget for ever. § Heb. day of light.

6. *Buying*.—His labour, or his person. See on ch. vi. 10 for the construction,

— *sandals*.—See ch. ii. 6.

7. — *excellency*.—By the state of exaltation to which he raised Jacob and his posterity. Or, by Jacob's most eminent and incommunicable One. J. Mede. fol. p. 8.

8. — *be shaken*.—See ch. i. 1.

— *as the river*.—Five MSS. read ביאר; two read so originally; and perhaps three more. And six MSS. and one edition read ביאר. So ch. ix. 5, eleven MSS. and five editions read ביאר. That the Nile was called the river, by way of eminence, see Præl. Heb. xxiv. p. 325. On יאר Gussetius observes, “Radii lucis e luminari, ut e fonte suo rivi, exeunt. Quapropter et nomen alterum ex altero effectum suspicor.” In Cast. lex. I find that the Arabic word آري signifies *fudit*.

— *And be driven out*.—“וּנְכַרְשָׁה non agnoscunt ṣ, nec habetur ch. ix. 5; qu. an נרש an נרע.” Secker. The word is wanting in MS. 96; and MS. 150 reads וּנְכַרְשָׁה.

— *sink down*.—Sixteen MSS. read with Keri תַּקְעָה. See ch. ix. 5. The rising and falling of the ground with a wave-like motion, and its leaving its proper place and bounds on occasion of an earthquake, are justly and beautifully compared to the swelling, the overflowing, and the subsiding of the Nile. “Le mouvement qu’elles impriment à la terre est tantôt une espece d’ undulation semblable à celle de vagues.” Encycl. 4to. vid. tremblement de terre.

- 10 And I will turn your feasts into mourning.  
 And all your songs into lamentation :  
 And I will bring sackcloth upon all loins,  
 And baldness upon all heads :  
 And I will make it as a mourning for an only son ;  
 And the end thereof as a day of bitterness.
- 11 Behold, the days come, saith the Lord Jehovah,  
 That I will send a famine on the land ;  
 Not a famine of bread,  
 Nor a thirst for water,  
 But of hearing the words of Jehovah.
- 12 And *men* shall wander from *the western-sea to the eastern-sea*,  
 And from north to south shall they run to and fro,

9. — *cause—to go down*.—Houbigant prefers the reading of Chald. והחבאתי, and I will hide. That this passage may be understood literally, see ch. iv. 13. It may also be interpreted metaphorically, of changing a prosperous and joyful state into an adverse and mournful one.

10. — *baldness*. See Bishop Lowth on Isa. xv. 2, and Jer. vii. 29. xlvii. 5. xlviii. 37. Job. i. 20.

“ Ἀς καὶ ἀποφθιμένας πασαι νεοθηγεῖ χαλκῆ  
 Ἀλικες ἡμερταν κρατος εθεντο κομαν.”

Sapph. Epigr. II. Steph. 229.

“ Non mihi te licuit lacrymis perfundere justis,  
 In tua non tonsas ferre sepulchra comas.”

Ovid. Epist. Canace. 115.

“ Planxere puellæ  
 Naiades, et sectos fratri imposuere capillos.”

Metam. iii. 506.

— *it—thereof*.—הדבר, this matter, this event, may be understood. If we supply ארץ the land, אבל may be a participle :

“ And I will make it as one that mourneth for an only son :  
 And the end thereof as a day of bitterness.”

“ Nunc et amara dies, et noctis amarior umbra est.”

Tib. L. II. iv. 11.

11. — *the Lord*.—V. ó. Ar. Syr. omit ארני.

— *of hearing*.—See Ezek. vii. 26. In the calamity which shall befall Israel, there shall be no prophet to direct them.

12. — *to south*.—The Hebrew is, “from sea to sea,” i. e. from the

To seek the word of Jehovah ; and shall not find it.

- 13 In that day shall the fair virgins,  
And the young men, faint for thirst :  
14 Who swear by the sin of Samaria ;  
And say, Thy God, O Dan, liveth ;  
And the || worship of Beersheba liveth :  
And they shall fall, and shall not rise up again.

## CHAPTER IX.

- 1 I SAW the Lord standing upon the altar ; and he said :  
Smite the upper lintel, that the door-posts may shake.

|| Heb. way.

Mediterranean to the Dead Sea, or, from west to east ; “and from north to east.” It is plain that there must have been a mistake of transcribers, though neither versions, paraphrase, nor MSS. remove it. Houbigant proposes *מים עד יבין*, from *the western* sea to south, and from north to east. It seems more natural to adopt the word *יבין*, and likewise to think that a transposition has taken place :

ונער מים עד מזרח  
ובצפון ועד יבין יושטטו :

Eight MSS. instead of *עד* read *ויער*. And a transcriber's eye might more easily mistake, if each of the transposed clauses began with the same three letters.

13. — *for thirst*.—From being forsaken by Jehovah ; according to v. 11, 12. The pause is at *תרעלפנה*.

14. — *worship*.—Hebr. *way* : i. e. religious way, Acts xix. 9. *ὁ* have *ὁ θεος σου* ; and it is well conjectured that they read *צור*, *thy rock*. “ *Reponenda vox aliqua quod numen tuum significat*. Nescio an *פרך* : nam *פר שור* idem, Ps. lxi. 32. Vitulus autem Israelitarum *שור*, Ps. cvi. 20. Remotius est *פחדך*. Conf. Gen. xxxi. 53. Putat Lowth *ירך* notare cultum, Hos. x. 13, ubi vide notam. Sed vix puto *הי* de cultu usurpari ; sed neque de vitulo fusili.” Seeker.

“ *Αἰ ποτε*  
*ἤντα ταῦτα*. sc. *νομίμα*.”

Soph. Antig. 465.

CHAP. IX. 1.—*upon the altar*.—Or over, or by. Seeker.

—*the upper lintel*.—The upper part of the door-frame in the temple, which bound the whole together : so called because adorned with knops of



For I will \* wound them in the head, *even* all of them :  
 And their posterity will I slay with the sword.  
 He that fleeth of them, shall not flee *away* ;  
 And he that escapeth of them, shall not escape *into*  
*safety*.

- 2 If they dig down to the grave,  
 Thence shall mine hand take them :  
 And if they climb up to heaven,  
 Thence will I bring them down :
- 3 And if they hide themselves in the top of Carmel,  
 I will search *for them*, and thence will I take them out :  
 And if they hide themselves from † mine eyes in the  
 bottom of the sea,  
 There will I command the serpent, and it shall bite them :
- 4 And if they go into captivity before their enemies,  
 There will I command the sword, and it shall slay them :  
 And I will set mine eyes upon them  
 For evil, and not for good.
- 5 For the Lord Jehovah, the God of hosts,

\* Or, cut.

† Heb. from before.

pomegranates. This vision denotes the breach and ruin of the kingdom of Israel : and the earthquake may really have produced the effect mentioned.

— *I will wound*.—Houbigant reads יאבצעם : and this, or רבצעים, is necessary.

— *head*.—This corresponds to the upper lintel in the foregoing line. “ ראש seems to be the front, as 2 Chron. xx. 27. Mic. ii. 13. אחרית the rear.” Secker.

— *flee away*.—Observe in *δ. διαφυγῆ* and *διασωθῆ*.

3. — *top of Carmel*.—Which may have abounded in caverns. See Bishop Lowth on Isa. ii. 19.

— *the bottom*.—The Arabic root in Cast. lex. signifies *loco plano incessit*.

— *There*.—See נשם in Noldius.

— *serpent*.—“ Serpentes in aquis degunt.” Boet. Hieroz. I. iv. 26.

“ Immensis orbibus angues

Incumbunt pelago, pariterque ad littora tendunt.”

Virg. *Æn.* ii. 204.

- Is he* who toucheth the earth, and it shall melt;  
 And all that dwell therein shall mourn;  
 And all of it shall rise up, as the river,  
 And shall sink down, as the river of Egypt.
- 6 He buildeth his upper chambers in the heavens;  
 And his storehouse, he foundeth it on the earth:  
 He calleth the waters of the sea,  
 And poureth them over the face of the earth:  
 Jehovah [the God of hosts] is his name.
- 7 Are ye not to me as the sons of the † Ethiopians,

† Heb. Chusites.

5. — *melt*.—See Ps. xcvii. 5. The frame of nature is dissolved before him. An allusion to the earthquake.

— *as the river*.—See ch. viii. 8. The prophet repeats this lively image; as his mind was strongly impressed with the dreadful effects which the earthquake would produce.

6. — *upper chambers*.—Ennius, as quoted by Lively, has *Cœnacula maxima cœli*. Harmer remarks, from Jer. xxii. 13, 14, that the chief and most ornamented apartments in the king's palace were upper rooms: and that the chief rooms in the houses of Aleppo at this day are those above, v. i. 174. "בעליות. Hic tantum cœnaculum notat. Videtur legendum עלייתו, ut Ps. civ. 3, 13. Prædedit *Mem.*" Secker.

— *storehouse*.—The verb in Chald. signifies *collegit*: and in Arab. *fornix firmæ compaginis*. Houbigant agrees with Cappellus in rendering it *penus, apotheca*. אנרה "fasciculus, sarcinula, apotheca qua sarcinæ repouuntur." Vid. Cap. and Houb. There may be an allusion to repositories in the lower parts of houses, or to such as were sometimes dug in the fields, Jer. xli. 8. Est in Africa consuetudo incolarum, ut in agris, et in omnibus fere villis, sub terra specus, condendi frumenti gratia, clam habeant. Hirtius: quoted by Bochart, P. ii. L. IV. xxi.

— *Jehovah*.—We may collect from *ô*. Ar. Syr. that this line should be lengthened by adding אדוני, אדני, or אלהי צבאות, אלהי. *ô*. MS. Pachom. read *εὖ ὁ ὁ παντοκράτωρ*. See on ch. v. 8.

The power and sure vengeance of the Deity are very sublimely described in this and the four preceding verses.

7. — *Ethiopians, or Chusites*.—Chus was the son of Ham, Gen. x. 6. And that the Chusites inhabited a part of Arabia Petræa and Felix, is shown by Bochart, geogr. sacr. 213, and by Calmet, Dict. in voc. See Numb. xii. 1, compared with Ex. ii. 16. 2 Chron. xxi. 16. Ezek. xxix. 10. Hab. iii. 7. They were, says Bochart, a powerful but despised nation.

O sons of Israel, saith Jehovah?

Did I not bring up Israel from the land of Egypt,

And the Philistines from Caphtor, and § Syria from Kir?

8 Behold, the eyes of the Lord Jehovah *are* upon the  
sinful kingdom;

And I will destroy it from off the face of the earth.

Yet I will not utterly destroy

The house of Jacob, saith Jehovah.

9 For, behold, I will command,

§ Heb. Aram.

— *the Philistines*.—*Ἀλλοφύλοι*, as *ó*. often translate the word: and the root in Sam. and Æth. denotes *a stranger, an emigrant*. See Cast. lex.

— *Caphtor*.—Bochart contends that this is Cappadocia. But Calmet, with more reason, thinks it Crete. It is called *κ*, Jer. xlvii. 4: though I believe that this word sometimes signifies the sea-coast of a remote continent. See on Zeph. ii. 11. And these people are called Cherethim, 1 Sam. xxx. 4. Ezek. xxv. 16. Zeph. ii. 5. Bochart says, that the sea-coast of Palestine had this name, Geogr. p. ii. i. xv. But it may have been given it because it was a Cretan colony. That both these and the Cretans were excellent archers, see Boch. ib. and Cast. lex. in voc. “Sunt non pauca sacræ scripturæ loca in quibus *κ* *insulas* significare nequeunt. Gen. x. 5. Jes. xx. 6. xxiii. 2, 6. xlii. 15. lxvi. 19. Jer. xxv. 22. Ezek. xxxix. 6. Verbum Arab. *κ* *habitare* significat. Jam ergo *κ* *regio habitata*. Hanc habemus tanquam genealogiam significationum. 1. *habitationes, mansiones*, i. e. *regiones*. 2. *regiones earum gentium quæ Hebræis Phœnicibusque barbaræ erant*. 3. *Regiones transmarinæ*. 4. *Hospitia maris, sive portus*. 5. *Insulæ*. I. D. Michaelis, *Spicilegium Geographiæ*.” Goettingæ. MDCCLXIX. 4to.

— *Kir*.—Aram, from whom Syria had its name, was the son of Shem, Gen. x. 22. Part of his posterity settled in Aram Naharaim, or Mesopotamia. And that a part anciently settled in Kir (whether a city of the Medes, Isa. xxii. 6, or some other of this name), we learn from the passage before us. See Boch. Geogr. p. 293.

The sense seems to be: Trust not in your ancestors, who were so highly favoured by me. Your vices have made you vile in my sight. Trust not in my deliverance of you from the land of Egypt. Other nations have been transplanted into fertile countries, as well as you; and particularly your neighbouring enemies.

8. — *sinful kingdom*.—God destroyed many sinful kingdoms by the Assyrians: but the kingdom of Israel seems here to be meant.

- And I will sift the house of Israel among all the nations,  
 As *one that sifteth corn* with a sieve :  
 And a grain shall not fall upon the ground.  
 10 But all the sinners of my people shall die by the sword,  
 Who say, Evil shall not draw near, nor come || sud-  
 denly, on our account.  
 11 In that day I will raise up the fallen tabernacle of  
 David,  
 And I will \* close up<sup>e</sup> the breaches thereof :  
 And I will raise up its ruins,  
 And I will build it as *in* the days of old :  
 12 That the residue of men may seek Jehovah,

|| Or, surprise, or, prevent *us*.

\* Or, repair.

9. — *sift*.—Or shake together, and toss to and fro, so as completely to mingle.

— *one that sifteth*.—For the idiom see on Jon. iii. 7. “Potest excidisse בר ante vel post בכורה. Sola Vulgata *frumentum* habet.” Secker.

— *a grain*.—One signification of the Arabic root in Cast. lex. is *frustum rei*: 18th sense.

Though I will thus mix the Israelites with distant nations, yet there shall be a general restoration of them to their own land.

10. — *all the sinners*.—The most secure and presumptuous sinners of the Israelites shall fall by the sword.

11. — *day*.—When I prevent a grain from perishing. Acts xv. 16, “In that day” is changed into *μετα ταυτα*. Αναστρεψω και ανοικοδομησω is an Hebraism equivalent to, I will raise up, i. e. I will build again. The second hemistich, “And I will close up the breaches thereof,” is omitted. Και ανορθωσω αυτην is a rendering of רבנייה: and the two following words בימי עולם, as *in the days of old*, are omitted.

— *tabernacle*.—Elegantly, for the kingdom of David.

— *breaches thereof*.—Read with V. *ó*. Ar. and Houbigant פריצה: and again רחסייה. See the collated MSS. for the insertion of the former ו and of the second י in this latter word.

12. — *men*.—The true reading is אדם, according to *ó*. Arab. Acts xv. 17. some MSS. of Syr. and Eusebius. See Kenn. diss. gen. Sec. 67, 81.

— *seek Jehovah*.—The Alexandrine MS. of *ó*. has *ὁπως αν, and τον Κυριον*, as Acts xv. 17: and Ar. has אלהיך τον Κυριον. The Aldine ed. of *ó*. and MS. Pachom. have *ὁπως αεζησμε*: and thus discover how the genuine reading has been lost. In the present text אר remains: the

And all the heathen † who are called by my name ;  
Saith Jehovah who doeth this.

- 13 Behold, the days come, saith Jehovah,  
That the plougher shall draw near to the reaper ;  
And the treader of grapes, to the sower of the seed :  
And the mountains shall drop sweet wine ;  
And all the hills shall melt.
- 14 And I will bring again the captivity of my people  
Israel ;  
And they shall build the desolate cities, and shall inhabit  
*them* ;

† Heb. over whom my name is called.

Aldine represents אמי : and this, written " אמ contractedly, was substituted for אמ יהוה. See on Jon i. 2.

— *doeth this*.—There is good external authority, Acts xv. 17, for omitting πάντα.

On the restoration of the Jews after their captivity, the Messiah came, and the Gentiles [or the rest of mankind besides the Jews] were admitted into his church : and on the future grand restoration of the Jews, the borders of the Christian church will be enlarged among the Gentiles, Rom. xi. 12, 15.

13. — *draw near to*.—It is a lively way of expressing that the harvest and vintage should be copious and long in gathering. Professor Michaelis observes, that 6. MS. A. Ar. and Syr. make this passage parallel to Lev. xxvi. 5. "The threshing shall reach unto the vintage." He proposes to read דריש בברור *trituran vindemiatores*, giving דריש the Arabic sense *terere, conterere*. Mr. Woide. I prefer דריש בבציר, *assequatur tritura vindemiam* ; or דריש בברור, *assequatur tritura vindemiatores*. Harmer thinks that the perfect quiet and freedom from disturbances in the country are also implied. The corn and grapes shall not be gathered in a state of immaturity, from fear of enemies, ch. i. 90.

— *sower*.—Literally, *the drawer forth of the seed* out of the basket.

— *mountains—hills*.—These were the proper places for vineyards.

"Apertos

Bacchus amat colles."

Vir. Georg. ii. 112.

— *sweet wine*.—From the trodden grape. See Harmer i. 386. Or, expressed from rich fruits. See Cantic. viii. 2. We have a parallel line, Joel iii. 18.

— *melt*.—They shall flow, as it were, with the abundance of wine produced on them, Joel iii. 18.

And they shall plant vineyards, and drink the wine thereof;

They shall also make gardens, and eat the fruit thereof.

- 15 And I will plant them upon their land;  
And they shall no more be rooted up  
From the land which I have given them,  
Saith Jehovah thy God.

14. — *vineyards*.—See the contrast, ch. v. 11.

— *the fruit thereof*.—Read with Houbigant and fourteen MSS. פריהן.

15. — *plant*.—This image is beautifully taken up from the foregoing verse.

— *no more*.—This part of the prophecy will receive its completion on the future restoration of the Jews to their land.

— *thy God*.—*ó*. Ar. read אלהים, which seems preferable. One MS. read so originally, “Saith *the* God Jehovah.”

# THE BOOK

OF

# H O S E A.

---

## CHAPTER I.

1 THE word of Jehovah which came to Hosea, *the* son of Beerî, in the days of Uzziah, Jotham, Ahaz, *and* He-

---

CHAP. I. 1. — *in the days.*—If we suppose that Hosea prophesied during the course of sixty-six years, and place him from the year 790 before Christ, to the year 724, he will have exercised his office eight years in the reign of Jeroboam the second, thirty-three years in the reign of Uzziah, the entire reigns of Jotham and Ahaz, and three years in the reign of Hezekiah : but will not have survived the taking of Samaria.

Hosea is concise, sententious, and abrupt. It is his manner to omit the connexive and adversative particles; an observation which we should recollect when we observe them occasionally supplied by versions or MSS. These are among the causes of that obscurity for which he is remarkable: but the greatest difficulties arise from the corrupt readings which deform the printed text.

He chiefly addresses Israel; but introduces frequent mention of Judah. He not only inveighs against the vices of the people, but sharply arraigns the conduct of their kings, princes, and priests. Like many of the Hebrew prophets, he tempers denunciations of God's vengeance against an idolatrous and vicious people with promises of abundant mercies in store for them: and his transitions, from one of these subjects to the other, are rapid and unexpected.

He abounds with short and lively comparisons: and, like the best Greek and Roman writers, often omits the particle of similitude. These comparisons he sometimes accumulates in the spirit of that poetry which is most admired. See ch. vi. 3, 4. ix. 10. xi. 11. xiii. 3. xiv. 5, 6, 7.

He has often a great force of expression. See ch. i. 7. ii. 3, 18, 21, 22. iv. 2. vi. 5. xi. 4. l. 1. xiii. 1. l. 1.

He is sometimes highly animated. See ch. iv. 14. v. 8. viii. 1. ix. 5, 14. xiii. 10, 14.

Many beautiful passages occur in this prophet; as in the similies

zekiah, kings of Judah; and in the days of Jeroboam, the son of Joash, king of Israel.

2 The beginning of the word of Jehovah by Hosea. And Jehovah said unto Hosea:

throughout: in the allegories, ch. ii. 2—20. ch. vii. 11, 12. ch. viii. 7. l. 2, 3, 4. ch. x. 11, 12, 13. ch. xiii. 15: in the pathos, ch. xi. 3. l. 1, 2. and ver. 8, 9: in the figures, ch. xiii. 12. xiv. 2. l. 5.

There are also some parts which are truly sublime: as ch. v. 14, 15. viii. 7. l. 1. x. 8. l. 2, 3. xiii. 7, 8

2. — *by Hosea*.—Or, to Hosea: as *ó*. MS. Al. Syr.: and as *ב* is used ch. xii. 6. But, perhaps, in the passage before us some translators read *l*. “*By* or *to*. Numb. xii. 1—6.” Secker.

“Unto Hosea,” אל הושע—“by Hosea,” בְּהושֶׁע—“unto Hosea,” אל הושֶׁע.

To speak *to* Hosea and *by* Hosea (אל and ב) are phrases of different import. To speak *to*, expresses, that to him the discourse was immediately addressed; to speak *by*, that through him it was addressed to others; and that the speech, so addressed to others, was not the prophet's own, but God's; God using the prophet as his organ of speech to the people. The different import of these constructions, so manifest in the Hebrew text, has been very judiciously preserved in the Seventy, according to the Vatican, in the Vulgate, in the Chaldee, in Luther's Latin translation, in Calvin's, in our public translation, and in Archbp. Newcome's, but neglected by Castalio, Jun. and Trem., and by Houbigant. It must be confessed, that in some instances, the prefix ב seems used as equivalent to אל; but its most proper meaning is indisputably a mean between the opposite senses of מן and אל, *from* and *towards*, denoting “rest, residence, or continuance in.” Hence, “it is the proper preposition of the instrument, as that in which the active power of the first efficient is placed. And in such studied change, from one mode of expression to another, as occurs in this passage, it is reasonable to suppose, that each is used in its distinct and appropriate meaning. Some passages, indeed, have been alleged, in which ב after verbs of speaking to, might be rendered by the Latin *cum* or the English *with*, as in Numb. xii. 8. “With him (בְּ) will I speak, mouth to mouth.” But in this, and every instance of the same kind except one, the parties in the discourse, or the supposed discourse, are God and the prophet. And in every discourse of God with a prophet, much more is intended than the prophet's information; the prophet is always the vehicle of a divine message to the people. Even in this text of Hosea, where what is said by God seems immediately to concern the prophet individually, being a command of something to be done by him in the economy of his domestic life; yet the act commanded being of public interest and importance, as it was typical of the case between God and the people of Israel, being com-



Go, take unto thee a wife of fornications, and children of fornications:

For the land hath committed great fornications *in departing* from Jehovah.

3 And he went and took Gomer, the daughter of Diblaim: and she conceived, and bare him a son.

And Jehovah said unto him:

4 Call his name Jezreel:

manded, for that very reason, as a method of public admonition and denunciation; even in this instance, which, in the first face of it, has much the appearance of a private affair of the prophet's, it was rather *by* than *to* Hosea that Jehovah spake; and the change in the original, from אֵל to ב, and back again, is not immaterial, and ought to be preserved in the translation. Horsley.

"By Hosea, was in this manner:" This I take to be the force of the copula ו prefixed to יאמר; and so it is taken by Castalio and Houbigant. The ו is often to be taken as a particle of specification, equivalent to *scilicet*, *nempe*, or *nimirum*. Horsley.

—*a wife of fornications*.—A wife from among the Israelites, who are remarkable for spiritual fornication, or idolatry. God was, as it were, an husband to Israel; and this chosen nation owed him the fidelity of a wife. See Ex. xxxiv. 15. Deut. xxxi. 16. Judg. ii. 17. Isa. liv. 5. Jer. iii. 14. xxxi. 32. Ezek. xvi. 17. xxiii. 5, 27. ch. ii. 5. See also Rev. xvii. 1, 2. He therefore says with indignation: Go, join thyself in marriage to one of those who have committed fornication against me; and raise up children who, by the power of example, will themselves swerve to idolatry, ch. v. 7.

—*For the land*.—I may justly use this language. For the land hath committed, or committeth, &c.

"For the land is perpetually playing the wanton, forsaking Jehovah." זונה רונה.—to whore whores. This construction, in which the finite verb is connected with its own infinitive, for the most part expresses the perpetual repetition of the action, as a matter of daily practice and habit. Buxtorf's distinction, that when the infinitive is put first this construction expresses the greater certainty and evidence of the thing, but when the infinitive follows, the continuance and frequent practice, seems to me to have no foundation. I think that, in either position of the infinitive, greater certainty or greater frequency may be expressed, as the subject-matter may require. Horsley.

4. *Call his name*.—This is agreeable to the genius of a people used to significant and prophetic names. Such, among many others, were Japhet, Abraham, Judah, Joshua, Jerubbaal, Jud. vi. 32, Solomon.

For yet a little *while*, and I will \* visit  
The blood of Jezreel upon the house of Jehu :

\* Or, avenge, or punish.

— *the blood of Jezreel.*—Not Jehu's vengeance on Ahab's family, see 2 Kings x. 30 : but his acts of cruelty while he resided at Jezreel, a city in the tribe of Issachar, Josh. xix. 18, where the kings of Israel had a palace, 1 Kings xxi. 1.

"I will visit the blood of Jezräel upon the house of Jehu." Jezräel, the mystical name of the prophet's son, must be familiar to all who are conversant in the Holy Scriptures, as the name of a city in the tribe of Issachar, and of a valley or plain, in which the city stood : the city, famous for its vineyard, which cost the rightful owner, the unfortunate Naboth, his life ; and, by the righteous judgment of God, gave occasion to the downfall of the royal house of Ahab : the plain, one of the finest parts of the whole land of Canaan ; if we may judge from the partiality of the kings of Israel for the spot, who all fixed their residence in one or other of its numerous cities. Modern expositors, entirely forgetting the prophet's son, have thought of nothing in this passage but the place, the city, or the plain. A mistake, into which, perhaps, they have the more easily fallen, by reason of the explicit mention of the place at the end of the subsequent verse. But if the word Jezräel be taken here as the name of a place, the threat of "avenging, or visiting, upon the house of Jehu the blood of Jezräel," will signify, that the family of Jehu was to be punished for blood shed by Jehu, or by his descendants, in that place. Jehu himself shed the blood of Ahab's family, with an unsparing hand, in Jezräel. But this was an execution of the judgment which God had denounced, by his prophet Elijah, against the house of Ahab, for the cruel murder of Naboth. And it may justly seem extraordinary, that this should be mentioned as a crime of so deep a dye, as to bring down vengeance upon Jehu's house. It is true, that when the purposes of God are accomplished by the hand of man (which is the case, indeed, in some degree, in every human action), the very same act may be just and good, as it proceeds from God, and makes a part of the scheme of Providence ; and criminal in the highest degree, as it is performed by the man, who is the immediate agent. The man may act from sinful motives of his own, without any consideration or knowledge of the end to which God directs the action. In many cases the man may be incited by enmity to God and the true religion to the very act, in which he accomplishes God's secret, or even his revealed purpose. The man, therefore, may justly incur wrath and punishment for those very deeds in which, with much evil intention of his own, he is the instrument of God's good providence. But these distinctions will not apply to the case of Jehu, in such a manner as to

And I will make the kingdom of the house of Israel to cease.

5 And it shall come to pass in that day,

solve the difficulty arising from this interpretation of the text. He was specially commissioned by a prophet "to smite the house of Ahab his master, to avenge the blood of the prophets, and the blood of all the servants of Jehovah, at the hand of Jezabel." And however the general corruption of human nature, and the recorded imperfections of Jehu's character, might give room to suspect, that in the excision of Ahab's family, and of the whole faction of Baal's worshippers, he might be instigated by motives of private ambition, and by a cruel sanguinary disposition; the fact appears, from the history, to have been otherwise; that he acted, through the whole business, with a conscientious regard to God's commands, and a zeal for his service; insomuch, that when the work was completed, he received the express approbation of God; and the continuance of the sceptre of Israel in his family, to the fourth generation, was promised as the reward of this good and acceptable service. "Jehovah said unto Jehu, because thou hast done well, in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in my heart, thy children of the fourth generation shall sit on the throne of Israel." 2 Kings x. 30. And it cannot be conceived, that the very same deed which was commanded, approved, and rewarded, in Jehu who performed it, should be punished as a crime in Jehu's posterity, who had no share in the transaction. For these reasons, I am persuaded, that Jezräel is to be taken in this passage in its mystical meaning, and is to be understood of the persons typified by the prophet's son—the holy seed—the true servants and worshippers of God. It is threatened, that their blood is to be visited upon the house of Jehu, by which it had been shed. The princes descended from Jehu were all idolaters, and idolaters have always been persecutors of the true religion. In all ages, and in all countries, they have persecuted the Jezräel unto death, whenever they have had the power of doing it. The blood of Jezräel, therefore, which was to be visited on the house of Jehu, was the blood of God's servants, shed in persecution, and of infants shed upon the altars of their idols, by the idolatrous princes of the line of Jehu: and so the expression was understood by St. Jerome and by Luther."

— *And I will make.*—I will also cut off the kingdom of Israel by the Assyrians. See v. 6 But some say, that the text expresses the ceasing of the kingdom of Israel from the house of Jehu, 2 Kings x. 30: a prophecy fulfilled, 2 Kings xv. 10.

5. *And it shall come to pass,* &c.—"And this shall be in that very

That I will break the bow of Israel in the valley of Jezreel.

6 And she conceived again, and bare a daughter.

And *God* said unto him :

Call her name Lo-ruhamah, *or, Not-having obtained mercy.*

For I will no † more have mercy on the house of Israel ;

† Heb. I will not add any more to have.

day, when I break," &c.—I suggest it to the learned to consider, whether the phrase, so frequent in the prophets, וְיָהוָה בַּיּוֹם הַהוּא is not to be differently taken, according as it is connected, or not connected, with the subsequent clause by the copula ו. I am much inclined to think, that when it is not so connected, יוֹם הַהוּא is to be understood of a time described or marked by some event already mentioned ; and the force of the expression is to notify, that the event of the subsequent clause is to take place at that time. But when these words are connected with the subsequent clause by the copula ו, then, I conceive, that the event of the subsequent clause affords the marks of the time, and gives the date of the event previously mentioned ; so that in both cases a synchronism is described, but with this difference, that in the first case, the event previously mentioned gives the date of the other ; in the second case, the other event gives the date of that previously mentioned ; and the nominative understood of the verb-substantive, should be rendered, in the first case, by the pronoun *it* ; in the second, by the demonstrative *this*. Thus, in ch. ii. 16 (18 Heb.), וְיָהוָה בַּיּוֹם הַהוּא נֹאם יִהְיֶה תִקְרָא אִשִּׁי, " And it shall be in that day (saith Jehovah) thou shalt call me Ishi ;" i. e. in the day when Jehovah shall do the things in the preceding verse. These things make the date of the time ; and the calling of Jehovah Ishi is the event referred to that date. But in this passage וְיָהוָה בַּיּוֹם הַהוּא וְשִׁבְרֵתִי ; " And this shall be in that very day, and I break, &c." i. e. and this shall be [the thing last-mentioned, the " demolition of the kingdom of Israel shall take place ] in that day, when I break, &c." Here the breaking of the bow is the event that marks the date ; and to that date, so marked, the threatened excision of the kingdom of the ten tribes is referred. Horsley.

— *in the valley of Jezreel.*—Here, it is probable, that a remarkable defeat from the Assyrians was sustained. Or, here the death of king Zechariah, the fourth lineal descendant of Jehu, may have happened. 2 Kings xv. 10.

6. — *And God said.*—Syr. and ó. MS. Pachom. supply *the Lord* : כִּרְא : *Kruptos.* So again v. 9.

— *no more have mercy.*—The Hebrew phrase may be varied : רַחֵם, as

But I will surely take them away.

7 Yet on the house of Judah will I have mercy,  
And I will save them by Jehovah their God ;  
And I will not save them by bow, nor by sword,  
Nor by battle, nor by horses, nor by horsemen.

8 And she weaned *her that was called* Lo-ruhamah,  
*or, Not-having obtained mercy* ; and conceived, and bare  
9 a son. And God said :

Call his name Lo-Ammi, *or, Not-my-people*.

For ye are not my people ;  
And I will not be your God.

10 Yet shall the number of the sons of Israel be as the  
sand of the sea,

Which cannot be measured nor numbered :

And it shall come to pass *that*, in the place where it  
was said unto them,

Isa. viii. 5. לֹרְחָם, as Amos vii. 13. וְאֶרְחָם, as Judg. xi. 14. Esth. viii. 3, and אֶרְחָם, as Prov. xxiii. 35. Isa. xlvii. 1. lii. 1. There is an allusion to the names in this v. and in v. 9, 1 Pet. ii. 10. Rom. ix. 25.

"Not beloved." For I will no more cherish with tenderness the house of Israel, inasmuch as to be perpetually forgiving them. Horsley.

7. — *have mercy*.—For a longer time.

— *by Jehorah*.—This prophecy is very strongly expressed, and was fulfilled, 2 Kings xix. 35.

— *Nor by battle*.—"Nor in war by horses." D. Wheeler.

6. MS. A. ed. Ald. and vers. Copt. add οὐτε ἐν ἵπποις. Mr. Woide.

"And I will not save them by bow, nor by sword, nor by battle ;  
Nor by chariots, nor by horses, nor by horsemen."

9. — *your God*.—In the Hebrew there is no word for *God* ; nor is it supplied by the ancient versions, the Chaldee paraphrase, or MSS. And yet the structure of the sentence most clearly requires it. Houbigant ingeniously conjectures that the true reading is, אֱלֹהֵיכֶם ; whence אֱהִי לָכֶם, consisting of the same letters ; and whence the present reading. Compare Lev. xxvi. 12. Jer. xxiv. 7. xxx. 22. xxxi. 33. xxxii. 38. Zech. viii. 8. Heb. viii. 10.

10. *Yet*.—God will restore them from the Babylonish captivity.

— *measured*.—Horace calls Archytas,

"Maris et terræ numeroque carentis arenæ  
Mensorem."

— *was said*.—Or, is said. Sc. in their own country ; where God, by his prophet, used [or now uses] this language.

Ye *are* † NOT-MY-PEOPLE,  
 There shall it be said unto them, Ye *are* THE-SONS-OF  
 THE-LIVING-GOD.

- 11 And the sons of Judah, and the sons of Israel shall be gathered together,  
 And shall appoint to themselves one head  
 And shall come up out of the land :  
 For great *shall be* the day of Jezreel.

---

## CHAPTER II.

- 1 SAY ye unto your brethren, \* MY-PEOPLE ;  
 And unto your sisters, † HAVING-OBTAINED-MERCY.

‡ In Heb. Lo-Ammi.

\* In Heb. Ammi.

† In Heb. Ruhamah.

---

11. — *one head*.—Zerubbabel. After the return from Babylon, the distinction between the kingdoms of Israel and Judah ceased.

— *land*.—Whither they were dispersed.

— *of Jezreel* —Here is an allusion to the etymology of the word, *God will sow*, Isa. lxx. 9 : or, *God will plant*, Isa. xvii. 10. Great will be the day when God reinstates his people in their land. See ch. ii. 22, 23.

The word Jezræel, though applied in this passage to the devout part of the natural Israel, by its etymology, is capable of a larger meaning, comprehending all of every race and nation, who, by the preaching of the gospel, are made members of Christ and the children of God. All these are a seed of God, begotten of him, by the Spirit, to a holy life, and to the inheritance of immortality. The words Ammi and Ruhamah, and their opposites, Lo-ammi and Lo-ruhamah, are capable of the same extension ; the two former to comprehend the converted, the two latter the unconverted Gentiles. Accordingly, we find these prophecies of Hosea cited by St. Paul [Rom. ix. 24] to prove, not the call of the Gentiles solely, but the indiscriminate call to salvation both of Gentiles and Jews. He affirms that God has called us [i. e. us Christians] vessels of mercy, afore prepared unto glory, *οὐ μόνον ἐξ Ἰουδαίων ἀλλὰ καὶ ἐξ ἐθνῶν*, “not of the Jews only, but moreover of the Gentiles too.” And it is in proof of this proposition, that he cites the prophecies of Hosea. Horsley.

CHAP. II. 1. *Say ye*.—To avert my judgments, threatened, ch. i. 6, 9, exhort each other to be worthy of appellations opposite to those prophetic

- 2 Plead ye with your mother, plead :  
 For she *is* not my wife,  
 Neither *am* I her husband :  
 And let her put away her fornications from † her,  
 And her many adulteries from § her breasts :  
 3 Lest I strip her naked,

† Heb. from before.

§ Heb. from between.

ones before denounced against the sons and daughters of Israel, ch. i. 6. 9. So act, that ye may truly say unto, &c. "Although the Israelites in the days of Hosea were in general corrupt, and addicted to idolatry, yet there were among them, in the worst times, some who had not bowed the knee to Baal. These were always Ammi and Ruhamah; God's own people, and a darling daughter. God commissions these faithful few to admonish the inhabitants of the land in general, of the dreadful judgments that would be brought upon them by the gross idolatry of the Jewish church and nation." Horsley.

"Speak to." The verb אמר is comparatively so seldom used otherwise than as equivalent to the English verb *to say*, with a declaration subjoined of what was said, that I hesitated long about the translation which I venture to give of this passage, in which I take the verb as equivalent to the English word *to speak*, without immediate mention of the words spoken. But, consulting the concordances, I find many unquestionable instances of this use of it. Horsley.

2. *Plead*.—Enter, as it were, into a forensic contest with your mother, the house of Israel; disavow her proceedings, and publicly protest against them.

—*many adulteries*.—The original word may be considered as a *frequentative* one.

3. *Lest I*.—See Bishop Lowth's note on Isa. iii. 17. Lest I cause her to be exposed to such ignominy as brutal conquerors sometimes inflict, Ex. xvi. 39. xxiii. 26: and lest I reduce her to the most extreme want. More than fifty MSS, or editions read ושרה for ושרה. It is observable that the punishment of an adulteress among the Germans is thus described by Tacitus: Accisis crinibus nudatam coram propinquis expellit domo maritus. Tac de mor. Germ. Sec. 18, 19.

The verb פשט signifies properly "to flay the skin;" hence, when applied to garments, it signifies "to strip to the bare skin," to divest even of the garments next the skin. ערם is a more general word, and expresses a less degree of denudation. And the two joined together express "to strip perfectly one already half naked." פן אפשיטנה ערמה *Ne nudam eam plane*

- And set her as *in* the day *when* she was born :  
 And make her as the desert,  
 And set her as a land of drought,  
 And kill her with thirst,  
 4 Neither have mercy on her sons,  
 Because they are the sons of fornications.  
 5 For their mother hath committed fornication ;  
 She that conceived them hath caused shame :  
 For she hath said, I will go after my lovers,  
 Who give me my food and my water,  
 My wool and my flax, mine oil and my strong drink.  
 6 Therefore behold I *will* hedge up her way with thorns,  
 And I will close up her enclosure ;  
 That she shall not find her paths.

*denudem.* Hence the full sense of the passage is, that the disgraced, discarded wanton should be stripped stark-naked, and in that situation exposed to public view. Horsley.

— *as the desert.*—*ו.* MSS. Al. and Pachom. have *ὡς ἐρημον.*

5. — *strong drink.*—So Dr. Wheeler. See Ps. cii. 9. Seven MSS. read *ושיקיי*. The word may come from *שיק* *appetere*. See Houbigant. Or from its Hiphil form *השיק* *redundare* : *mine abundance*. All my sustenance. Chald. Whatever I require or want. *ו.* Ar. Syr.

6. — *her way.*—Read *דרכה* with *ו.* Ar. and Houbigant. “*הרבה* her ways, so Syr.” Horsley.

— *with thorns.*—See Prov. xv. 19, and the note on Mic. vii. 4.

— *her enclosure.*—*גדרה*, the *ה* being understood as a pronoun.

“A stone fence.” *גדר* is properly *maceria*. A low wall of loose stones, laid one upon another, without any cement or mortar. Such enclosures are very common at this day in Gloucestershire, and other parts of this island, where quarries of the stone, fit for the purpose, abound. Horsley.

— *shall not find.*—This refers to the Assyrian captivity.

— *her paths.*—*נתיבות* are *pathis* worn by the feet, often passing and repassing upon the same line. I think that here the word signifies *gaps* in a bramble hedge, or stone fence, made by clambering over repeatedly at the same place. The text alludes to a double enclosure, an inner fence of loose stones, a bramble hedge on the outside : both damaged and broken in many places. The hedge is to be made ; the stone fence repaired ; the gaps in both closed ; and all made so firm and strong, that it will be impracticable to find any way out. This enclosure is an admirable image of



- 7 And she shall follow after her lovers, but shall not overtake them ;  
 And she shall seek them, but shall not find *them*.  
 Then shall she say :  
 I will go || again to my former husband,  
 For then *was it* better with me than now.
- 8 And she knew not  
 That I gave unto her  
 \* Corn, and choice wine, and oil :  
 And the silver *which* I multiplied unto her,  
 And the gold, they offered unto Baal.
- 9 Therefore will I turn, and take away  
 My corn in its time, and my choice wine in its season :  
 And I will take away my wool and my flax,  
 That it may not cover her nakedness.

|| Heb. and return. \* Heb. The corn, and the choice wine, and the oil.

national difficulty and distress, from which no human policy, or force, can extricate. Horsley.

7. — *follow after*.—in her mind. For some time she shall remain addicted to her Egyptian and Syrian idols, and to all her former idolatrous and immoral practices: but without carrying her evil wishes into execution.

8. — *choice wine*.—So called because יין *possesses*, or inebriates. It was the first expressed juice of the grapes, or that which ran off of itself, from the weight of the clusters laid on each other. See Cast. lex.

. — *they offered*.—"Confer 2 Chron. xxiv. 7." Secker. ó. Ar. read עשה or עשהה: She offered, or consecrated: but the number may be changed, as it often is.

—*Baal*.—A name which, according to Servius, the Tyrians gave both to Saturn and to the Sun. Boch. Geogr. 663. It signifies *lord*; and may be a general term for false gods and lords. See v. 13.

Dr. Wheeler renders :

" And that I multiplied to her the silver  
 And the gold, *which* they wrought for Baal.  
 Therefore will I again take away," &c.

חרב. Forte ובהם : sed aurum habent omnes interpretes. Secker,

9. — *not cover*.—I read with ó. Arab. and Houbigant מכסות,

I think this ninth verse speaks of calamities already begun, and the

- 10 And now I will disclose her vileness in the sight of her  
lovers ;  
And none shall deliver her out of mine hand.
- 11 And I will cause all her joy to cease ;  
Her feast, her new-moon, and her sabbath, and all her  
solemn assemblies.
- 12 And I will destroy her vine and her fig-tree ;  
Of which she said, These *are* mine hire  
Which my lovers have given me :  
And I will make them † a forest :  
And the beasts of the field shall eat them.
- 13 And I will visit upon her the days of Baalim,  
Wherein she burnt incense unto them ;  
And decked herself with her ‡ ear-rings, and her § jewels,  
And went after her lovers,  
And forgot me ; saith Jehovah.
- 14 Notwithstanding, behold, I will allure her,

† Heb. for a forest,

‡ Heb. ear-ring.

§ Heb. jewel.

tenth describes the progress and increase of them. It appears from all the prophets, and particularly from Amos and Joel, that the beginning of judgment upon the refractory, rebellious people was in unfruitful seasons and noxious vermin, producing a failure of the crops, dearth, murrain of the cattle, famine, and pestilential diseases. Horsley.

12.—*her vine*.—I cannot but think the words נֶפֶן and רִמֹּן are used here, by a synecdoche, for plantations of vines and fig-trees. Certainly it cannot be said of a single tree, that it is laid waste or made a forest. Horsley.

—*mine hire*.—Israel attributed her fruitful seasons to her false gods.

“My pay,” אָחָה. The fee of prostitution. Compare ix. 1 : “her necklace.” Horsley.

13. — *Baalim*.—There were different idols worshipped under the name of Baal : as Baal-berith, Baal-zebul, Baal-peor.

—*ear-rings*.—An ornament either for the ear or nose. The latter was worn in the left nostril. See the figure of the Ganges in Dow’s History of Indostan, V. i. p. lxxvii. 4to.

—*jewels*.—The original word is from חָלָי Arab. *ornavit monilibus*. See Cast. lex.

14. *Notwithstanding*.—See Noldius Sec. 6, and Pocock in loc.

—*allure her*.—Or persuade her. Though the word commonly signifies

And will lead her to the desert,  
And will speak || kindly to her.

- 15 And from thence will I give her her vineyards,  
And the valley of Achor for a door of hope :  
And there shall she sing as *in* the days of her youth,  
And as *in* the day when she came up from the land of  
Egypt.

|| Heb. to her heart.

*to inveigle, to deceive* ; it may be used, by an easy metaphor, in a good sense.

— *to the desert*.—From the distant countries, to which she was led captive, I will safely conduct her home through the desert.

15. — *thence*.—Sc. from the desert.

The English word *thence* renders either “from that place,” or “from that time,” or “in consequence of those things.” And the original word is used in all these various senses. No one of these senses would be inapplicable in this place : but the last, or the first, as figurative of the last, seems the most significant. God declares that through the wilderness lies the road to a rich fruitful country ; i. e. that the calamities of the dispersion, together with the soothing intimations of the gospel, by bringing the Jewish race to a right mind, will be the means of reinstating them in that wealth and prosperity, which God has ordained for them in their own land. Horsley.

— *valley of Achor*.—This most fertile valley lay to the north of Jericho, not far from Gilgal ; and the restoration of it was an earnest of future blessings. Compare Isa. lxxv. 9, 10. “The Vale of Achor, though a scene of trouble and distress, was a door of hope to the Israelites under Joshua ; for there, immediately after the execution of Achan, God said to Joshua, ‘Fear not, neither be thou dismayed’ (chap. viii, 1) ; and promised to support him against Ai, her king and her people. And from this time Joshua drove on his conquests with uninterrupted success. In like manner, the tribulations of the Jews, in their present dispersion, shall open to them the door of hope ;—‘and there’—i. e. in the wilderness, and in the vale of tribulation, under those circumstances of present difficulty mixed with cheering hope.” Horsley.

— *sing*.—Literally, answer in the song, sing alternately. See Præl. Heb. xix. p. 236. “*Ἀποκριθῆσεται*, Theod.” Secker.

— *Egypt*.—The perpetual allusion to the Exodus, to the circumstances of the march through the wilderness, and the first entrance into the Holy Land, plainly points the prophecy to a similar deliverance, by the imme-

- 16 And it shall come to pass in that day,  
 Saith Jehovah, *that* thou shalt call me, \* MINE HUSBAND :  
 And thou shalt no more call me † MY BAAL, [*or Lord.*]  
 17 For I will take the names of ‡ Baalim out of her mouth ;  
 And they shall no more be mentioned by their name.  
 18 And I will make for them a covenant, in that day,  
 With the beasts of the field,  
 And with the fowls of the heavens,  
 And *with* the creeping things of the ground.  
 And the bow, and the sword, and war,  
 Will I break from the land :

\* Heb. Ishi.

† Heb. Baali.

‡ Or, Baals.

diate power of God, under that leader of whom Moses was the type. Horsley.

16. — *thou shalt call me*,—Two MSS, read וְקָרָא לִי. The versions read וְקָרָא לִי, *she shall call me*, twice.

— *My Baal*.—The very name, though capable of a good sense, as it signifies *husband*, or *lord*, should be avoided by them ; because it was also the name of false gods. They should scrupulously avoid idolatry. And this was the fact immediately after their return from Babylon ; and it has continued to this day. “ Ishi, My Husband, is an appellation of love ; Baali, My Lord, of subjection and fear. ‘ God hath not given us the spirit of fear, but of power and of love, and of a sound mind,’ 2 Tim. i. 7. See Jer. xxiii. 27.” Horsley.

17. — *be mentioned*.—It is in vain to look for a purity of religious worship, answerable to this prophecy, among the Jews returned from the Babylonian captivity. This part of the prophecy, with all the rest, will receive its accomplishment in the converted race in the latter days. Horsley.

18. — *a covenant*.—Sc. of security from the evils which, in the days of my vengeance, arose from these causes. “ This covenant with the beasts of the field, the fowls of the heaven, and the reptiles of the earth, is the final conversion of the most ignorant and vicious of the heathen to the true faith. The effect of which must be, that they will all live in peace and friendship with the re-established nation of the Jews.” Horsley.

— *and war*.—“ Armour,” מִלְחָמָה. I think the word is used here for every accoutrement of battle, all offensive weapons and defensive armour. Horsley.

— *Will I break*.—The Hebrews often use a verb which is applicable to

And I will make them to lie down in safety.

19 And I will betroth thee unto me for ever :

Yea, I will betroth thee unto me in justice, and in righteousness ;

And in kindness, and in tender love :

20 Yea, I will betroth thee unto me in § faithfulness ;

And thou shalt know Jehovah.

21 And it shall come to pass in that day,

I will hear, saith Jehovah,

I will hear the heavens ;

And they shall hear the earth ;

22 And the earth shall hear the corn,

§ Or, truth.

some of the substantives placed after it, but not to all. See Mal. iii. 5. Mic vi. 15. Zeph. i. 17. So Homer:

“ Εδουσι τε πιονα μηλα,  
Οινον τ’ εξατον μελιηδεα.”

“Conveniret melius אשבת cum ילחמה. Confer Ps. xlv. 10.” Secker.

19. — *And in kindness.*—Not only allotting what is just and right, but bestowing what is kind and affectionate. “A noun substantive after the verb ארש with ב prefixed, denotes the dowry, or that which the man gives to obtain his spouse of her parents. Christ gave for the espousal of the Church his bride, צדק, his own justice ; נישפ, his perfect obedience to the law ; חסד, exuberant kindness ; רחמים, tender love ; אמינה, faithfulness, steady adherence to his part in the covenant between the Holy Three.” Horsley.

20. — *in faithfulness.*—There shall subsist an inviolable fidelity.

— *know.*—Experience the exuberant goodness of Jehovah.

21. — *I will hear the heavens.*—When they ask, as it were, to send their rain on the earth.

— *the earth.*—When it supplicates, as it were, for rain.

22. — *the corn, &c.*—When they wish, as it were, to supply the wants of man.

— *Jezreel.*—All nature shall hear, and minister to the people whom God shall plant in their own land.

There is an implication in this passage, that the Israelites had lately experienced unfruitful seasons ; as Amos had foretold, ch. i. 2. iv. 7—9. vi. 12.

And the choice wine, and the oil ;  
 And they shall hear Jezreel.  
 23 And I will || plant her unto me in the land ;

|| Or, sow.

The metaphors in this and the preceding verse are strong ; but not without parallel ones in the best writers of antiquity. Euripides has

“ Εργα μὲν ομβροῦ γαῖα.”

And

“ Εργα δ’ ὁ σέμνος οὐρανός, πληρουμένος  
 Ομβροῦ, πέσειν εἰς γαῖαν.”

Quoted by Grot. in loc.

Tibullus thus addresses the Nile :

“ Te propter nullos tellus tua postulat imbres ;  
 Arida nec pluvio supplicat herba Jovi.”

El. I. vii. Quoted by Lively in loc.

And Virgil has,

“ Neque audit currus habenas.” Georg. I.

“ And it shall be in that day, I will perform my part, saith Jehovah. I will perform my part upon the heavens ; and they shall perform their part upon the earth ; and the earth shall perform her part upon the corn, and the wine, and the oil ; and they shall perform their part for the JEZRAEL [*the seed of God*].” The primary and most proper meaning of the verb עָמַד I take to be “ to re-act :” but more largely it predicates reciprocal, correspondent, or correlate action. Thus it signifies the proper action of one thing upon another, according to established physical sympathies in the material world ; or, among intelligent beings, according to the rule of moral order. And in this passage it is applied, first, to the action of God himself upon the powers of nature ; then, to the subordinate action of the parts of nature upon one another ; and, last of all, to the subservience of the elements and their physical productions to the benefit of man ; and ultimately, by the direction of God’s overruling providence, to the exclusive benefit of the godly. In short, it expresses generally one agent performing its proper part upon another. And to this general notion all the particular senses of the word are reducible. Horsley.

23. — *will plant*.—The original word alludes to, and explains, the word Jezreel as used ch. i. 11, and here in the foregoing verse. “ The myriads of the natural Israel, converted by the preaching of the apostles, were the first seed of the universal church. And there is reason to

And I will have mercy on \* HER-WHO-HAD-NOT-OBTAINED-MERCY ;

And I will say to *them who were* † NOT-MY-PEOPLE,  
Thou ‡ *art* MY-PEOPLE ;

And § they shall say, *Thou art* MY GOD.

### CHAPTER III.

1 MOREOVER Jehovah said unto me :

Go again, love a woman,  
Beloved by another, and an adulteress,  
According to the love of Jehovah towards the sons of  
Israel:

\* Heb. Lo-ruhamah.

† Heb. Lo-ammi.

‡ Heb. Ammi.

§ He.

believe, that the restoration of the converted Jews will be the occasion and means of a prodigious influx of new converts from the Gentiles in the latter ages, Rom. xi. 12, 15. Thus the Jezraël of the natural Israel from the first have been, and to the last will prove, a seed sown of God for himself in the earth." Horsley.

CHAP. III. 1. — *Go again.*—It may well be supposed that this injunction was given after the death of Hosea's former wife.

— *a woman.*—A wife. Dr. Wheeler.

— *Beloved by another.*—A lover of evil, *ó*. Ar. Syr. See Gen. xxv. 28. Or, One that loveth another. Or, according to the present pointing, and sixteen or seventeen MSS. which read אהובת, and Vulg., Beloved by another. The attachment of the Israelites to their idols is referred to.

"Addicted to wickedness." I adopt the rendering of the Seventy and Syr., which nothing opposes but the Masoretic pointing. Horsley.

— *adulteress*—In the spiritual sense of forsaking God.

— *according to the love.*—God's love to his people is here compared to the love of a husband towards his wife. St. Paul has the same comparison with respect to the love of Christ towards his church, Eph. v. 31, 32.

"After the manner of Jehovah's love for the children of Israel, although they look to other gods, and are addicted to goblets of wine." Children of Israel and House of Israel are two distinct expressions

And yet They turn away to other gods,  
And love flagons of \* wine :

- 2 And I bought her unto me for fifteen *pieces* of silver, and  
3 an homer of barley, and an half-homer of barley. And I  
said unto her :

\* Heb. grapes.

"The House of Israel," and sometimes "Israel," by itself, is a particular appellation of the ten tribes, as a distinct kingdom from Judah. But "the Children of Israel" is a general appellation for the whole race of the Israelites, comprehending both kingdoms. Horsley.

— *towards*.—See אֶת Nold. Sec. 8.

— *flagons of wine*.—To drink wine in the temples of their idols, Amos. ii. 8. Judg. ix. 27. Grapes are used for wine in the following places :

"Poculaque inventis Acheloïa miscuit uvis." Virg. Georg. I.

"Prælo domitam Caleno

Tu bibes uvam."

Hor. Od. I. xx.

"Calcatamque tenet bellis socialibus uvam."

Juv. Sat. V. See Lively in loc.

Others think that the words should be rendered, *cakes of dried grapes*. See 6. Pocock in loc. and Jer. vii. 18. xlv. 19.

2. — *I bought*—That is, according to the ancient custom, I paid her dower, Gen. xxxiv. 12 1 Sam. xviii. 25. Iliad II. 178, 190, X. 473.

"I owned her," נָאֵכָרָהּ, from the root נָכַר. See Parkhurst under נָכַר. This was not a payment, in the shape of a dowry ; for the woman was his property, if he thought fit to claim her, by virtue of the marriage already had ; but it was a present supply of her necessary wants, by which he acknowledged her as his wife, and engaged to furnish her with alimony, not ample indeed, but suitable to the recluse life, which he prescribed to her. Calvin observes, that the parsimonious gift, a sum of money which was but half the price of a female slave, and a pittance of black barley bread, typified the hard fare which the Israelites were to expect at the hand of God, in their state of exile. Horsley.

— *an homer*.—A measure of more than eight bushels.

— *and an half-homer of barley*.—6. Ar. Symm. Theod. render, *and a vessel of wine*. The Greek ἀνακταστος seems derived from לָתַךְ by a transposition of letters. And Houbigant reads חֵרִישׁ, *choice wine*, for שְׁעִירִים. But שְׁעִירִים *new wine* more resembles the last letters in שְׁעִירִים.

It was observed by Sir J. Chardin in the east, that, in the contracts for



Thou shalt abide with me many days :

Thou shalt not commit fornication, and thou shalt not be  
for *another* man :

So *will* I also *be* for thee.

4 For the sons of Israel shall abide many days

Without a king, and without a prince ;

And without sacrifice, and without a statue ;

And without an ephod, and *without* teraphim.

5 Afterwards shall the sons of Israel return,

temporary wives, there is always the formality of a measure of corn mentioned over and above the stipulated sum of money. Harmer ii. 513.

3. — *Thou shalt abide.*—After the ceremony of betrothing, thou shalt continue in my house many days, and shalt show fidelity to me : and then I will become thy husband.

4 *For the sons.*—Thus the house of Israel shall continue many days in their state of captivity ; without a king, as thou without a husband ; without the means of worshipping me according to the rites of their law ; and yet refraining from idolatry, as thou from unfaithfulness to thy betrothed husband : but, v. 5, shall afterwards observe allegiance to their God, and have an eminent king set over them, in their own land.

The prophets and the people were accustomed to impart and to receive this kind of emblematical instruction.

— *many days.*—Many years. Dr. Wheeler.

— *a statue.*—A standing image, or pillar, erected by themselves. They were forbidden to erect such, that occasions to idolatry might not be administered, Lev. xxvi. 1. Observe that the versions read גִּזְבוֹחַ, *an altar*.

— *ephod.*—A part of the highpriest's ornaments.

— *teraphim.*—In Syr. ܬܪܦܝܡ signifies *to inquire*, and in Arab. *to abound with the goods of life*. Teraphim may therefore denote images to inquire of, or to bestow good things. Spencer thinks the word equivalent to seraphim, a celestial order ; by the usual substitution of ת for ש in the eastern tongues. See p. 952, &c. Taylor observes from 1 Sam. xix. 13, 16, that they were of the human form, which passage equally proves that they might resemble angels ; the wings being concealed, and the face only appearing. However, my opinion is that teraphim were objects of idolatrous worship. And such, in their state of captivity, the Israelites would not harbour.

“ An ephod seems to have been a garment like a cloak without sleeves, covering the body as low as the pit of the stomach before, and as low as the shoulder-blades behind. It seems to have taken its name from the strait-

And shall seek Jehovah their God,

---

ness of its collar, and the manner in which it was fastened about the person. The ephod of the highpriest was of costly materials, and the richest embroidery; and it made a very principal part of the robes of office. But something of a similar shape, and of the same name, but made of plain linen, was worn by the inferior priests, and occasionally, at least, by other persons. But it appears also, that idolaters, at least the idolatrous Israelites, sometimes dressed up the images of the deities they worshipped, in a gorgeous ephod, resembling that of the highpriest, and made, perhaps, in imitation of it. And this was so principal and so sacred a part of the idol's robes, that the word was sometimes used as a name for the idol itself. The ephod therefore appears to have been a principal ornament both of the true and of the false worship. And when the word is used in the figurative language of prophecy, as it is in this passage, to express in general the external grandeur of public institutions, it is in itself of ambiguous import, and its connections in the context must determine, whether it refers to the approved forms of a pure service or to idolatry. That it refers to the latter in the text, is evident from the connection with statues mentioned next before, and teraphim next after the ephod. For both these will be found to be produced here, as principal articles of the furniture of idolatry."

"We find the teraphim among the faithful, in the patriarchal ages, and among idolaters afterwards. For Laban, who was a worshipper of Jehovah, had his teraphim, and Nebuchadnezzar had his. They seem to have been images made in some resemblance of man. The teraphim of idolaters were probably corrupt imitations of those of the true worshippers; for the ancient idolatry was in every thing a mimicry and misapplication of the patriarchal symbols. The teraphim of idolaters were magical images, used for the purposes of divination; but the patriarchal teraphim were probably emblematical figures, like the cherubim; like those, I mean, of the simpler sort, which were seen in the ornaments of the more open parts of the tabernacle and of the temple. The teraphim I take to have been figures of the like mystic import, but of materials less costly, of coarser work, and certainly upon a smaller scale. I imagine they were used as most sacred ornaments of consecrated chapels, or oratories in private houses. However innocent the use of them might have been in the patriarchal ages, it is certain that in process of time they were so much abused to superstitious purposes, that the use of them was absolutely forbidden to God's people: and long before the time of the prophet Hosea they were considered as a part of the worst rubbish of idolatry, which it became the duty of the faithful to destroy. Hence, I cannot but conclude, that the teraphim, in the text of Hosea, are to be understood of nothing but implements of idolatrous rites, images consecrated to the purposes of magic and divination."

## And David their king ;

" I come now to the statue, the first word of the three, which will require no long discussion. This, like the teraphim, had been in use among the true worshippers in early ages, but was so much abused before the giving of the law, that it was absolutely prohibited by Moses. A statue, *נִצָּבָה*, signifies any thing, more especially of stone, erected or set up as a monument or memorial ; but particularly as a religious monument. That consecrated pillars of stone were in use among the patriarchs, we learn from the history of Jacob. Idolaters, instead of simple pillars, set up images carved in the human or other form, to represent the object of their worship. This abuse was certainly ancient, and gave occasion to the strict prohibition of the Mosaic law. If I may offer a conjecture concerning the difference between these idolatrous statues and teraphim, I would say, that the statues were of large dimensions, set up in public, as objects of popular adoration ; the teraphim were of a smaller size, and for different purposes, kept in the most sacred recesses of temples or consecrated chapels, for magical rites, and rarely, if ever, exposed to public view." Horsley.

5. — *David*.—Some suppose Zerubbabel to be meant ; and some, the Messiah. But it seems to me that the prophecy remains to be accomplished : and that, on the future return of God's people, an illustrious king of this name and stock will reign over Israel, and transmit the kingdom to his descendants for ever. Compare Jer. xxx. 9. Ezek. xxxiv. 23, 24, xxxvii. 24, 25.

At my request Mr. Woide furnished the following extract from Archbishop Secker's dissertation on David promised in the prophets, which is lodged among his Grace's manuscripts in Lambeth library. The Archbishop's own words are distinguished by inverted commas.

Passages, in which David is promised, Jer. xxx. 9. Ezek. xxxiv. 23. xxxvii. 22, 24, 25. Hos. iii. 5. Doth it mean a particular person called David, or a succession of princes of the house of David ? That nations and tribes are called by the name of the person from whom they descended, is well known. Jacob or Israel (Isaac, Amos vii. 9), Judah, Ephraim, &c. Rachel, Jer. xxxi. 15. Particular families are called by a patronymic name derived from the head of the family, Gen. xxxiv. 7, Israel. Josh. vi. 25, Rachab. Josh. vii. 25, Achan. 2 Kings x. 1, Achab. Amos vii. 9, Jeroboam. Jer. xxix. 32, Schemajah.

Direct instances, where David signifies David's family, 1 Chron. xxviii. 4. 1 Kings xii. 16. 2 Chron. x. 16. " Hos. iii. 5, is by at least 170 years, the first of these passages, where Israel means the ten tribes : for it is distinguished from Judah i. 6, 7, 11, and iv. 15, and it is foretold, that they shall continue many days without a king, and prince, and a sacrifice, and

And shall || fear Jehovah, and his goodness, in the latter days,

|| Or, reverence.

image, and ephod and teraphim, which last is thought by some to mean idols; by others Urim and Thummin: and if it means the latter, the Israelites, who returned under Cyrus, probably forsook idols in their captivity; and we know not that any Israelites are idolaters now. After this they shall seek the Lord their God [they may have been negligent in religion, though not idolaters] and David their king, i. e. that family to rule them, of whom they said, we have no part in David; see to thine own house, David, 1 Kings xii. 16: which agrees with Hos. i. 11, that Judah and Israel should appoint themselves one head. So that this text, which is the leading one upon this subject, suits well with David, being understood of the family of David, Jer. xxx. 9. Ezek. xxxiv. 23, 24. xxxvii. 24, 25."

Besides these texts, which promise David shall be their king, there are some, which mention in what state the house of David was to be in times then future, which ought to be considered, Jer. xxxiii. 15—26. Zech. xii. 7—14, and xiii. 1, of which see the notes," Ps. lxxxix. 19—45.

"But a farther inquiry is, whether at least the name David cannot be meant of a single descendant of David, like him, and presignified by him."

"Now, there is no doubt but it may, if that person at his appearance were commonly known in the world by the name David: and without being called so in common speech, Jerusalem is called in prophetic speech Sodom and Gomorrah, Isa. i. 10. But I recollect no other instance of this in the Old Testament, nor any instance of a person called by the name of another there, on account of likeness, unless it be Elias,\* the great priest, who shall be sent to the captivity of Israel in the end of the days. And Pocock mentions some Rabbins, who think Elias in person is not meant here; nor do I recollect, that any single person is called by the name of another, on account of his descending from him, unless it be thought, that Rechoboam is called David, in the above cited places of Kings and Chronicles."

—*fear*.—See Jer. xxxiii. 9. Isa. lx. 5, and Bishop Lowth's note. אל is sometimes transitive, like את and לו. See Nold. "And adore,"—פחדו אל. The construction of פחד, governing its object by the preposition אל, I take to be singular. I apprehend, that when a verb, expressing any affection of the mind, governs its object by this preposition, that construction expresses the motion or effort of the mind, so affected, towards that object. The

\* Malachi iv. 5, of whom Jonathan, Exod. vi. 13, says, that Phineas is Elias.

## CHAPTER IV.

- 1 HEAR the word of Jehovah, O ye sons of Israel :  
 For Jehovah hath a controversy with the inhabitants of  
 the land :  
 For there is no truth nor mercy,  
 Nor knowledge of God in the land.
- 2 *In* swearing, and lying, and killing,  
 And stealing, and committing adultery, have they \* broken  
 forth ;  
 And blood reacheth unto blood.
- 3 Therefore shall the land mourn,  
 And every one that dwelleth therein shall languish ;  
 Together with the beasts of the field, and the fowls of the  
 heavens :  
 Yea, the fishes of the sea also shall be taken away.

\* Or, burst.

---

force of this construction here is to denote, that the converted Israelites will make Jehovah and his goodness, the object of religious awe and admiration. The phrase is well paraphrased by the Seventy, *και εκστησονται επι τω κυριω και επι τοις αγαθοις αυτου*. The English word *adore* expresses the motion of the mind towards Jehovah and his goodness." Horsley.

Because of Jehovah—because of his goodness. Dr. Wheeler.

CHAP. IV. 2. — *broken forth*.—The word is sometimes applied to the bursting forth of waters, 2 Sam. v. 20; and V. has *inundaverunt*. "A metaphor taken from rivers inundating the banks, and bearing down every obstacle to the impetuosity of the waters." Horsley.

— *reacheth unto*.—There are murders committed without intermission : one overtaketh another.

3. — *the land mourn*.—See also v. 10. ch. vii. 14. This may refer to the drought foretold by Amos ch. i. 2, or to the locusts mentioned ch. v. 7.

— *of the field*.—After this, the words *ורמש הארמה*, and *the creeping things of the ground*, are added in *δ*. Arab. but are wanting in V. Syr. Chald. and in the Complutensian edition of *δ*., says Bochart. Hier. p. 3. See ch. ii. 18.

— *taken away*.—See *אספ*, Gen. xxx. 23. Zeph. i. 2, 3.

- 4 Yet no man contendeth,  
And no man reproveth :  
And as is the provocation of the priest, so is that of my  
people.

The cattle and the fowls [and even the creeping things of the earth] shall be affected by the scarcity with which God will visit the land : and he will so dispose second causes, that even the fishes of the sea shall not supply the wants of his rebellious people. See on Zeph. i. 3.

4. — *no man contendeth.*—This is a natural rendering, and gives a very usual sense to the Hebrew future. Pocock in loc. quotes a manuscript Arabic version which considers the words as declarative, and translates thus : “And particularly there is none that argueth, nor doth any man admonish.” See also Syr.

The Arabic of the polyglot reads אִךְ for אִךְ, and furnishes an animated translation :

“How doth no man contend,  
And no man reprove !”

— *And as.*—The English translators render, “For thy people *are* as they that strive with the priest :” a conduct contrary to Dent. xvii. 12. But Houbigant objects, that it could not be a crime to contend with idolatrous priests : and translates, “*Nam populus tuus sequitur rebellionem sacerdotum :*” and, word for word, “*Nam populus tuus ut rebelliones sacerdotis.*” But the word מְרִיבִים does not occur as a plural substantive for rebellions, strivings, contentions. And *thy people* is abrupt.

ó. Arab. read *my people*, agreeably to v. 6, 8, 12. And the Berlin MS. n. 150, ascribed by the learned Bruns to the thirteenth century, reads כְּמִרְיָבוֹת; *as the contention, striving, provocation.* Thus the sense will be, My people are as dead to all sense of duty as their idolatrous priests, whose conduct in departing from Jehovah is peculiarly aggravated.

An elegant reading would arise from transposing the letters in the first word ;

וְכַעַם כְּמִרְיָבֹת כֹּהֵן :

“And as *is* the people, so *is* the provocation of the priest.” Or, by a different punctuation of מְרִיבִי we may render,

“And my people *is* as the priest who contendeth with me.” See Job x. 2, and חורפי, Ps. cxix. 42. שלחי, 2 Sam. xxiv. 13. Buxt. Thes. Gramm. 512.

The guilt of the people, instructed and forewarned by my prophets, is as detestable and aggravated as that of the priest. I have since found that this is in part the rendering of Moerlius :

“Et populus tuus (est) sicut litigans mecum sacerdos.”

- 5 But thou shalt fall *in* the day :  
 And the prophet also shall fall with thee *in the* night :  
 And I will cut off thy mother-city.
- 6 My people are cut off for want of knowledge.  
 Because thou hast rejected knowledge,

“ By no means let any one expostulate, nor let any one reprove ; for thy people are exactly like those who will contend with the priest.” This is the natural rendering of the Hebrew words, and the sense agrees well with the context. To contend with the priest, the authorised interpreter of the law, and the typical intercessor between God and the people, was the highest species of contumacy and disobedience, and by the law was a capital offence. See Deut. xvii. 12. Horsley.

5. — *thou shalt fall*.—The last sentence was addressed to the prophet, “thy people, O prophet.” This to the people themselves: “Thou, O stubborn people.” This sudden conversion of the speech of the principal speaker from one to another of the different persons of the scene is so frequent in the prophets that it can create no difficulty. Horsley.

— *in the day*.—When it is least probable. Thou shalt fall, when thou thinkest thy state secure and prosperous. Comp. Jer. xxiii. 12. Deut. xxviii. 29.

— *the prophet*.—The false prophet.

— *in the night*.—His revelations, to which he pretends in the night, shall be delusive and dangerous ones. Comp. Mic. iii. 6. See Pocock.

— *thy mother-city*.—So Corn. a Lapide, Cappellus. and Houbigant. Pocock also approves of this sense. See 2 Sam. xx. 19. Samaria is meant. Moerlius leads us to conjecture עַמִּי *thy people*. Chald. has *thy assembly*. “The last sentence was addressed to the prophet—‘thy people, O prophet.’ This is to the people themselves: ‘Thou, O stubborn people.’ Jerusalem is intended, not Samaria. For Samaria was the metropolis of the kingdom of the ten tribes, not of the whole nation, the children of Israel in general.” Horsley.

6. — *For want of knowledge*.—The Hebrew verb יָרַע, and the nouns דַּע and דַּעַת are applied not only to every endowment and acquisition of the mind, which falls under the general notion of knowledge of any kind, but to that sort of conduct also, which may be referred to knowledge and understanding as its proximate cause or motive. And they more frequently answer to the Greek words *συνιέναι* and *συνεσις*, than to *επιστάσθαι* and *επιστημη*; signifying rather the voluntary application of the mind to the consideration of the practical good, than the mere possession of speculative knowledge. Horsley.

— *hast rejected*.—Since the person threatened was to be rejected

I will also reject thee from being a priest unto me :  
 And *because* thou hast forgotten the law of thy God,  
 I will also forget thy sons.

7 Even according to their multitude † have they sinned  
 against me,

I will change their glory into shame.

8 They eat the sin-offerings of my people ;  
 And they ‡ set their heart on their iniquity.

9 And it shall be, as *with* the people so *with* the priest,  
 And I will visit upon them their ways,  
 And their doings will I recompense unto them.

† Heb. so have.

‡ Heb. lift up their soul to.

from being a priest, he was a priest, at the time when he was threatened : otherwise he had not been a subject of rejection. The person threatened, therefore, must have been the head, for the time being, of the true Levitical priesthood, not of the intruded priesthood of Jeroboam. This is a proof, that the metropolis, threatened with excision, is Jerusalem, not Samaria ; and that the ten tribes exclusively are not the subject of this part of the prophecy. Horsley.

— *I will reject.*—Instead of the anomalous word ראמאסך, near one hundred MSS. or editions read ראמאסך.

7. — *multitude.*—Their defection is general. Their acts of idolatry are in proportion to their number. “ ‘ Were magnified, כרבו. ’ The word is applicable to increase in any way, either in size, numbers, power, or wealth, &c. See Drusius and Luther on the place. But as the priests were greatly magnified in dignity and power, and there is no reason to suppose, that they were multiplied by natural increase, in a greater proportion than the rest of the people, I think the thing intended here is the elevation of the order in civil rank and authority.” Horsley.

8. — *the sin-offerings.*—Of these they gladly partake, without discouraging the people from the sins which occasion them, Lev. vi. 26. One MS. reads חטאת with V. 6. Ar.

— *their heart.*—For the phrase of *lifting up the soul*, that is, *setting the heart*, see Deut. xxiv. 15. Jer. xxii. 27. V. 6. Ar. Syr. Chald. read נפשם : and this reading is confirmed by one edition, eight MSS. and perhaps one more. Two MSS. read so originally.

The priests are spoken of from “ Because, &c.” in v. 6.

9. — *upon them.*—עלי i. e. the people. As v. 12.



- 10 And they shall eat, but shall not be satisfied :  
 They shall commit fornication, but shall not increase.  
 For they have left off § giving heed unto Jehovah :

§ Heb. observing.

9. — *giving heed.*—Heb. observing. So Virg. Georg. iv. 210.

“ Præterea regem non sic Ægyptus, &c.

*Observat.*”

See Ps. xxxvii. 37. After referring to the versions, Secker adds, “ Vix puto עוב infinitivum cum ל regere ; vel hominem dici Deum, sed Dei mandata, servare.”

“ Because they have forsaken the JEHOVAH, to devote themselves to chambering and wine, and the intoxicating juice, which take possession of the heart.” With respect to Secker’s second point, it is certain that ירדה never once occurs as the object of the verb לשמר. The other difficulty seems insuperable. “ After a nice examination, I scruple not to assert, that the verb עוב never governs its immediate object, the person or thing forsaken, abandoned, or left off, with the prefix ל. It follows of necessity, that the order of construction cannot be that which our public translation demands. Namely, this, לשמר את ירדה כי עוב, For in this order, the sentence, לשמר את ירדה, is the object of the verb עוב, and connects with the verb by the prefix ל.”

“ The verb עוב always governs its immediate object without any prefix. But when a noun, following this verb, is connected with it by ל, the noun expresses either the person to whom, i. e. to whose possession, use, and advantage, or the thing in return for which, as a more desired object, or the end and purpose for which (the το ἐνεκα του), or the time for which, the dereliction is made, Ps. xlix. 11. xvi. 10. Is. xviii. 6. Mal. iv. 1. Josh. xxiv. 10. 2 Chron. xxxi. 31. Lam. v. 20. 1 Chron. xvi. 37.”

“ These eight texts are the only instances in the Bible, in which a noun, or what stands as a noun, following the verb עוב is connected with the verb by ל.”

“ I have therefore adopted a division of the Hebrew received by some learned Rabbins, and confirmed by a much higher authority than that of the Syriac version, and not contradicted by the Seventy. I make a stop equivalent to a comma at עוב, and expunging the soph-pasuk at לשמר, I take that word in immediate connection with the following words ; so that וית, ויין, and תירש, are accusatives after the infinitive שמר, and I suppose an ellipsis of the pronoun אשר rehearsing the nouns וית, ויין, תירש (than which ellipsis nothing is more frequent in the prophetic style), as the nominative of the verb יקח. Thus, according to this division, “ to give attention to chamberings, &c.” is either the end to which, or the object of preferable choice, for which they forsake Jehovah ; and, as such, is connected with the verb עוב by ל.” Horsley.

- 11 Fornication, and wine, and choice wine, take away *their* heart.
- 12 My people || ask counsel at their stocks,  
And their staff declareth unto them.  
For the spirit of fornications hath caused *them* to err ;  
And they have committed fornication, *and have revolted*  
from under their God.
- 13 On the tops of the mountains they sacrifice,  
And on the hills they burn incense ;  
Under the oak, and the poplar, and the green-oak,  
Because the shade thereof *is* good.  
Therefore your daughters commit fornication,

|| Or, inquire,

11. — *take away*.—לקח has this signification, Ezek. xxiii. 26, 29, xxxviii. 13. Joel iii. 5. It also signifies to win, or allure, Prov. vi. 25. Syr. renders by a word signifying *portavit, sustulit, abstulit, præcidit* : and also supplies the pronoun *their*.

— *heart*.—Understanding.

12. — *stocks*.—Idols of wood. As Jer. ii. 27. Hab. ii. 19.

— *staff*.—This refers to the divination by rods, or staves, which was anciently practised in the east. On one staff was written, *God bids* ; on the other, *God forbids*. See Pocock.

“Let their staff, therefore, give them answers.” יגיד לו נגר as a verb in Hiphil is “to tell, relate, make publicly or manifestly known,” by words, or other signs and tokens, of certain interpretation ; also “to foretell.” And in this sense it is almost an appropriate word of oracular prediction ; and so it is used here. Horsley.

— *from their God*.—The Hebrew phrase occurs more at length, 2 Chron. xxi. 8. The Edomites revolted *from under the hand* [power, dominion] of Judah.

13. — *mountains*.—This was the custom of the nations, Deut. xii. 2.

— *oak*.—The original word, says Celsius, is from איל, *robur* : which is the Latin word for the oak, on account of its hardness and strength.

— *poplar*.—Properly the white poplar, from לבן, *white*.

— *green-oak* —Or ilex. See Bishop Lowth on Isa. i. 29.

— *Therefore your daughters*.—“Since thus it is, let your daughters play the wanton, and your daughters-in-law commit adultery.” This I take to be the force of על כן. The phrase is more emphatical than “therefore,” in the English language, or than the simple copula in the Hebrew.

And your wives commit adultery.

- 14 Shall not I \* visit your daughters because they commit fornication?

And your wives, because they commit adultery?

Because they separate themselves with harlots,

And sacrifice with strumpets?

Therefore the people, *which* understandeth not, shall fall.

- 15 If thou commit fornication, O Israel,

Yet let not Judah offend.

And come ye not unto Gilgal,

Neither go ye up to Bethaven:

And swear ye not, Jehovah liveth.

- 16 For, as a backsliding heifer, Israel slideth back.

\* Or, punish. Heb. visit upon.

It refers distinctly to what has gone before concerning the manners of the people, as the ground of God's dealing with them in the manner declared in what follows. Horsley.

14. *Shall not I visit.*—See לא for לא, Nold. Sec. 3. “I will not visit upon your daughters, when they play the wanton; nor upon your daughters-in-law, when they commit adultery; because themselves separate themselves with harlots, and sacrifice with the women set apart to prostitution.” Horsley.

—*separate themselves.*—Unnaturally, from those with whom they ought to have united themselves. “*פרד* est animal ex iis parentibus natum, qui a naturali consorte separantur, ut cum alienis copulentur.” Boch. Hieroz. p. 231.

—*strumpets.*—Persons consecrated, as it were to flagitiousness.

—*fall.*—From the Arab. *affligere terræ, conjicere in terram.* Pass. *concidit, prostratus fuit.* See Schultens on Job x. 8, who renders the word, *Cæcus et præceps ruit.*

15. — *Gilgal.*—See on Amos iv 4.

— *Bethaven.*—Either a place in the neighbourhood of Bethel, Josh. vii. 2, or rather Bethel itself, ch. x. 5; here called, by way of derision and contempt, Bethaven, *The house of iniquity*, instead of Bethel, *The house of God.* Accordingly Chald. has Bethel here, and ch. x. 5.

— *swear ye not.*—Mixing the worship of idols with that of Jehovah. Zeph. i. 5. “As Jehovah liveth.” Dr. Wheeler.

16. — *backsliding.*—Untamed to the yoke, and therefore withdrawing from it. “*Indocili jugum collo ferens.*” Hor. “Truly Israel is rebel-

*And now will Jehovah feed them as a lamb in a wide place.*

17 Ephraim is joined unto idols:

18 Let him alone: he is gone after their wine:

lions, like an unruly heifer.” כפרה סררה סרר ישראל. I restore the rendering of the Bishop’s Bible and the English Geneva. It was changed into what we now read in the public translation, upon a supposition, that the actions of the restive beast, refusing the yoke, are literally expressed in the original by the word סררה, and that the disobedience of the Israelites is represented under the image of the like action; a notion which the apparent affinity of the roots סרר and סר might naturally suggest.—The fact, however, is, that the verb סרר, or the participle, is in no one passage in the Bible, except this, applied to a brute. It seems, therefore, at least doubtful, whether, in this passage of Hosea, the figure is not rather in the application of the participle to the heifer, than of the verb to Israel.”—It is worthy of remark, that in many passages of Scripture besides this, we read, in our English Bibles, of “backsliding Israel,” or of “Israel’s backslidings.” But the Hebrew word, in all these other passages, is very different, and from quite another root. And that other word, in the sense of “backsliding,” is never, any more than this word סרר, applied to a brute. Horsley.

—*will—feed.*—As a lamb exposed to wolves, and without a shepherd, 1 Kings xxii. 17. Or, And now Jehovah feedeth them as a lamb in a large pasture. He giveth them plenty, yet they rebel, Isa. xxx. 23. “יָעֹם, sic ὁ. Syr. Vulg. Putaret quis forte legendum יָעֹם, errare sinet eos. Conf. Jer. liii. 6.” Secker. This word נִרְחֵב is never used but in a good sense; and, for the most part, figuratively, as an image of a condition of liberty, ease, and abundance. I agree, therefore, with Grotius, that this is said with bitter irony. “Est hic χλευασμος; irrisio acerba; ex ambiguo. Latè pascere amant agni: Deus Israellem disperget per totum Assyriorum regnum.”

17. *Ephraim.*—The principal tribe is put for the kingdom of Israel.

—*idols.*—The original word is expressive of the *sorrow* and *pain* which idols caused to their worshippers. See Tayl: Conc. “A companion of idols. חֶבֶר עֲצָבִים. See Ps. cxix. 63. Isa. i. 23.” Horsley.

18. *Let him alone.*—Leave him undisturbed in his idolatrous course. He is irreclaimable.

—*he is gone after their wine.*—סר refers to the beginning of v. 16. He is gone after the wine, or banquets, of idols. See v. 11. and ch. iii. 1. Symmachus has ἐπεκλινε συμποσιον.

MS. 93, which Walton thought a very ancient one, and which Dr. Kennicott characterizes as containing very many various lections, and those not

Her rulers have committed fornication continually; they  
have loved shame;

19 A wind shall distress her in her borders:  
And they shall be ashamed *for* their altars.

rarely excellent, and thinks that it was probably written in the middle of the thirteenth century, reads סבאים in this place; as *ó.* and Arab. seem to have read; for Grotius thinks that they put *Canaanites* for *Sabeans*, one idolatrous nation for another. According to this various lection, we may translate, "He is gone after the drunkards."

"Leave him to himself. Their strong drink is vapid. Given up to lasciviousness, greedy of gifts (O shame!) are her great men." The verb *סב*, with an accusative after it, without a preposition or prefix, will not bear the sense of "going after," which some have given it in this place. I agree with the interpreters, who take the noun סבא as the nominative of the neutral verb, which makes the construction natural, and the sense most apposite. Horsley.

— *Her rulers.*—See Ps. xlvii. 9 or 10; where *ó.* renders *Κραταιοι*. The word may be the participle in Hiphil, from *נָקַן* to protect; and nine or ten MSS. have *בְּנִייה*. Protectores ejus, V. Magnates eorum, Chald. That Ephraim is sometimes feminine, see ch. v. 9.

— *lored.*—*הבו* is omitted in three MSS. and in *ó.* Ar. Syr. It is a repetition of the three last letters in the foregoing word; and if a mistake of this kind was made in an ancient MS. it was not erased, for fear of affecting the appearance of the copy. "Putarem vel expungendum *הבו*, vel legendum per reduplicationem *אהבהבו*." Secker.

Dathius proposes *אהב אהבו*: *amando amaverunt*: as, *scortando scortati sunt*.

"Greedy of gifts (Oh, shame!) are her great men" For a long time I thought myself original in this way of rendering; but I have the satisfaction to find, that the learned Drusius was before me in it. Horsley.

19. *A wind.*—The general idea seems to be, that destruction should come as a mighty wind, Prov. i. 27. Jer. iv. 11, 12, 13. Or, that a parching wind should cause a famine in their land. We may point *צָר*, angustans.

— *in her borders.*—See *בְּנֶקֶד*, Isa. xxiv. 16.

— *for their altars.*—The preposition *בְּ* is expressed by *ó.* Ar. Syr. Chald. It must be understood, if it has not been omitted by transcribers.

The sense, and true reading of this, and the foregoing verse, are very uncertain.

"The wind binds her up in its wings, and they shall be brought to shame because of their sacrifices." An admirable image of the condition of a people, torn by a conqueror from their native land, scattered in exile to the four quarters of the world, and living thenceforward without any

## CHAPTER V.

- 1 HEAR ye this, O ye priests;  
 And hearken, O house of Israel;  
 And give ear, O house of the king.  
 For \* judgment *is denounced* against you.  
 For ye have been a snare at Mizpah,  
 And a spread-net upon Tabor.
- 2 And the revolvers have made deep the slaughter of  
*victims:*

\* Heb. to you judgment.

---

settled residence of their own, liable to be moved about at the will of arbitrary masters, like a thing tied to the wings of the wind, obliged to go with the wind whichever way it set, but never suffered for a moment to lie still. Horsley.

CHAP. V. 1. — *judgment*.—The sense in the version is favoured by *ὁ πρὸς ὑμᾶς ἐστὶ τὸ κρίμα*: by Houbigant, *Adest vobis iudicium*; and by *v. 2, 9*.

— *at Mizpah*.—Probably both a mountain and a city of Gilead, Judges xi. 29. The word is derived from מצפּה, *to watch*, sc. from an eminence. If a city be meant, we may render *to Mizpah*: namely, by inducing her to acts of idolatry on the height where she was situated. See ch. iv. 13.

— *Tabor*.—A beautiful and fruitful mountain in the tribe of Zabulon. On these places ye have ensnared men into idolatry. The image is naturally suggested by the circumstance that hunters and fowlers frequented such places with their nets and snares.

2. — *revolvers*.—"The revolvers have made deep, i. e. great slaughter." As Isa. xxxi. 6. It may mean either of idolatrous sacrifices or men. Secker.

"Prickers have made a deep slaughter." Prickers, scouts on horseback, attendants on the chase. The priests and rulers are accused as the seducers of the people to apostacy and idolatry; not merely by their own ill example, but with premeditated design, under the image of hunters, deliberately spreading their nets and snares upon the mountains. And their agents and emissaries, in this nefarious project, are represented under the image of the prickers in this destructive chase. The toils and nets, are whatever in the external form of idolatry was calculated to captivate the minds of men; magnificent temples, stately altars, images richly adorned,

Therefore *will* I *bring* chastisement on them all.

I know Ephraim,

3 And Israel is not hidden from me.

For now Ephraim hath committed fornication,

Israel is polluted.

4 They will not † frame their doings

† Heb. give.

the gaiety of festivals, the pomp, and in many instances, even the horror of the public rites; all which were supported by the government at a vast expense. The deep slaughter which the pricklers made, is the killing of the souls of men. Horsley.

— *have made deep*.—Have multiplied their sacrifices. See Isa. xxxi. 6, and ch. ix. 9.

— *the slaughter*.—A substantive; as 2 Chron. xxx. 17, the *·* being omitted. Or, the infinitive mood, with the paragogic ה.

— *chastisement*.—I will be a chastisement to them, as they have been a net and a snare to others. “לכלם, ὁ, ὁ. בלם.” Secker.

3. — *I know*.—“I have known.” Horsley.

— *hath committed fornication*.—Houbigant observes that all the ancients read חונה. Two MSS. read חונתה, seortata est Ephraim, ch. iv. 18. See a parallel place, ch. vi. 10.

4. — *frame*.—Heb. give, as Eccl. i. 13.

“‘Their perverse habits will not permit them to return unto their God; for a spirit of wantonness is within them, and the Jehovah they have not known.’ I take כעללים as the nominative case to the verb ירחק, as it is taken by the Syr. From the root עלה, ‘to ascend, mount upwards, to go or come up,’ we form the reduplicate verb עלל, by dropping the final ה of the primary root, and doubling the middle radical.”

“From this verb עלל, which, as a verb is found only in Hithpaël, I derive our verbal כעללים. This noun is used only in the plural number. It denotes, therefore, something which is in its nature plural; and if it denotes actions of any sort, it must signify, not any individual act, but a set or system of actions; and because it must connect with the sense of the primary root עלה [with which the verb most evidently connects], it must express some set, or system of things, which naturally ascend, mount, get uppermost. Upon these grounds I am persuaded, that the word כעללים denotes the moral or immoral habits of a man, as things coming over him, growing up, and, in the vulgar phrase, ‘getting the upper hand.’”

“As the ascendancy of habit is the principal circumstance which the noun expresses, it is applicable to all habits possessing that ascendancy, good or bad. This indifference of the natural meaning of the word, ap-

To turn unto their God.

For a spirit of fornications *is* in the midst of them,  
And Jehovah they have not known.

- 5 Therefore the pride of Israel shall be humbled to his face ;  
And Israel and Ephraim shall fall in their iniquity :  
Judah also shall fall with them.

- 6 With their flocks, and with their herds, shall they go

pears evidently from the use of it, Prov. xx. 11. That evil is not necessarily implied in it, appears from the application of it, in two other places, to the works of God ; for the most part, however, it denotes evil habits."

"This interpretation of the word, *בעלל*, as rendering 'habits' is much confirmed by the ancient versions. In twenty-eight of the thirty-nine passages, in which the word is found, the Seventy render it *επιτηδεύματα* ; which is the word of the Greek language exactly rendering 'habits ;' and by the same word *επιτηδεύματα* it is rendered by Aquila, in four of the eleven passages, in which the Seventy give another word ; and in a fifth of those eleven by Theodotion."

" 'Habits,' therefore, is the true English rendering of the word ; for which, in some instances, 'manners,' or 'practices,' may be used. But some epithet will generally be wanted, in English, to express the ascendancy ; and in the case of evil habits, the malignant ascendancy, implied in the notion of the original word."

5. — *pride of Israel*.—"The excellency of Israel." *גאון ישראל*. The original word, *גאון*, which the public translation renders "pride," is the same which, in Amos viii. 7, is rendered "excellency." It is never used for pride, in a bad sense, and as an internal quality, though it has been taken in that sense in this passage, and in many others by our own translators and interpreters. But it expresses rather condition, or external appearance, than character ; great elevation in rank and power, brilliant prosperity, splendour and gaiety of ornamental dress ; majesty, pomp, stateliness ; any thing in condition which, in the degenerate mind, may engender pride ; any thing in external deportment, which may be a symptom of it ; and any thing grand and majestic in outward appearance, without any imputation of pride to the person to whom it belongs. The feminine *גאיה*, besides every thing to which *גאון* is applied, extends also to the moral, internal swellings of the heart, and renders the vice of "pride," which *גאון* never expresses. Horsley.

— *shall be humbled*.—See ענה, Ex. x. 3. Isa. xxxi. 4, and *ó*. Ar. Syr. Chald. This line is repeated ch. vii. 10, where V. agrees with the versions and Chald. and renders, not *respondebit*, as in the text before us, but *humiliabitur*.

"Shall answer." Horsley.

6. *With their flocks*.—They shall, at length, offer sacrifices to him in vain.



To seek Jehovah :

But they shall not find him : he hath withdrawn himself from them.

7 They have dealt treacherously against Jehovah ; for they have begotten strange children.

Now shall the locust devour their portions.

8 Blow ye the trumpet in Gibeah, *and* the cornet in Ramah :

Sound an alarm *in* Bethaven : *The enemy cometh* after thee, O Benjamin.

7. — *strange*.—Alienated from Jehovah, idolatrous ; “ Children of strange women ; forbidden, Deut. vii. 3 ; practised after the captivity, perhaps before, Isa. ii. 6.” Pocock. Seeker.

— *the locust*.—Houbigant reads רעהה יאכל החסל. “ Nunc igitur assumet rubigo [hereditatem ipsorum].” *ó.* render ηρυσσιβη, the word by which they translate חסל, 1 Kings viii. 37. Ps. lxxviii. 46. Joel i. 4. It is Bochart's sixth name for a locust ; from חסל *to consume*. Hier. p. ii 445. And the word קמל, in the Arabic version of this place, signifies a kind of locust. Or אכלם העש, “ the worm shall devour them with their portions,” v. 12. Job. iv. 19. “ Forte separandum מ a verbo יאכלם, ut formando nescio cui nomini inserviat.” Seeker.

“ Now shall a month devour them with their portions ;” a very short time shall complete their destruction ; with their portions, i. e. with their allotments. They shall be totally dispossessed of their country ; and the boundaries of the separate allotments of the several tribes shall be confounded and obliterated, and new partitions of the land into districts shall be made, from time to time, at the pleasure of the successive masters. The captivity of the ten tribes was completed soon after Hezekiah's attempted reformation, and the kingdom of Judah not long survived Josiah's. To these things I think “ the month ” alludes. The change of חרש into החסל, proposed by Houbigant, stands upon the single authority of the Seventy (if indeed, upon that,) unsupported by any MS., and contradicted by the Chald. Aquila, Symmachus, Theodotion, St. Jerome, and the Vulgate, who all represent the reading חרש. Horsley.

8. — *Gibeah*.—Gibeah, Ramah, and Bethaven [see on ch. iv. 15.], were situated in the tribe of Benjamin, Josh. xviii. 24, 25. Comp. Josh. vii. 2. xviii. 22.

— *the cornet*.—*ó.* read חצצרי, *sound the cornet*.

— *after thee*.—Or, “ Look behind thee.” See Pocock. This verse may very well be understood of the alarm given at the approach of locusts, Joel ii. 1.

- 9 Ephraim shall be † desolate in the day of rebuke.  
Among the tribes of Israel I have made known a sure event.
- 10 The princes of Judah are become like those who remove the landmark:  
I will pour out my wrath upon them like water.
- 11 Ephraim *is* oppressed, *he is* broken *in* judgment,  
Because he willingly walked after vanity.
- 12 Therefore *will* I *be* as a moth to Ephraim,

† Heb. for a desolation.

9. — *sure*.—After נאמנה we must understand some such word as דברה. Bahrdt refers to Matth. xxi. 41. Παρα Κυριου εγενετο αυτη, και εσθη θαυμασθη κ. τ. λ. “A firm decree.” Dr. Wheeler.

“Rulers.” שרי. I prefer the word “rulers” to “princes,” by which our public translation here, and in most other places, renders the Hebrew word; because, in the modern acceptation of the word “princes,” royalty, or at least royal blood, is included in the notion of it. But these שרים were not connected by blood or marriage with the royal family; but the chief priests and elders, who composed the secular as well as the ecclesiastical magistracy of the country. Horsley.

10. — *remove the landmark*—A great crime, Deut. xxvii. 17. Jarchi and Abarbinel, as quoted by Pocock, interpret this of conforming to the idolatrous worship of Israel. They removed the boundaries between true religion and false, between right and wrong.

11. — *oppressed—broken*.—He is oppressed with a heavy weight of calamity; he is crushed in his judicial contest with me.

— *willingly walked*.—הלך may be the infinitive.

— *vanity*.—See ó. Ar. Syr. Chald. Houbigant, and others in Pol. Syn. who read שוא. Secker mentions this reading, and adds, “Notandum sequi.” But Vulg. reads צאח, or צא, excrementum, a remark which my learned friend Dr. Barrington, Bishop of Salisbury, made to me some time ago; and, agreeably to the translation of Vulg., idols are called גלילים, from גלל *stercus*; a name expressive of their detestable and polluting nature. See Tayl. Conc.

Professor Michaelis’s note from his Bibl. Orient. et Exeget. is: I pronounce צא. It should be צאח *excrementum*; but the radical *aleph* is frequently lost after a littera quiescens, according to the manner of the Syrians and Chaldeans. *Communicated by Mr. Woide.*

12. — *as a moth*.—See Job iv. 19. Ps. xxxix. 11. Isa. li. 8.

“A moth in the garment—a worm in the flesh.” Rabbi Tanchum, as he is quoted by Dr. Pocock upon this place, says, that עץ is a worm,

And as rottenness to the house of Judah.

- 13 And Ephraim saw his sickness ;  
 And Judah, his wound :  
 Then went Ephraim to the Assyrian,  
 And sent to king Jareb :  
 But he could not heal you ;

breeding in the clothes and eating them ; רֶקֶב, a worm, breeding in old rotten wood. But from the effect ascribed to it in the following verse, which is a sore, running with corruption ; I think the latter word must be understood of a worm, bred in the human body, and eating through the flesh. I have taken the liberty to add the words, “ in the garment,” “ in the flesh,” to mark the distinction of the species expressed by the two words, and to present the image of the original more adequately to the English reader.—“ His holes.” חֳלָיו, made by the fretting of the moth. I take the word as a noun, from חָלַל, to perforate, or make a hole of any sort.—“ His corrupted sore.” מִזְרֵי. The noun מִזְרֵי comes regularly from the root זָרַר, to compress or squeeze, and signifies something that wants squeezing or compressing ; and thus a purulent sore, which wants to have the matter squeezed out, or, perhaps, compressed with a bandage ; but the first notion I prefer. Horsley.

13. — *Jareb*.—See ch. x. 6. Either the name of an Assyrian king, or of an Assyrian city. On the latter supposition we must render, *the king of Jareb*. In both places *ó*. and Ar. read Jarim. For the history, see 2 Kings xvi. 7. “ Videtur יִרְיָה excidisse post רִישָׁלָה, quam vocem subaudiunt recentiorum nonnulli. Vid. Pocock. Nam aliquid facturum Judam verisimile erat, et fecisse patet ex v. 14 : et de utroque dicit Deus לָכֵן vos, ut vi. 4. If Jareb were the person's name, it should be רֶמֶלֶךְ ; and Jareb should be before, not after.” Secker.

According to Castellus, יִרְבִּי is a name of Egypt. In Abulfeda, Garbija is the name of one of the provinces of Egypt near the mouth of the Nile. Dr. Forsayeth.

“ The king, who takes up all quarrels,” יִרְבִּי, is no proper name either of man or place, but clearly a noun, from the verb יָרַב, put here in apposition with מֶלֶךְ, and characteristic of the king, in the manner expressed in my translation. Horsley.

“ When Ephraim perceives his holes, and Judah his corrupted sore, then Ephraim will betake him to the Assyrian, and send to the king, who takes up all quarrels.” I leave a space here, to show that something is wanting to be the nominative case of the verb “ send.” Perhaps “ Judah,” which, however, is not supplied either by MSS. or versions. Horsley.

- Nor did the wound depart from you.
- 14 Surely I *will be* as a lion to Ephraim,  
And as a young lion to the house of Judah :  
I, *even* I, will tear and will depart ;  
I will take away, and none *shall* deliver.
- 15 I will depart, I will return unto my place,  
Till they § be treated as guilty, and seek my face :  
In their affliction they will seek me early :  
*Saying :*
- 

## CHAPTER VI.

- 1 COME and let us return unto Jehovah ;  
For he hath torn, and he will heal us ;  
He hath smitten, and he will bind us up :

§ Or, be punished.

---

— *depart*.—Houbigant gives this sense from the Arab. and Æth. See Cast lex. But perhaps Chald. supplies the true reading, ירה *quiescere fecit*. *ó*. may have read ירה *δυνασται*. “ *ירה* in Syriac signifies *sedatus est, recessit*.” Dr. Forsayeth.

“ Repair the damage—make a cure of.” The words רפה and ירה refer respectively to the moth-eaten holes in the garment, and the sore in the flesh. Horsley.

14. — *a lion*.—Leo niger. For שחר ; the ל and ר being often exchanged in the eastern languages. Boch. Hier. iii. 1.

“ Non agnoscunt reduplicationem του *αυι* *ó*. Syr. Ar. Nescio an Chald.” Secker. It is wanting in one MS.

— *will depart*.—The image of the lion is pursued, who retires slowly and intrepidly from his prey, and does not fly.

15. — *my place*.—To my sanctuary, where I display my glory, to heaven.

— *they will seek me early*.—“ They will rise early to find me.” Dr. Wheeler. “ Read שחרתי.” The Rev. Mr. Henry Dimock.

CHAP. VI. 1. — *Saying*.—Houbigant observes that *ó*. Ar. Syr. Chald. supply *saying* before this verse ; whether they did this as interpreters, which is my opinion, or whether they read לאמר. I shall here observe, once for all, that the frequent omission of *saying* in the Hebrew Scriptures gives warmth and pathos to many passages, agreeably to Longinus’s well-known remark. Sec. xxvii.

- 2 After two days he will revive us ;  
 On the third day he will raise us up ;  
 And we shall live in his sight.
- 3 And we shall know, we shall follow after knowing,  
 Jehovah :

In three MSS. the sixth chapter begins with the last line of the foregoing verse.

2. *After two days—on the third day.*—This seems a proverbial manner of describing an event which would soon happen. See Luke xiii. 32. “Of numbers certain for uncertain, see Nold. note 1871. Two for a few, 1 Kings xvii. 12. One and two for a few, Isa. vii. 21. Jer. iii. 14. Two or three for a few, Isa. xvii. 6.” Seeker.

“We shall live in his presence, and attain to knowledge. Our object of pursuit will be the knowledge of Jehovah.” Jehovah, who had departed, will return, and again exhibit the signs of his presence among his chosen people. So the Jews, converted and restored, will live in his presence, and attain to the true knowledge of God, which they never had before. The two days and the third day seem to denote three distinct periods of the Jewish people. The first day is the captivity of the ten tribes by the Assyrians, and of the two under the Babylonians, considered as one judgment upon the nation, beginning with the captivity of the ten, and completed in that of the two. The second day is the whole period of the present condition of the Jews, beginning with the dispersion of the nation by the Romans. The third day is the period yet to come, beginning with their restoration at the second advent. R. Tanchum, as he is quoted by Dr. Pocock, was not far, I think, from the true meaning of the place. “The prophet,” he says, “points out two times—and those are the first captivity, and a second. After which shall follow a third [time] redemption, after which shall be no depression or servitude.” And this I take to be the sense of the prophecy, in immediate application to the Jews. Nevertheless, whoever is well acquainted with the allegorical style of prophecy, will easily perceive no very obscure, though but an oblique, allusion to our Lord’s resurrection on the third day; since every believer may speak of our Lord’s death and resurrection, as a common death and resurrection of all believers. I place *Rebhia* only at *לפני*, and remove the *Soph-Pasuk* to the end of the following word *וירעה*, with which I make the second verse end; and I begin a new verse and a new sentence with *גריפה*. Thus, understanding the verb neutrally, I connect the attaining of knowledge with the living in the presence, as the effect with the cause. Horsley.

3. — *know.*—The sentence rises. We shall know Jehovah, we shall incessantly seek to know him.

His going forth is prepared as the morning;  
And he shall come unto us as the rain,  
As the latter rain *which* watereth the earth.

- 4 What shall I do unto thee, O Ephraim?  
What shall I do unto thee, O Judah?  
For your goodness *is* as a morning cloud,

— *His going forth.*—His appearance, as our deliverer, is fixed as the return of the morning; we shall be restored by him from our calamities as certainly as the rising of the sun chases away darkness. Ὡς ὀρθρὸς βεβαία ἡ ἐπιφάνεια αὐτοῦ. Symm.

— *prepared as the morning.*—“As the morning light his going forth is prepared [fixedly].” Dr. Wheeler.

“His coming forth is sure as the morning.” He had said, he would go to his place, and that they would seek him early, *v.* 15. Pocock. Secker.

— *unto us.*—“Upon us.” Dr. Wheeler.

יורה, Καὶ ὥψιμος, ὅ. Sed vel legerunt vel intellexerunt Syr. Chald. יורה, quæ irrigat. Invenitur מלקש absque יורה, Prov. xvi. 15, et alibi.” Secker. We also find *et serotinus* in Vulg. “As the former rain, and the latter rain, *upon* the earth.”

The former rain is in autumn, or the corn-sowing; the latter in spring, to fill up the ear. Secker.

“His coming forth is fixed as the morning; and he shall come upon us as the pouring shower, as the harvest-rain, [as] the rain of seed-time [upon] the earth.” The word מלקש is not simply a shower, but a hard, pouring shower. מלקש—יורה. Our public translation gives “latter rain, former rain.” But the Hebrew nouns have nothing of *latter* or *former*, implied in their meaning. מלקש is literally the “crop-rain.” That which fell just before the season of the harvest, to plump the grain before it was severed. And the beginning of the season of the harvest in Judea being the middle of March, according to the old style, this rain fell about the beginning of that month, and may properly be called the “harvest-rain.” The other יורה, is literally the “springing rain,” or rather, “the rain which makes to spring;” that which fell upon the seed, newly sown, and caused the green blade to shoot up out of the ground. This fell about the end or middle of October. I call it the “rain of seed-time.” These rains of seed time and harvest are the ὕετος πρώτος καὶ ὥψιμος of St. James. But the apostle’s epithets have reference to the order of the husbandman’s expectations, not to the civil division of the year. Horsley.

4. — *goodness.*—We translate the adjective *godly, good, holy*. See Tayl. Conc.

“Piety,” חסד. The various senses of this word are well enume-

And as early dew *which* passeth away.

- 5 Therefore have I hewn *them* by the prophets,  
I have slain them by the words of my month :

rated by Vitringa upon Isaiah xl. 6. But the general radical meaning of the word is by none so well developed as by Mr. Parkhurst. Exuberance is included in the notion of it in all its applications. In this place I think it signifies that sudden flow of piety, which occasionally comes upon men of very loose lives, if they are not wholly lost to all sense of religion; particularly under afflictions, which produce a momentary penitence. Horsley.

—*passeth away*.—Three MSS. have ויחלך, with Syr., “which appear-eth in the morning and passeth away.” Twenty MSS. and two editions confirm the present pointing, and read ויחלך; and thirty MSS. or editions, have ויחלך in the parallel place, ch. xiii. 3. “F. ויחלך videtur Syr. legisse ויחלך.” Secker. Houbigant renders,

“ Ut adsit vobis misericordia, velut matutina nubes;  
Et ut ros, qui mane effunditur.”

And one rendering in Montfaugon's Hexapla is ὁ γὰρ περὶ ἡμᾶς οὐκ αὐτὸς.

5. —*hewn them*.—That is, wrought earnestly. “Ne me obtundas de hac re sæpius. Ter. Adolph. I. iii. 33. Tractum a fabris, qui sæpe repetunt tundendo aliquid malleo. R. Stephens.

“Therefore have I hewn in pieces the prophets.”

Dr. Wheeler.

“חצבתי, απεθρισα, ὅ. Sæpe reddunt קצר תריזו. Sym. οὐκ εφεισαμην. Aq. Th. ελγισαμην. “ב signifies not after the Hebrew word the thing hewn, but the instrument by which or place where.” Secker.

“Belaboured by the prophets.”—The Seventy, and Syr. certainly take the prophets for the object of the verb חצבתי. And the prophetic order was indeed deeply implicated in the national guilt: insomuch that many of them were promoters of it, and as such are frequently reproved and threatened by Hosea, and by all the faithful prophets that were true to their commission. But I cannot find that this verb, in any instance, governs its object by the prefix ב. I take the prefix therefore for the preposition of the instrument; and I take Ephraim and Judah, rehearsed by the suffix כ, in the verb חרבו, for the object of both verbs. “Belaboured;” the image is that of a hewer of wood laying on heavy strokes with the axe upon a piece of hard timber. Horsley.

—*I have slain them*.—I have been most importunate with them. Rogitando obtundat, enecet. Ter. Eun. III. v. 6. So Menander. Απολλει με το γένος. J. Cler. p. 240. And Drusius quotes. Occidunt nunc, dum nimis sanctas student apparare nuptias.

And my judgments *have been* as the light *when it goeth* forth.

- 6 For I desired goodness, and not sacrifice;  
And the knowledge of God, more than burnt offerings:  
7 But they, like Adam, have transgressed the covenant.  
There have they dealt unfaithfully with me.

“Killed them.” Frightened them to death with terrible threatenings. Horsley.

— *my judgments*.—Precepts, admonitions, dispensations. Or translate, “And my judgment hath gone forth as the light.” The reading of וְיִשְׁפֹּט כְּאוֹר, which is that of Chald. and the ancient versions, except Vulg. (though Vulg. in many ancient MSS. has *meum*, see Kenn. Diss. Gen. Sec. 28), was pointed out by Dr. Kennicott, Diss. on 1 Chron. xi. p. 517. Oxf. 1753, who observes that letters were written conjunctively in old MSS. for which fact see also his Diss. Gen. p. 113. note *a*.

“And the precepts given thee were as the onward-going light.” So I understand the word וְיִשְׁפֹּט. It signifies a fixed principle, or rule, in any thing, to which principle and rule can be applied. Here I take it for the practical rules of a moral and godly life, as delivered by the prophets; and so Calvin expounds it:—“Significat hic Deus se regulam piè et sanctè vivendi monstrâsse Israelitis.—*Judicia tua, hoc est ratio piè vivendi*.” Horsley.

6. — *goodness*.—So Syr. translates. See v. 4.

“Charity.” I think, with Calvin, that the word חֶסֶד is used here in a comprehensive sense; signifying both piety towards God, and philanthropy. I can find no single word to answer it but charity. Horsley.

— *and not sacrifice*.—That is, in preference to sacrifice; as the parallel line clearly shows. The connection of this v. with the foregoing one is: by my prophets I taught them righteousness. For I desired, &c.

7. *But they*.—וְהֵם. Ar. read עִיבֵר. But they *are* as a man who transgresseth a covenant, or, as Adam who transgressed the covenant. “Professor Michaelis, Bibl. Orient. proposes *as Edom*.” Communicated by Mr. Woide.

*There*.—If בְּ cannot signify, “In respect of the covenant,” we may join this clause with that which follows it. See וְ. Or בְּ may refer to Ephraim and Judah. See v. 10. בְּ, *eo in statu, tunc*; sicut Arab. هنا. Manger in loc. See ch. xiii. 8. “No probable explication.” Secker. See Zeph. 1. 14, and *ibi* for *tunc*. R. Steph. Thes.

“Even in these circumstances.” This I take to be the force of the adverb בְּ, as it is used here, referring neither to place nor time, but to a state of things. The Latin “*ibi*” might in some degree express it; but we have no one word for it in our language. Horsley.



- 8 Gilead is a city of them that work iniquity :  
*She is marked with footsteps of blood.*
- 9 And, as bands wait for a man, —  
 A company of priests murder *in* the way to Shechem :  
 For they have committed presumptuous wickedness.
- 10 In the house of Israel I have seen a most horrible thing :

8. *Gilead*.—Perhaps for Ramoth Gilead.

*She is marked with*.—*Vestigiata sanguine*; *calcata a sanguine*; i. e. *a pedibus sanguinolentis*. See Grot. and Pocock. Houbigant has “*notata vestigiis sanguinis*.”

“*Ταρασσοῦσα ὑδῶρ, ὁ, עכרה מים*” Seeker.

If Gilead here be put for Ramoth Gilead (and I know not what other city can be meant) it was a city of refuge, Dent. iv. 43., and such also was Shechem, Josh. xx. 7. Both therefore inhabited by priests and Levites. By describing the first of these two cities as polluted with blood, and the high-road to the other as beset with knots of priests, like robbers, intent on blood, and murdering on the whole length of the way, up to the very walls of the town, the prophet means to represent the priests as seducers of the people to that idolatry which proved the ruin of the nation. Horsley.

9. — *wait*.—One MS. has ירחכו, et sicut expectant.

— *in the way to Shechem*.—Shechem was a city of refuge in Ephraim, Josh. xx. 7. It should seem that, in this clause, the verb ירחכו should either precede ידור, or follow שכמה. Syr. reads הברו. “The priests combine *in* the way, they murder towards Shechem.” The sense which I have given to this obscure verse is confirmed by Dr. Wheeler’s rendering :

“And as robbers lie in wait for a man,  
 The company of priests murder in the way to Shechem ;  
 Because they have practised deceit.”

“And like banditti lying in wait for the passengers, a company of priests, upon the highway, murder unto Shechem.” In taking שכמה for the name of the city with the local paragogic ה, I am supported by the Syr. Seventy, and Symmachus; and by the Vulgate in taking שכח for the name of the place, though not in the construction of the paragogic ה. Horsley.

— *have committed*.—“Verily they have wrought lewdness in the house of Israel.” In the original I remove the Soph-Pasuk at עשׂי to ישראל, so connecting the two words בבית ישראל with the ninth verse, and making the tenth verse begin with ראיתי. This is supported by the version of the Seventy. Horsley.

10. — *a most horrible thing*.—Two MSS. read שערורה, and a third

There Ephraim \* committeth fornication,  
Israel is polluted.

11 Moreover, O Judah, an harvest is appointed against thee,  
Among those who lead away the captivity of my people.

\* Heb. fornication *is* with Ephraim.

read so originally. The word occurs in this form, Jer. v. 30. xxiii. 14. Many MSS. and some editions read with Keri, שְׁעָרֶיהָ.

11. — *an harvest*.—I suppose the idea to be, Thy time of being cut off, as ripe for destruction, is also fixed. See Jer. li. 33. Joel iii. 13. Rev. xiv. 15, 18, 19. “Pocock approves R. Tanchum, that Hosea speaks: also Judah hath set an harvest for thee, [O God:] made himself ripe for the sickle of destruction; and that the latter part belongs to ch. vii.” Secker.

— *is appointed*.—Hebr. *one* hath appointed. See on Jonah iii. 7. Καὶ σοι, Ἰούδα, ἀποκείραι, θέρισμος. Symm.

— *who lead away*.—The participle from שָׁבַח, *to lead captive*; as Ps. lxxviii. 18.

“Also for thee, Judah, is appointed a harvest,  
When I shall turn the captivity of my people.

Dr. Wheeler.

This is a just rendering, according to the Masoretical punctuation; but the context seems to require a threatening of evil, not a promise of good. Or thus,

“Moreover, O Judah, thou hast prepared an harvest for thyself,  
When I lead away the captivity of my people.”

Moerlius proposes שָׁח *posuisti*; explains קָצִיר by *judicium grare*; and joins the next hemistich with the following verse, Quando cogito de avertenda captivitate populi mei, et de sanando Israele; revelatur, &c. See *δ*. Syr. where the same punctuation may be admitted, and the same preposition is read before שָׁח and רָפָא.

“Fornications in Ephraim! Israel polluted! Moreover, O Judah, harvest-work is appointed for thee, when I bring back the captivity of my people.” Harvest-work is cut out for Judah at the season of bringing back the captivity. The tribe of Judah is, in some extraordinary way, to be an instrument of the general restoration of the Jewish people. Observe that the vintage is always an image of the season of judgment; but the harvest, of the in-gathering of the objects of God’s final mercy. Horsley.

## CHAPTER VII.

I    WHEN I healed Israel,  
       Then the iniquity of Ephraim was discovered, and the  
       wickedness of Samaria.  
       For they have done deceitfully:  
       And the thief entereth in: [and] a band of robbers  
       spoileth without.

CHAP. VII. 1. — *healed*.—Removed evil from him, and blessed him with prosperity. See v. 15 and 2 Kings xiv. 25, 26, 27. One MS. reads ברפאי. See ö. Syr.

“Would have healed.” ברפאי. At the very time when I was about to heal.—Dum in eo essem ut sanarem. This is the force of the prefix כ, which would be very ill changed into ב; an alteration for which there is no authority but that of a single printed edition, not of any MS. — The particular time alluded to is, I think, the reign of the second Jeroboam, when the kingdom of Israel seemed to be recovering from the loss of strength and territory it had sustained in the preceding reigns, by the encroachments of the Syrians; for Jeroboam “restored the coast of Israel, from the entering of Hamath unto the sea of the plain,” 2 Kings xiv. 25. The successes, vouchsafed to this warlike prince against his enemies, were signs of God’s gracious inclination to pardon the people, and restore the kingdom to its former prosperity. Horsley.

— *done deceitfully*.—They have acted a false and perfidious part: to me, by idolatry; to men, by wrong and robbery.

“Carried on delusion.” Literally “they wrought falsehood.” The lie, falsehood, or delusion, was every thing that was seductive in the external rites of the false religions. The verbs עשה and פעל are not perfectly equivalent. The verb עשה is simply “to do,” or “make,” without reference to the length of time, degree of labour or thought, necessary to the performance. But the verb פעל is applied to those operations only which require some continued labour of the hand, or long application of the mind, or both. The thing meant here seems to be the carrying on of a premeditated plot or scheme for the subversion of the true religion, and the establishment of idolatry. Horsley.

— *spoileth*.—ö. consider the word as a participle, εκδιδυσκων. Three MSS. read רפשט, et spoliat, as Syr. Chald.

“Therefore a thief is coming; banditti sally forth in the streets.” The thief, Pul; whose peace Menahem bought, with contributions levied upon

- 2 And they say not in their heart,  
*That* I remember all their wickedness.  
 Now their doings have \* compassed them about ;  
 They are before my face.
- 3 By their wickedness they makè the king glad ;  
 And by their falsehoods, the princes.

\* Or. beset.

the people. The banditti, the armics of Tiglath-pileser, over-running Gilead, Galilee, and Napthali, 2 Kings xv. 19, 20, 29, and 1 Chron. v. 26. Horsley.

— *in their heart*.—One edition, seven MSS., originally an eighth, and perhaps a ninth, read בלבב with Ar. Syr. Chald. Vulg. “Say not to. See marg.” Secker.

בל forsan כל. Secker.

“And let them not say unto their heart, that I have remembered all their wicked doings: even still their perverse habits cling around them, they are before my face.” To the same effect Aquila ; και μηποτε επιωσι ταις καρδιαις αυτων, πασαν κακιαν αυτων εμνησθηγν. St. Jerome also, the Vulgate, and Abarbanel take the negative בל as a prohibitory particle. ללבב. The change of the prefix ל into ב, though supported by the reading of the Complutensian edition and seven or eight MSS. of Kennicott’s, and seven or eight more of De Rossi’s, would be much for the worse. When a man thinks within himself what he is afraid, or ashamed, or unwilling, to utter aloud or declare openly ; then he speaks *in* his heart ; and this is expressed by ב. But when a man pursues his own thoughts without utterance, but without any desire of concealment, more especially when he soothes and consoles himself with hopes and expectations well or ill founded ; when he encourages and incites himself to action ; then he speaks *to* his heart, and this is expressed by ל. Horsley.

— *compassed them about*.—In a distressing manner, Ps. cix. 3.

3. בלך, Βασιλεις, ό. Syr. Ar. Secker.

Which suggests this rendering,

“In their wickedness the kings rejoice ;  
 And in their falsehoods, the princes.”

— *Falsehoods*.—“Perfidies ;” towards God, in deserting his service for idolatry. I think the word כחש, as a noun substantive, renders not so properly “a lie,” in the sense of a false assertion, as a “failure” in the truth of a promise or engagement ; a failure in any point of duty, or natural obligation ; in particular, in loyalty to the rightful sovereign, and above all to the Sovereign of sovereigns. Horsley.

- 4 All of them commit adultery :  
*They are* as an oven heated by the baker ;  
*When* he that † raiseth the dough ceaseth from kneading it,  
 Until it be leavened.
- 5 *On the feast-day* of our king, *when* the princes began to  
 be hot with wine,

† Heb. raiseth *it*, ceaseth from kneading the dough.

4. — *heated*.—Or burning. תנור may be both masculine and feminine, like some other Hebrew substantives. Or we may read בער הכאפה, “ *They are* as the burning oven of the baker.” The hint of thus dividing the words I took from Professor Michaelis’s note, Bibl. Orient., as communicated by Mr. Woide.

— *he that raiseth*—The raiser. See the margin of the English version. It is supposed that, in the beginning of the clause, אשר, *when*, and also after נעיר, *the raiser*, the pronoun *it* should be supplied. תמצר, which occurs only here in this form, may be considered as a substantive, *until its fermentation*. The sense of this difficult clause seems to be, *Their adultery burns like an oven, when the dough is prepared for baking; and only requires the addition of leaven*. See a like image, Ps. xxi. 9. Mal. iv. 1.

“All of them are adulterers; like an oven over-heated for the baker; the stoker desists, after the kneading of the dough, until the fermentation of it be complete.” נעיר, “the stoker,” a noun substantive regularly formed from the Hiphil of the verb עיר. Excitator. The man whose business it is to stir up the fire in the oven. This I take as the nominative case of the verb ישובת. “Until the fermentation be complete.” All this I take to be expressed in the words עד תמצר. And St. Jerome’s rendering, which is also that of the Vulgate, is to the same amount: donec fermentaretur totum. The noun תמצר properly renders the act, or passion rather, of fermentation; the being fermented. To apply the images severally, I take the oven to be the heart; the burning fire, the animal appetites in act; the stoker, or fire-stirrer, the external objects of desire, considered as present to the senses and exciting the appetites; the dough, the sensitive animal frame, or nervous system, considered as the proper object of the immediate action of appetite; the baker, who ought to manage the oven, regulate the heat, superintend the stoker, and conduct every thing aright for the baking of the bread, is reason or intellect, which ought to be the governing faculty in the human soul. The fire gets ahead when this baker takes too long a sleep. As in the sixth verse. Horsley.

5. — *our king*.—מלכנו. I think there is irrision in the suffix: “this rare king of ours.” Horsley.

He stretched out his hand with *the* scorers.

6 For they make ready their heart as an oven, when they lie in wait:

All the night Ephraim sleepeth;

In the morning he burneth as a ‡ flaming fire.

7 All of them have heated themselves as an oven;

And they have § devoured their judges:

All their kings have fallen:

*There was* none among them *who* called unto me.

‡ Heb. a fire of flame.

§ Or, consumed.

החלי, ηξαντο, ó. Ch. Syr. Vulg. Ar. Secker.

— *to be hot*.—חמית is the regular infinitive from יחם *to be hot*. V. ó. Ar. Syr. consider the word as in this form.

— *scorners*.—Deriders of God and man. Some recent and notorious act of contempt to God, or to his prophets, or to public justice, is here alluded to.

“To scorers.” Instances of the use of the particle את in the sense of the Latin *ad*, or, which would come to the same thing here, as a sign of the dative case, are to be found in Noldius. Horsley.

6. — *make ready*.—It is their custom so to do. If we alter the text, the best reading seems to be קדדו, *kindle*. See ó. Ar. Syr.

“In the inmost part of it, their heart is like an oven, while they lie in wait; all the night their baker sleepeth; in the morning it burneth like a blazing fire.” I take the order of construction thus, כי לבם קרבו [היה] כתנור, I take the suffix ו in the word קרבו, as rehearsing the noun לב, which I understand as the nominative case of the verb substantive understood; and thus I bring out the sense which I have given in my translation. Horsley.

— *when they lie in wait*.—For the blood of their fellow subjects, see v. 1; or, even of their king, See 2 Kings xv. 10.

— *Ephraim*.—The text has אפרים, *their baker*. But ó. Ar. and MS. 93, see on ch. iv. 11, read אפרים, *Ephraim*. The sense seems to be, Their heart is inflamed with ambition and avarice; they pass the night in sloth, and in the morning they burn with every irregular passion.

7. — *their judges*.—See on Amos ii. 3.

— *kings*.—Four kings of Israel were put to death during the life of this prophet:—Zechariah, by Shallum; Shallum, by Menahem; Pekahiah, by Pekah, and Pekah by Hoshea, 2 Kings xv.

— *called*.—The participle may be of the past, or present tense. If we render as our translators, or with Dr. Wheeler, “None among them crieth

- 8 Ephraim, he hath mixed himself among the nations:  
Ephraim is *like* a cake not turned.
- 9 Strangers have devoured his strength:  
And he knoweth *it* not:  
Yea, grey hairs are sprinkled upon him;  
And he knoweth *it* not:

unto me," the words refer to the people. According to my translation, they refer to the kings.

8. — *among the nations.*—See on Amos vi. 1.

— *a cake not turned.*—Therefore burnt, and to be cast away.

Ranwolf says, that "travellers frequently bake bread in the deserts of Arabia on the ground, covering their cakes with ashes and coals, and *turning* them several times, until they are enough." "All along the Black Sea, from the Palus Mæotis to the Caspian Sea, in Chaldea, and in Mesopotamia, except in towns, the people make a fire in the middle of the room; when the bread is ready for baking, they sweep a corner of the hearth, lay the bread there, cover it with hot ashes and embers, and in a quarter of an hour they *turn* it." Pocock. See Harmer, I. 232. Bochart quotes a saying in the Talmud, "*Pauper subcineritium vertit, venit alius, et aufert eum ab ipso*" Hieroz. I. 329. *ó*. have *εγκρυφίας* here; and ed. E in Montfaucon, *ὡς ἄρτος ἐν σποδίᾳ πεσσομενός*:

The particle of similitude is omitted, as Isa. xxxvii. 27. Mic. iii. 12. Nah. iii. 12, 13, and frequently in the best Greek and Latin writers. See Boch. Hieroz. p. II. L. II. xvii. p. 248. Thus,

"Cervi, luporum præda rapacium,  
Sectamur ultro quos opimus  
Fallere et effugere est triumphus." Hor.

Familiar comparisons of this nature repeatedly occur in Homer.

"Dough on one side, burnt on the other. Or eaten before it be turned Ch. Syr. consumed instantly." Seeker.

9. *Strangers.*—See 2 Kings xvii. 4.

— *sprinkled.*—So Propert. III. iii. 46.

"Sparselit et nigras alba senecta comas."

His national strength is impaired and decaying, and he acts as if he were insensible of it.

Rome, in the midst of great calamities, is thus described by Claudian:

"Humeris vix sustinet ægris  
Squalentem clypeum; laxata casside, prodit  
Canitiem."

Manger. Comm. in Hos. Campis. MDCLXXXII.

- 10 And the pride of Israel shall be humbled to his face.  
Yet they do not return to Jehovah their God,  
Nor do they seek him, notwithstanding all this.
- 11 And Ephraim is as a simple dove, without knowledge.  
Upon Egypt they call; to Assyria they resort.
- 12 When they resort, I will spread my net over them:  
As a bird of the heavens, will I bring them down.  
I will chastise them when *they* hearken to their assembly.
- 13 Woe unto them; for they have fled from me:  
Destruction unto them; for they have transgressed  
against me:  
Though I have redeemed them, yet have they spoken  
lies against me.
- 14 And they have not cried unto me in their heart;  
Though they have howled upon their beds for *the* corn  
and for *the* choice wine:  
Yea; they have assembled themselves, they have rebelled  
against me.

10. *And the pride.*—See on ch. v. 5, where this line occurs.

—*seek him.*—Many MSS. and some editions read בקשורו.

11. —*Egypt.*—See 2 Kings xvii. 4, and ch. xii. 1.

—*Assyria.*—See ch. v. 13. viii. 9. xii. 1. Particular instances of this fact are not recorded with respect to the kingdom of Israel; except that an embassy was probably sent to Pul, while he was at a distance from Samaria, 2 Kings xv. 19. “קראו, Sic *ó*. Vulg. Sed Ch. אתקראו. Sy. אתרי. Videntur uterque legisse קראו, nec male.” Secker.

12. —*hearken.*—See שמע, Gen. iii. 17. When they are swayed by the counsel of their assembly to seek foreign assistance. However, לעצתם, *to their own counsel*, suggested by Chald. and Houbigant, furnishes a clear sense. Secker also observes this reading.

“I will chastise them, as they hear it declared in their congregations.” Horsley.

13. —*redeemed them.*—Out of Egypt, Mic. vi. 4, or, from the hand of their enemies, 2 Kings xiv. 27.

14. —*upon their beds.*—Though in secret they bewailed themselves for the famine with which I punished them. See ch. iv. 3, 10. v. 7.

—*assembled themselves.*—The true reading seems to be יתגודרו. One MS. reads thus, and one ed. Another MS. read so originally. One MS. has יתגודרו, and two MS. have יתגודרו. Chald. has בגש, *congregate*. *ó*. have



15 And I have chastened *them*; I have *also* strengthened their arm:

And they have imagined evil against me.

16 They have turned after *that which* doth not profit:

κατετεμνοντο, which is another rendering of יתגוררו, agreeably to the Chaldee, Syriac, and Arabic sense of the root. See Cast lex. "Professor Michaelis prefers this reading, and paraphrases it thus: vulnerabant et cædebant se inter preces, 1 Kings xviii. 28." Mr. Woide.

"Put themselves in a stir about corn and wine." In the Hebrew I place the Soph-Pasuk at the word יתגוררו, in the fourteenth verse; and I make the fifteenth begin with יסרו. Then, at the word בי (the second word of the fifteenth verse, according to this division), I place Rebhia; and at יסרו, Athrach; Rebhia again at ורועתם; and the Soph-Pasuk at רע I leave undisturbed. These corrections of the stops are the only alterations I make in the printed text. יתגוררו can be nothing but the third person plural of the future in Hithpael of the verb גרר יסרו, "they turned," is from the root סר, not סרר, which forms the third pers. pl. fut. יסרו. Horsley.

— *rebelled*. From סרר. "They have taken counsel against me;" יסרו, or rather, יסרו Houbigant.

15. *And I have chastened*.—Whether I inflicted punishment on them, or showed them favour, they rejected me for their idols.

16. — *which doth not profit*.—I propose reading לא יעיל, [which may be written יעל.] See Jer. ii. 11. "My people have changed their glory for that which doth not profit." בלא יעיל. Pocock's Arabic MS. has, "they return not to profit," or, "to what is profitable." And R. Salomo has, "But not להעיל להם, to profit themselves." See Pocock in loc. "Εἰς ουδεν, ὁ, לא יעילו, ανωφελες, Jer. ii. 8. Sic et Is. xlv. 10. εἰς ουδεν, Jer xiii. 10. Ut essent absque jugo. Vulg. leg. על. Syr. Nulla de causa. Ch. Non quod malum ei fecerim. F. על, vel saltem ער, ut Joel ii. 12. Amos iv. 6, 8." Seeker.

They fall back into nothingness of condition." ישובו לא על. The verb שוב signifies either "to return," or "to turn away from," or "to turn towards." But properly and most frequently "to return," in reference to a former place or condition. In the sense of returning, or of turning towards, it usually governs the place *to which*, by the detached preposition אל, or the prefix ל. But either of these may be omitted; and the verb will appear as a verb transitive, governing the place or condition *to which*, as its object, without a preposition; like some verbs of motion in particular connections in the Latin language: urbem adii; domum redii; Roman profectus sum. This construction in the Hebrew language is very rare, but this passage is one clear instance of it. For על לא (whatever it may mean), stands as the place *to which*, and as the accusative after the transitive שוב.

They have been as a || deceitful bow.

Their princes \* fall by the sword, for the rage of their tongue.

This *shall be* their reproach in the land of Egypt.

|| Heb. a bow of deceit.

\* Or, shall fall.

The word *על* has been very differently taken by different interpreters. I consider none of their opinions as deserving of attention, but those which attempt to ascertain the meaning of the word as it stands, without the aid of conjectural emendation. These all take it in one or other of three different ways: 1. as a noun adjective; 2. as a noun substantive; 3. as an adverb. But, whichever way it is to be taken, *על לא* is something described by privation of the thing signified by *על*, whatever it may be. According to the sense given in my translation, *על* is taken either as a noun substantive, rendering “height;” or as an adverb, rendering “on high;” and it is not material which way it be taken. For if it be an adverb, still *על לא* stands as a noun, after the verb *שׁוּב*, and expresses that which is the privation of height. But the height, whether expressed by the noun or by the adverb, is to be understood figuratively of height of rank, or condition. Horsley.

— *a deceitful bow*.—See the same expression, Ps. lxxviii. 57. Virgil has, *Perfidus ensis frangitur*.

— *rage of their tongue*.—See Isa. xxx. 27. “His lips are filled with *צַעַר*, indignation; where the words are spoken of Jehovah. Here the unworthy speeches against Jehovah are meant.

“They are become like a deceitful bow.” Horsley.

— *reproach*.—Or, matter of derision; when the people whose princes fall by violence, take refuge from the Assyrians in Egypt, ch. viii. 13. ix. 3, 6. Egypt was a country in which kings were held in great reverence. See Virg. Georg. IV. 210, quoted on ch. iv. 10. Thither many of the ten tribes seem to have fled when the Assyrians invaded them. “This shall bring derision upon them in the land of Egypt.” Horsley.

## CHAPTER VIII.

- 1 SET the trumpet to thy \* mouth :  
 As an eagle *the Assyrian cometh* against the house of  
 Jehovah :  
 Because they have transgressed my covenant,  
 And have trespassed against my law.
- 2 They shall cry unto me, O God of Israel, we know thee.
- 3 Israel hath removed good far from him : the enemy shall  
 pursue him.
- 4 They themselves have made kings, and not from me :  
 They have made princes, and I knew *it* not.  
*Of* their silver and their gold have they made them idols ;

\* Heb. the roof of thy mouth.

CHAP. VIII. 1. — *As an eagle.*—Chald. supplies *so shall the king come up with his army.* I suppose Shalmaneser meant, 2 Kings xvii.3,6. “Subaudi *hostis irruit.*” Bahrdr.

“As an eagle [shall he hover] over the House of the Lord.” Dr. Wheeler.

Rapidity is admirably expressed by the imperfect sentences in the original. Ellipses of this kind are common ; as

“There is a voice of thy watchmen ; they lift up *their* voice ;  
 They shout together.” Isa. lii. 8.

—*house.*—See ch. ix. 15. Family, heritage. “The people of God are his house, Numb. xii. 7.” Secker.

2. — *O God of Israel.*—Houbigant thinks the word *Israel* misplaced in our present copies, and that this is the true order. *ó.* Ar. Syr. and MS. 96, omit *Israel.* But for “My God, we know thee,” we should expect, as Syr. translates, “Our God, we know thee.” Or,

—“O my God, we know thee.

Israel, *even* Israel, hath removed good far from him :  
 The enemy shall pursue him.”

“O my God, we acknowledge thee.” Israel, speaking collectively, uses the singular pronoun and the plural verb. Horsley.

4. — *kings.*—See 2 Kings xv. 10, 14, 25, 30.

“They have set up kings of themselves.” Sponte. This I take to be the force of the pronoun *הם*. See v. 9. Horsley.

That they might be cut off.

5 Remove far from thee thy calf, O Samaria :

Mine anger is kindled against them.

How long will they not endure innocency in Israel ?

6 And *as for* him, the workman made him ;

And he *is* no god :

— *cut off*.—The versions and Chald. and the MS. Arab. version mentioned by Pocock, represent יכרר ; a necessary reading, unless Israel may be supplied from v. 3.

“ Their silver and their gold have they wrought for themselves  
Into idols, that they might be cut off.”

Dr. Wheeler.

“ Their silver and their gold have they made to themselves idols.”  
Secker.

5. *Remove far from thee*.—Αποθησον, Aquila. Απορρίψαι, Theod. Αποσφαι, ό. and in some other copies, απορρίψον, says Montfaucon.

“ Thy calf, O Samaria, has cast thee off.” Here God himself, who is the speaker, turns short upon Samaria, or the ten tribes ; and, in a tone of dreadful indignation, upbraids their corrupt worship, by taking to himself the title of Samaria’s calf. I, whom you have so dishonoured, by setting up that contemptible idol, as an adequate symbol of my glory ; I, who have so long borne with this corrupt worship, now expressly disown you. Horsley.

— *endure*.—Through hatred of it. See יכל, Ps. ci. 5. Isa. i. 13. Joel ii. 11.

— *in Israel*.—ό. and Ar. read בישראל, or בני ישראל, and join the words to the foregoing clause. “ MS. Copt. reads בני ישראל, filii Israelis.” Mr. Woide.

“ How long will not the sons of Israel endure innocency ? How long will they bear antipathy to pure religion ?” Bear antipathy. This is the true sense of the phrase, לא יכל. See Ps. ci. 5. Isa. i. 13, and compare Amos vii. 10. For נקן, the Complutensian and four other printed texts, with forty-four MSS., among these some of the very oldest and best, give נקן, which is certainly the true form of the word. It signifies purity or cleanness generally. Hence moral purity, innocence. But here, I think, it particularly denotes “ pure religion,” or the purity of worship. “ Pure religion” and “ undefiled,” in opposition both to the superstitious practices of idolaters, and to the false show of hypocrites. Horsley.

6. *And as for him*.—“ For he is from Israel,” or, “ made by the

For the calf of Samaria shall be † broken in pieces.

7 For they have sown the wind, and they shall reap the whirlwind.

The stalk hath no bud :

† Heb. fragments.

Israelites," is the sense of the words as they now stand. Syr and Chald. read הוא. Dr. Wheeler's translation stands thus :—

"For from Israel came this [calf] הוא :  
The workman made it, and it is no God ;  
For the calf of Samaria shall become fragments."

"Even this" הוא. The ו is highly emphatical, aggravating the accusation. Even a thing so abominable as this was his own invention. Horsley.

Forse legendum cum Syro, הוא והוא. Secker.

— *the calf*.—It is well known that animals of this species were worshipped in Egypt; the Apis at Memphis, and the Mnevis at Heliopolis. As they are employed in tilling the ground, they may have been used as symbols of one who had anciently introduced or improved the art of agriculture. Males of this kind were dedicated to Osiris; and females, to Isis. The Israelites may have originally borrowed this superstition from the Egyptians, and may have afterwards revived it; imputing the great fertility of Egypt to the deity thus represented.

The people procured it, or contributed to it, as to Aaron's calf. Secker.

— *broken in pieces*.—In Chaldee, שבב is *to break*. Schultens derives the word from a similar Arabic one, which signifies *fragmenta*, quibus ignis foveri potest. Animadv. Phil. p. 479.

שבבים, forte legendum שברים. Secker.

7. — *sown the wind*.—See Job iv. 8. Prov. xxii. 8. Eccl. v. 16. ch. x. 13. Hab. ii. 13. They have served their idols in vain, and they shall reap the bitter fruits of their idolatry.

"Verily a wind shall scatter him abroad, a whirlwind shall cut him down." "To sow the wind and reap the whirlwind," may certainly be a proverbial expression for measures of bad policy, ending in ruin, and disappointing the statesman's expectations. But instead of taking the verbs זרעו and יקצרו as plurals, of which the plural pronoun of the third person understood, rehearsing Israel collectively, is the subject; I take the verbs in the singular number, and the final ו as the affixed pronoun of the third person singular, rehearsing Israel; and the nouns רוח and סופרה I take as the subjects of these verbs respectively; and thus I bring out the sense expressed in my translation. Horsley.

— *The stalk*.—Houbigant also places the stop after נצח, *bud*. "There

- It shall not yield flour :  
 If so be it yield, strangers shall swallow it up.  
 8 Israel is swallowed up.  
 Now are they become among the nations  
 As a vessel wherein *is* no pleasure.  
 9 For they have gone up to Assyria:  
 Ephraim is *like* the solitary wild ass :  
 They have hired lovers.  
 10 But because they have hired among the nations,  
 Now will I gather them together,

shall be no stem belonging to him ; the ear shall yield no meal ; what perchance it may yield, strangers shall swallow it up." Horsley.

8. — *no pleasure*.—Despised, and cast out, Ps. xxxi. 12. Jer. xxii. 28. xlviii. 38.

9. — *gone up*.—For they are gone up *of their own accord* to Assyria." Of their own accord ; this I take to be the force of the pronoun, הֵמָּה. And this is generally its force, where it appears, as in this place, pleonastic. See v. 4, and ch. ix. 10. Horsley.

— *to Assyria*.—Not only for alliance, but also for idolatrous commerce.

— *solitary wild ass*.—לֹדִי is redundant. See Amos ii. 13. But δ. MS. Pachom. read εἰς Εφραϊμ, that is, לֵי for לֹדִי. Ephraim is to me *like* the solitary wild ass. Odit hominum frequentiam et habitationem. See Boch. Hieroz. 871. Job. xxxix. 5—8. He is as untamed to the yoke, and traverses the desert as earnestly in the pursuit of idols, as the onager in quest of his mates. It may be said of this animal, Mentem Venus ipsa dedit. See Jer. ii. 24. Plin. Nat. Hist. VIII. xxx. "Ephraim is as a wild ass, traversing alone." Dr. Wheeler.

"A wild ass all alone for himself is Ephraim." The pronoun "for himself," after "alone," is highly emphatical: it expresses the selfishness which belongs to an animal savage in such a degree, as not only not to be tamed for the service of man, but frequently not disposed to herd with its own kind. "Though wild asses be often found in the desert in whole herds, yet it is usual for some one of them to break away, and separate himself from his company, and run alone at random by himself; and one so doing is here spoken of." Pocock. Horsley.

— *hired*.—Nothing could be more flagitious than that the hire should be given by the adulteress. See Ezek. xvi. 23.

10. — *gather them together*.—That they may go into captivity.

"Will I embody them." אֶקְבֹּץ. The verb קָבַץ signifies to collect, into one mass, things naturally separate and dispersed. Hence, more par-

And they shall soon be pained by *bearing* the burden of the king and of the princes.

11 Because Ephraim hath multiplied altars to commit sin,  
He hath altars to commit sin.

12 I have written unto him many things of my laws;  
*But* they have been accounted as a strange thing.

ticularly, to form or assemble armies. God threatens that he will press into his own armies against the Israelites, those very bands of foreign mercenaries whom the Israelites themselves, to the great mortification of the kings and the rulers, when the error of the measure appeared by the event, had paid at a dear rate. Horsley.

— *soon*.—See Nold. Sec. 2.

— *and of the princes*.—So the versions, Chald. Aquila, Houbigant, nine MSS., one impression, two MSS. originally, and perhaps two more. They shall be severely galled by the yoke of the Assyrian king, and of the princes set over his several provinces.

“And ere long they shall sorrow on account of the burden, the king and the rulers.” Ere long the king and the rulers will lament the impolitic expense incurred in gifts and presents to their faithless allies, and the burden of taxes for that purpose laid upon the people. Horsley.

11. — *He hath altars*.—He shall have them erected by others, in those idolatrous countries to which he is led away captive, Deut. iv, 28. Jer. xvi. 13. See Pocock.

לחטא, 20. *ηγαπημενα, ό. επλημμελημενα*, ed. Compl. Secker.

“In as much as Ephraim hath multiplied altars, altars are (counted) sin unto him; I will write upon him sins.” I punctuate the original thus: over the first מִזְבְּחֹת, in verse 11, I place *Rebhia*, or the semicolon; and at the second מִזְבְּחֹת, in the same verse, I place the *Soph-Pasuk*; that the second לחטא may be thrust forward into the subsequent verse, where it stands as the object of the verb transitive אֶכְתֹּב; expressing what God will write or inscribe upon Israel; namely, that he is the property of sin. *Inuram ei notas, “Peccati mastigia.”* Horsley.

12. — *many things of my laws*.—Πληθος νομων μου, Symmachus; and V. ό. Syr. read רִירוֹת plurally. Or, *many things of my law*, reading רַב־הַרְתָּ, with Keri, or *great things*. But I suspect that the true reading is רַבְרִי, *the words of my law*.

“The masters of my law are accounted, as it were, an alien race.” Horsley.

— *a strange thing*.—Foreign to Israel, and with which they had no concern. “So, strange incense, strange fire.” Secker.

[or, רַב־רִיבֹו לֹו רִיבֹו]

תִּירוֹתִי[ותִירוֹתִי] כִּמוֹ זֶר נֶחֱשָׁבֹו.

- 13 They sacrifice gifts appointed unto me, and eat flesh.  
*Therefore* Jehovah accepteth them not.  
 Now will he remember their iniquity, and will visit  
 their sins.  
 They shall return unto Egypt.

“ I have written against him his suit ;  
 My laws have been accounted as a strange thing.”

Or,

“ I have written against him a suit ;  
 But my laws have been accounted as a strange thing.”

Dr. Forsayeth.

13. — *gifts appointed unto me.*—Such sacrificial oblations as my law required that they should offer unto me ; the affix signifying passively. See the note on Gen. iv, 23, 24 ; Heb. præl. p. 50. Suppl. ad sec. ed. 8vo. and Pocock on Hosea xi. 7 ; where this important remark is illustrated by many curious instances. See Gen. xvi. 5. Jer. li. 35. Joel iv. 19. Hab. ii. 8, 17. Isa. liii. 11. Ps. cxxxix. 17. Isa. lvi. 7. Ps. v. 7. Thus also in the Latin language, *Nam neque negligentia tua, neque odio id fecit tuo, i. e. in te.* Ter. Phorm. V. viii. 27. *Catilinam non modo invidiæ meæ, verum etiam vitæ, periculo, sustulissem, i. e. in me, qua mihi invideretur.* Cic. in Cat. II. Sec. 2. See Westerhovius and Muretus in loc.

— *and eat flesh.*—Syr. reads רבשר יאכלו.

“ They have sacrificed the choicest sacrifices, and have eaten flesh.  
 Jehovah taketh not delight therein.”

Dr. Wheeler.

Vel transponenda רבשר et יאכלו ; vel ו priori non posteriori præfigendum, vel delendum ; vel saltem intelligendus propheta, quasi sic scripsisset. Secker. Or point thus with *ó*.

“ I have written unto him many things of my laws :  
 But the gifts appointed unto me have been accounted as a strange thing.  
 They sacrifice flesh, and eat [sc. idolatrously :]  
 Jehovah, &c.

They sacrifice [sc. unto idols] gifts appointed unto me, and eat flesh.

But Dr. Forsayeth paraphrases thus, “ They offer sacrifices to the Lord, as a people observing his laws ; but on account of their iniquities he accepteth them not.”

*Therefore Jehovah.*—Vulg. Syr. and one MS. prefix ו ; but the asyndeton is very strong.

יִשְׁבְּרוּ. Addunt *ó*. Καὶ ἐν Ἀσσυρίοις ἀκαθάρτα φαγονται, ex ch. ix. 3. Secker.

— *unto Egypt.*—See ch. vii. 16.



- 14 For Israel hath forgotten his Maker, and hath built temples.  
 And Judah hath multiplied fenced cities :  
 But I will send a fire upon his cities, and it shall devour his palaces.

## CHAPTER IX.

- 1 REJOICE not, O Israel :  
 Exult not as the \* nations.  
 For thou hast committed fornication *in departing* from thy God :  
 Thou hast loved hire at every corn floor.  
 2 The floor and the vat shall not feed them :

\* Heb. the peoples.

14. — *temples*.—Hence we learn that, at this time, Israel was more idolatrous than Judah.

— *his palaces* — *ó*. MS. A. and ed. Ald. Vulg. Syr. and one MS. originally, read ארמנותי ; to which Houbigant gives his sanction.

CHAP. IX. 1. *Rejoice not*.—Imitate not their idolatrous festivities.

אל גיל. Sic Job iii. 22. Sed *ó*. Ch. Syr. Vulg. ne אל, quod futurum postulat. Secker. The word גיל signifies, in the Arab., *circumagere in gyrum*; whence *saltare*; whence great joy expressed by outward gestures. See Cast. lex.

“ With joyous exultation,” אל גיל, *exultationem usque*. גיל is a noun substantive, signifying, “leaping and dancing for joy,” after the preposition אל; not as some have taken the word, the imperative Hiphil of the verb גיל, constructed with the prohibitory particle אל: for it is contrary to the invariable rule of the Hebrew language, that the imperative mood should prohibit; or, in other words, the prohibitory particle must be constructed with a future tense, never with an imperative mood. Horsley.

— *hire*.—“Fee of prostitution,” ארנן. At this word I place the Sopl-Pasuk. Horsley.

— *at every corn floor*.—Attributing plenty to thy idols, and rejoicing before them at the ingathering of thy corn, Isa. ix. 3. ch. ii. 5, 12.

And the choice wine shall deceive them.

3 They shall not dwell in the land of Jehovah :

But Ephraim shall return unto Egypt ;

And in Assyria shall they eat polluted things.

4 They shall not pour out *an offering of* wine unto Jehovah ;

Neither shall they please him.

Their sacrifices *shall be* unto them as the food of mourners :

2. — *choice wine*.—"Must," חרירש. The word often signifies "new wine;" but its primary and proper meaning seems to be, "must in the vat," under the process of fermentation. When this process miscarries, the must never turns to a sound wine. Horsley.

Bahrdr observes that Syr. reads יצהר, *oil*, for חרירש, *choice wine*. The vat, says he, is mentioned in the preceding clause.

— *deceive them*.—All the versions and Chald. read בם, *them*, for בה, *in her* : and it is highly satisfactory to find this reading confirmed by twenty-one MSS., one impression, three MSS. originally, and perhaps two more.

The word may be rendered, *shall lie unto them*. So Horace has Fundus mendax, Od. III. i. 30; and Spem mentita seges, Epist. I. vii. 87.

4. — *wine*.—See Ex. xxix. 40. Lev. xxiii. 13. Numb. xv. 5. 10.

— *please him*.—Another punctuation may very well be introduced with Syr. Ar.

"And their sacrifices shall not please him.

They *shall have* as it were the food of mourners."

Accordingly Dr. Wheeler renders :—

"Neither shall their sacrifices be pleasing unto Him :

As the bread of affliction shall be their bread ;"

לחם Sic. 6. Ch. Syr. Omittit Vulg. F. leg. לחם. Seeker.

Their bread for their soul, i. e. the expiation of it; so Chald., for לחם signifies even flesh sacrifices. Or, their bread shall be for themselves; it shall not, &c. Seeker.

Mr. Dimock proposes to render, "Their bread shall be as the bread of mourners;" and conjectures that we should read לחם for לחם.

"For their sacrifices are not pleasant to Him: they are to them as the meat of mourners." I take away the Zakeph-katon from לו, and instead of it place Rebhia at צבחה, taking that noun as the nominative of the verb יעריבו. Horsley.

— *of mourners*—See Ezek. xxiv. 17. "And eat not the food of

All that eat thereof shall be polluted.

Surely † their pleasant food shall not come into the house of Jehovah.

5 What will ye do *on* the day of the solemn assembly ;  
And *on* the day of the feast of Jehovah ?

6 For behold they go away from *before* the destroyer :  
Egypt shall gather them, Memphis shall bury them.

The desirable *places purchased* ‡ with their silver, nettles shall possess them.

† Heb. food to their desire.

‡ Heb. for.

wretched men." It was customary for neighbours to take food into the houses of those who mourned for the dead, that they might abate their grief, and recruit their spirits, by inducing them to partake of it. But such food contracted pollution by being in the same place with a dead body, Numb. xix. 14. See Spencer, 1148.

— *pleasant food*.—The verb נפש sometimes signifies *to refresh* ; and the substantive נפש, *desire*. See Tayl. Conc.

"To themselves;" so Abarbinel expounds the word לנפש, and after him Grotius. "Cibus eorum ipsis erit —" ipsorum tantum usibus servire poterit ; quasi dicat, *οὐαί τοι*. Horsley.

6 — *go away*.—Out of the holy land ; where alone they could sacrifice, and observe feasts fully. Seeker.

— *the destroyer*.—See Isa. xvi. 4. This is a lively way of expressing that the Assyrians should soon lead them into captivity. "Behold all are gone ! total devastation." Horsley.

— *gather them*.—Some think that *to their people* is to be supplied. "The same with bury. See Jer. viii. 2. Ezek. xxix. 5." Seeker.

— *Memphis*.—"Nomenclaturas urbium ex Hebræa lingua desumptas Græci ad suæ typum sic effinxerunt, ut viderentur apud se natæ. Ita ex Moph fecere Memphis." Boch. Geogr. p. 345. The Arabs call Cairo Menoph at this day. See on ch. vii. 16.

— *with their silver*.—Three MSS. read לנפש, *What was pleasant to their soul*, i. e. to them ; which makes the passage very clear. Houbigant understands the place, as now read, of precious furniture hidden in the ground.

Forte legendum מנכר כסף, τα επιθυμηματα, Aq. Symm. Seeker.

"Their valuables of silver ! The nettle shall dispossess them, and the thistle, in their dwellings." מנכר is a noun substantive, signifying generally whatever, for its value or beauty, is most desired. In the word לכסף, the prefix ל denotes that כסף is the material, in which these va'u-

The thorn *shall spring up* in their tabernacles.

7 The days of visitation are come :

The days of recompense are come. \*

Israel shall know *that* the prophet *was* foolish,

*That* the man of the spirit *was* mad :

For the greatness of thine iniquity, and *thy* great hatred.

ables were wrought. And when two words are connected, as these two are here, a pronoun, suffixed to the latter of the two, very often belongs properly to the former, which I take to be the case here. So that מְחַמְּרֵם לְכַסֵּפִים may properly be rendered, "Their valuables of, or in, silver." The two words מְחַמְּרֵם לְכַסֵּפִים stand as a nominative absolute, expressing the principal subject of the sentence following; a figure of speech frequent in all the prophets, and in which Hosea particularly delights. The verb יִרְשֶׁם is the third person singular future of the verb יָרַשׁ, in the Hiphil conjugation, with the pronoun plural of the third person suffixed. The nominatives of this Hiphil verb are the nouns קִינִי and חִזְוִה. And בְּאֵהֱלֵיהֶם is to be taken as connected with both these nouns. Thus the exact rendering will be, "Their valuables in silver—the nettle, the thistle in their dwellings shall dispossess them." Horsley.

7. *The days*.—Venit summa dies, et ineluctabile tempus. Virg.

— *the prophet*.—The false prophet who rose up among them. So again, v. 8. Mic. iii. 5. Zeph. iii. 4. Jer. ii. 8. v. 31. xiv. 14. xxvii. 14. xxix. 8, 9. Lam. ii. 14. Ezek. xiii.

— *the man of the spirit*.—See Zech. vii. 12. Mic. ii. 11.

— *hatred*.—Towards me.

"The days of visitation are come! The days of retribution are come! Israel shall know it. Stupid is the prophet! The man of the spirit is gone mad. In proportion to the greatness of thine iniquity, great also is the vengeance!" The title of prophet seems to have been given to all of the prophetic order; that is, to all who had been educated in the schools of the prophets, and professed a life of retirement and religion; because they were usually the persons to whom the gift of prophecy was imparted, though it was by no means given to all, or even to the greater part of them. Some, perhaps, among them pretended to it, who had never received it at all; and others, to whom it was in some degree given, temporized in the use of it by profane accommodations to the humour of the people, the religious opinions, or the political measures of the court. Of the latter, in particular, we have a remarkable instance in those prophets of Israel who encouraged Ahab to the expedition against the Syrian, for the recovery of Ramoth-Gilead, which proved fatal to himself. That the gross imposture of pretences to inspiration, by persons that had it not at all, was actually practised, seems to be implied in Micah ii. 11, and Jer.

8 The watchman of Ephraim *taketh part* with my God :

The prophet *is as* the snare of the fowler

In all his ways.

They have made deep *their* hatred against the house of my God :

xxiii. 31, 32. That those who had the extraordinary gift, pretended, upon some occasions, to visions which they had never seen, and to commands which they had never received, is certain from the very memorable story of the imposition practised by the old prophet who dwelt in Bethel, at the time of the schism of the ten tribes, upon the man of God of Judah, who had prophesied against Jeroboam's altar. But the more frequent crime was certainly that of temporizing, in the manner of delivering messages of warning, which had been really received. The persons guilty of this conduct were deeply implicated in the guilt of the nation, and were promoters of the idolatry to which the kings and the people were so much addicted ; and they are reprov'd and threatened in every page of the prophetic writings. These are the persons who, in the text of Hosea, under the title of prophets, are taxed with stupidity and madness. Horsley.

"In proportion to." This is the force of על ; "—according to." Horsley.

8. *The watchman.*—The true prophet, that watcheth Ephraim, Ezek. iii. 17. xxxiii. 7.—

— *with.*—See עַם, Judges ii. 18.

— *my God.*—Aut אלהי legendum, aut in utroque membro, quod convenientissimum esset, אלהים rescribendum. Innumera prostant in collationibus codicum exempla του ם omissi in fine linearum vel in ך mutated. Bahrdt.

— *In all his ways.*—In all the ways of Ephraim. He is a perpetual snare to the people.

[Spread] upon all his ways. Dr. Wheeler.

— *of my God.*—So two MSS. and a third at present. 6. Ar. Syr. read without any affix, *of God* ; and these two readings may be reconciled by supposing that אלהי was written contractedly for אלהים. See Bishop Lowth on Isa. v. 1. li 4.

"The watchman of Ephraim is with his God. The prophet!—the snare of the fowler is over all his ways. Vengeance against the household of my God!" The watchman is here evidently a title, by which some faithful prophet is distinguished from the temporizers and seducers. But who in particular is this watchman, thus honourably distinguished, and how is he "with his God?" I think the allusion is to Elijah and his miraculous translation. "Elijah, that faithful watchman, that resolute

9. They have corrupted themselves, as *in* the days of Gibeah.  
He will remember their iniquity, he will visit their sins.
- 10 As grapes in the desert, I found Israel;  
As the early fruit on the fig-tree in its beginning of  
*bearing*, I saw your fathers.  
*But* they went after Baal Peor, and separated themselves  
unto shame;

opposer of idolatry in the reign of Ahab and Jezabel, is now with his God, receiving the reward of his fidelity in the enjoyment of the beatific vision. Horsley.

I have changed the punctuation with Houbigant; according to *ó. Arab.* in the line

“They have made deep *their* hatred against the house of my God [or, God.]”

9. *They have corrupted themselves.*—See Deut. ix. 12. The word דעמיקו, according to the analogy of other places, requires a substantive, or a verb in the infinitive mood, to be placed after it. “Sensus: modum excedunt in sceleribus suis. Vulg. bene: *profunde peccaverunt.* Jon. optime: *ad fastigium perduxerunt perversitatem.*” Bahrdt.

We may therefore render,

“*Even* hatred in the house of my God.

They have deeply corrupted themselves,” &c.

— *Gibeah.*—See Judges xix. 16, &c. and ch. x. 9.

— *He will remember.*—Syr. supplies נכיל, “Now will he remember, &c.,” and one MS. and five editions have ערה, *now*.

10. *As grapes.*—Acceptable as grapes to a traveller in the desert.

— *the early fruit.*—Figs of the first season, and the earliest of that growth. See Jer. xxiv. 2. Mic. vii. 1, and Bishop Lowth on Isa. xxviii. 4.

— *Baal Peor.*—See Numb. xxv. 3. Ps. cvi. 28. Selden and Pocock think that this god was so called from the mountain on which he was worshipped, Numb. xxiii. 28. So Jupiter had the additional name of Olympius, and Mercury, of Cyllenius. Others refer to the signification of פער, *aperuit*, *retegít*; and suppose an allusion in the name to the shameless manner in which this God was represented, and in which he was worshipped. See Spencer, 332.

— *separated themselves.*—The word here is different from that used ch. iv. 14, and imports that they became *Nazarites*, and probably consecrated their hair, to idols. See Spencer, 697.

— *unto shame.*—Shameful idols; such as their worshippers ought to be ashamed of, and as finally would cause shame to them. See Jer. xi. 13. “And consecrated themselves to shame.” Dr. Wheeler.

And became abominable as *the object of* their love.

11 *As for* Ephraim, their glory shall fly away as a bird :  
So that there shall be no birth, no carrying in the womb,  
no conception.

12 Yea, if they bring up their children, I will destroy them  
from among men.

For surely woe unto them, when I depart from them.

13 As I have seen Ephraim planted on a rock in a desirable  
place,

So likewise shall Ephraim bring forth his sons to the  
murderer.

“To that obscenity.” Luther takes the word בִּשְׁת for the name of an idol. For rendering the passage: Et sanctificaverunt se turpi idolo, he adds this note: Boshet autem sine dubio appellat idolum Peor, turpem et fedam statuam. Horsley.

— *abominable*.—F. שְׁקִרְיָהִם כְּאִהֲלֵיהֶם, *idola eorum* [numero] prout tentoria eorum. Confer Jer. xi. 13. Secker. “And as [my] love of them so were their abominations.” Horsley.

11. — *their glory*.—Prov. xiv. 28. Secker. “Their fruitfulness,” Gen. xlix. 22, 25. Dr. Forsayeth.

— *So that*.—Dr. Wheeler confirms the rendering of this verse:—

“They shall not bring forth, nor bear in the womb, nor conceive.”

12. — *destroy*.—See Deut. xxxii. 25. So Syr. “I will consume them from the sons of men.” Compare Mic. vi. 14 with this and the foregoing verse. “Or, They shall become childless among men; as 1 Sam. xv. 33.” Secker.

— *depart*.—Three MSS. and one ed. read בִּסְרִי, and the *w* is on a rasure in another MS. So V. Chald. And Aquila has *εκακλιαντος μου απ’ αυτων*.

13. — *planted*.—Ephraim is feminine, ch. v. 9.

— *on a rock*.—Aquila and Symmachus render *ὡς ακροστομον*; reading כְּצֹר. Theod. has *εις πετραν*. See לארץ, *on the ground*, Job. ii. 13.

— *in a desirable place*.—I read בְּנוֹאִה, with V. and Chald.

The situation of Samaria on a mountain was both strong and pleasant. See on Amos iii. 9.

— *So likewise*.—See Numb. i. 19, and Nold. *vau*. Sec. 16.

— *bring forth*.—The full phrase occurs, Deut. xxxi. 17. וְיָרִידָהּ לְאֵכָל, *et erit ad devorandum*.

— *his sons*.—We have here a change in the gender from שְׂחֻלָּה, *plantata*; and we have another change in לָהֶם, *to them*, v. 14. See v. 16.

- 14 Give them, O Jehovah—What wilt thou give?  
Give them a miscarrying womb, and dry breasts.
- 15 All their wickedness in Gilgal *is before me* :  
For there have I hated them.  
For the evil of their doings I will drive them from mine  
house :  
I will no longer love them :  
All their princes *are* revolvers.
- 16 Ephraim is smitten : their root is dried up.  
They shall not yield fruit.  
Moreover if they bring forth,  
I will slay the § beloved *children* of their womb.
- 17 My God will reject them, because they have not  
hearkened unto him :  
And they shall be wanderers among the nations.

---

## CHAPTER X.

- 1 ISRAEL is a vine which casteth its grapes.

§ Heb. the desires.

---

15.— *in Gilgal*.—Chald. supplies, *is revealed before me* ; and R. Tanchum in Pocock, *I remember*. קרני, *before me*, or לפני, *in my sight*, may be understood. “If we suppose ראיתי followed רעיהם, from the similarity of the sound we may conceive it not unlikely that a transcriber dropped it.” Dr. Forsayeth.

— *mine house*.—See ch. viii. 1.

— *love*.—The infinitive with the paragogie ה ; or, as Taylor, “I will not add the love of them.”

16. — *is smitten*.—“Blighted.” The allusion is evidently to a tree killed by what is called a blight. The verb נכה is often used in the particular sense of blighting. Horsley.

— *not yield*.—Many MSS. and editions read בל with Keri.

CHAP. X. 1. — *which casteth its grapes*.—Or, “emptying itself.” See Taylor’s Conc. Instead of בוקק, five MSS. leave the word more at large by reading בקק ; which may be the participle Pahul, *emptied, barren* ; answering to the Chald. *vastata* ; as נבן is masculine, 2 Kings iv. 39.



He laid up fruit for himself :

*But* according to the multitude of his fruit, hath he multiplied altars ;

According to the goodness of his land, hath he made goodly images.

2 Their heart is divided : now shall they be found guilty.

He shall break down their altars, he shall destroy their images.

3 For now they say, We have no king :

Houbigant derives the word from the Arab. *בִּק*, *to be fruitful in children, to bud, or to spread forth as a tree*. See the lexicons, and Pocock in loc ; which idea suggested the rendering of V. 6. Ar. Syr. The sense will be, that the wickedness of Israel was punished by unfruitful seasons ; or, that he was as a fruitful vine ; but his prosperity corrupted his heart.

— *laid up*.—See *שָׁחַ*, Ps. xxi. 5. lxxxix. 19. Formerly, he was a fruitful vine. “He stored up dried grapes in an even, orderly, manner.” Tayl. Conc.

Syrus, *quæ fructus suos fecit*. Suspicio cum legisse *יִשְׂרָאֵל* pro *יִשְׂרָאֵל*. Bahrtdt.

— *he made*.—One MS. has *הִיטִיב* ; as V. 6. Ar.

“Israel was a yielding vine ; his fruit was answerable to his vigour. According to the increase of his fruit, he increased in altars ; like the beauty of his land, he made the beauty of his images.” The root *בִּיק*, or *בִּק*, signifies properly to empty a vessel of its contents. Hence “*vastare*.” But a vine “emptying itself” must be a vine pouring forth its internal strength in abundance of fruit. All the ancient versions, except the Chaldee, agree in rendering the participle as expressive of luxuriance. Horsley.

2. — *is divided*.—In Pual ; as Amos vii. 17. Zech. xiv. 1. between the true God and false ones.

— *He shall break down*.—“He himself shall rase their altars, shall destroy their pillars.” Dr. Wheeler. “God himself.” Horsley.

3. *For now*.—For they have rejected both Jehovah and legal government. There was anarchy in the kingdom of Israel for nine years, before Hoshea began to reign. See Usher’s and Blair’s Chronology.

“And as for a king, what shall he do unto us ?”

Dr. Wheeler.

“To us,” or, “for us.” Seeker. “This very moment shall they say, we have no king, because we feared not the Jehovah ; and a king, what could he do for us !” Horsley.

- For we fear not Jehovah :  
 And what shall a king do unto us ?
- 4 They spake *empty* words, when \* they sware ?  
 And falsehood, when † they made a covenant :  
 And *now* judgment springeth up, as hemlock  
 In the furrows of the field.
- 5 Because of the calf of Bethaven  
 Shall the inhabitants of Samaria fear.  
 For his people *shall* grieve for him ;  
 And his sacrificers shall be pained for him ;

\* Heb. in swearing.

† Heb. in making, &c.

4. — *empty words*.—This resembles the Latin phrase, *verba dare* It should seem that they refused submission to Hoshea, contrary to their oath and covenant.

“Negotiate—swear false oaths—ratify a treaty.” Negotiate alliances with one power and another—make a treaty with the Assyrians—bind yourselves to it with an oath.—Break your oath, and make a new alliance with the Egyptian. In spite of all measures of crooked policy, all acquisitions of foreign aid and support, judgment is springing up. Horsley.

— *springeth up*.—In these times of confusion judgment has changed its nature, and has become destructive.

5. — *calf*.—So ὁ. Ar. Syr. One translation in Montfaugon’s Hexapla has τὸν μόσχον; and Rabbi Tanchum in Picoek has עֵלֵי, *calf*.

— *Bethaven*.—See ch. iv. 15.

— *inhabitants*.—The versions read שְׂכָנֵי.

— *shall grieve*.—I suppose that the original word is the participle Benoni, אֲבִיבִל.

— *sacrificers*.—The root signifies *incaluit*, *atratus fuit*, in Hebrew, and *abscondit* in Chaldee; and accordingly the *sacrificuli* are supposed to be named from their ardent zeal, or their employment in burning incense, or from their dress, or from their recluse life. Selden observes, that the word is used always in the Targum for the hierophants of idolaters.

Hence the Roman word *Camillus*, i. e. “minister Flaminum, or ministra Flaminicarum.” Pacuvius has this address to Medea:

“ O cœlitum Camilla, expectata advenis :  
 Salve, hospita.”

See Serv. Æn. XI. 543. Macr. Sat. III. viii. Boch., Hier. p. f. L. III. i 717, proves that ל and נ are often changed.

— *shall be pained*.—חִילֵי, which is Cabnet’s conjecture, or חִילֵי, *shall*

*Even* for his glory, because it is departed from him.

- 6 Moreover he himself shall be carried into Assyria,  
As a present to king Jareb.

Ephraim shall receive shame,  
And Israel shall be ashamed of his counsel.

- 7 As for Samaria, her king is cut off  
As the foam on the surface of the waters.

- 8 And the high places of Aven, the sin of Israel, shall be  
destroyed :

The thorn and the thistle shall come up on their altars :

*lament*, which is Houbigant's, is required by the exigentia loci, though these readings are unsupported by external authority. "F. יחלו, sed non construitur cum על." Secker.

"Verily there shall be mourning over it, of its people and of its priests, who exulted over its glory." יחלו, exulted. The future, even without the conversive ו, is often used for the preterite, according to Kimchi, as he is quoted by Buxtorf. Frequentissima est temporum enallage—præteriti pro futuro, et futuri pro præterito, tum per se et simpliciter in prophetis, tum propter præfixam literam ו. Horsley.

6. —*shall be carried*.—Heb. portans erit quis; by a change of the points. See on Jonah iii. 7. It was the custom of the easterns, and also of the Romans, to carry away the gods of conquered countries. See Bochart. p. I. L. II. c. xxxiv. p. 357.

—*Jareb*.—See on ch. v. 13. Or, as a learned friend suggests. יריב, qui contendet, a hostile king.

—*shame*.—F. בישא, ut Mic. vii. 10. Secker.

"Ephraim shall be overtaken in sound sleep, and Israel shall be disgraced by his own politics." I take the word בשנה for the substantive שנה (heavy sleep), with the prefix. I know not how it can be regularly formed from the root בוש, to signify shame. Horsley.

7. —*As the foam*.—So Vulg. Chald. and Symmachus has επιζεμα. Many of her kings have rapidly passed away by assassination: and Hoshea shall soon be cut off by the king of Assyria. Mr. Woide proposes to point and render thus, "Samaria is cut off: [part. fem. Niphal] her king is as the foam on the surface of the waters." Perhaps we should read בולכך.

"Thy king, O Samaria, is cut off," &c.

8. —*Aven*.—The word signifies INIQUITY; and is used for Bethaven. Chald. has Bethel.

—*the sin*.—The cause of sin, Deut. ix. 21. 1 Kings xii. 30. Isa. xxxi. 7.

And they shall say to the mountains, Cover us ;  
And to the hills, fall on us.

9 More than *in* the days of Gibeah hast thou sinned.  
Israel stood *in array* there.

Did not the war overtake them in Gibeah ?

10 I came against the sons of iniquity and chastised them.  
And the ‡ nations shall be gathered together against  
them.

When they are chastised for their two iniquities.

‡ Heb. peoples.

— *And they shall say.*—This sublime description of fear and distress our Lord had in view, Luke xxiii. 30 ; which may be a reference, and not a quotation : however, *ó. MS. A.* have the same order of words which occurs in the evangelist. The parallelism makes the passages more beautiful than Rev. vi. 16 ; and Isaiah ii. 19, wants the animated dramatic form. That there is a reference to the caverns which abounded in the mountainous countries of Palestine, see Bishop Lowth on Isa. ii. 19.

9. *More than.* So many render. Thou hast been guilty of more atrocious crimes than that committed at Gibeah. Manger conjectures בניי. *As in the days,* &c. See ch. ix. 9.

— *stood.*—Against the Benjamites, as justice required.

— *overtake.*—In a calamitous manner.

10. *I came.*—I read with Houbigant בארתי. *ó.* have ηλθε, or ηλθεν, MS. A. ed. Ald. and Bretinger. See also Arab. “This is the reading of MS. Copt.” Mr. Woide. As I then chastised the idolaters, so will I now ; but by a foreign enemy. Mr. Dimock also proposes בארתי, *I came* ; and עוונות, *iniquities*, or the calves in Dan and Bethel.

— *iniquity.*—Many MSS. and some editions read עילה.

— *chastised.*—V. *ó.* Syr. Ar. agree in deriving the word from יסר, *to chastise* ; and justify reading ברוסרם in Niphal. One MS. has באוסרם, *when I shall chastise them.* Or we may read בוסרם, “in castigare me eos.” See Deut. iv. 36.

— *two iniquities.*—The calves in Dan and Bethel. Keri has עוונות, and twelve MSS. or editions.

“It is in my desire, and I will chastise them ; and the peoples shall be gathered together against them, when they are tethered down to their two furrows” In the word באסרם, אסר is the infinitive mood of the root אסר in its proper sense of *finding, tying to, fastening to or upon*, or in some respect *confining, restraining*. The suffixed pronoun ם expresses the persons who are the objects of such binding, &c. ; and the noun following, under the prefix ל, must denote that to or upon which those persons are bound, &c.—

- 11 And Ephraim *shall be* a trained heifer, loving to tread out the corn ;  
 And I will cause her neck to pass under the yoke.  
 Ephraim shall tread out the grain, Judah shall plough,  
 Jacob shall break his clods.
- 12 Sow to yourselves in righteousness,  
 Reap in the fruit of loving kindness :

It is supposed that the word עֲנִיָּה, the plural of עֲנִיָּה, may render *furrows in a ploughed field*. The noun מַעֲנֵה, from the root עָנָה, certainly signifies a *furrow*. Hence it is concluded that the verb עָנָה may signify to *make a furrow*; and if this be admitted, the noun עֲנִיָּה or עֲנִיָּה, may signify a furrow. If this be the true sense, I am inclined to think the being bound or confined to their two furrows may be a proverbial expression, describing the situation of a person fluctuating in his choice between two things, of which he must choose one. In like manner the situation of extreme difficulty to which the Israelites were reduced under their latter kings, without any human means of relief but in the choice of one of two alliances, that of Assyria and that of Egypt, may be represented under the image of an animal tethered by a short rope in such a manner that its utmost liberty of feeding is but the breadth of a single ridge between two furrows. Horsley.

11. — *loving*.—Houbigant remarks that the ם in אֶהְבֵּתִי is superfluous. Of the paragogic ם see Præl. Heb. iii. p. 34. “That loveth. Because they were not muzzled, Deut. xxv. 4.” Secker.

— *to pass*.—I read הַעֲבֵרְתִּי, by conjecture, and adopt Houbigant’s conjecture of מִיֹּט, *yoke*, for טִיב, *good*.

Suspicio genuinam lectionem esse

הַעֲבֵרְתִּי עַל עַל טִיב צִיָּאָרָה

“Transire faciam jugum super collum ejus formosum.”

Bahrddt.

— *tread out the grain*.—I read יָרַךְ, *calcabit*. See Jer. li. 3. The construction requires a verb which suits the two following, *arabit, occabit*.

The sense of the verse seems to be, that the descendants of Jacob should be employed in servile offices by their enemies.

“I delighted in treading out [grain]. Therefore I myself for good have crossed her neck.—I will make Ephraim carry me—Judah shall plough, Jacob shall harrow for himself.” Horsley.

12.— *in the fruit*.—I read לִפְרִי with ὁ. Arab. See the following verse. “ὁ εἰς καρπὸν ζωῆς, לִפְרִי חַיִּים; et לִפְרִי forsā recte. Confer v. 13.” Secker.

Break up to yourselves the fallow-ground of knowledge :  
That ye may seek Jehovah,  
Till he come and rain righteousness upon you.

- 13 *But* ye have ploughed wickedness, ye have reaped *the punishment of* iniquity :

Ye have eaten the fruit of falsehood.

Because thou hast trusted in thy way, in the multitude  
of thy mighty men,

- 14 There shall arise a tumult among thy § people ;

And all thy fortresses shall be destroyed,

Like the destruction of Zalmunna by the hand of Jerub-  
baal.

§ Heb. peoples.

— *of knowledge*.—For יָדַעַת I read יָדַעַת, with *ó*. Arab. From these alterations arises a most beautiful allegory. If ye sow goodness, ye shall reap the divine mercy ; if ye cultivate the knowledge of Jehovah, he shall pour on you the rain of righteous benignity. On the other hand ye have ploughed, &c.

13. — the punishment of *iniquity*.—So עָוֶן, Lam. iv. 6 ; חַטָּאָה, Isa. xl. 2. Lam. iii. 39. Zech. xiv. 19 ; and אָשָׁם, Hos. v. 15. Hab. i. 11. See Bishop Lowth on Isa. xl. 2. This particular metonymy of the cause for the effect was natural among the Jews, whose law abounded with temporal sanctions, which God often inflicted.

— *thy way*.—V. Syr. and four MSS. read בִּרְכִיכָה, *thy ways*. But *ó*. (MS. Al. and ed. Ald.) and Arab. and also Jerom and Cyril, read *in thy chariots*, בִּרְכִיכָה ; which suits the place remarkably well, and is one instance among many, how easily similar letters are confounded.

בִּרְכִיכָה, εἰ τοὺς ἀμαρτημασὶ σου, *ó*. Vat ; sed Al. ἀμαρσι, recte, בִּרְכִיכָה, quod melius. Vid. prol. ed. Grabe ; quæ docent τοὺς *ó*. בִּרְכִיכָה vertisse ἀμαρτια, ἀνομια, κακια. Secker.

MS. Copt. also reads ἀμαρσι. Mr. Woide.

14. *There shall arise*.—Five MSS. read יָקָם. But see Præl. Heb. xxviii. p. 373. Some think that קָם, and the like substitutions of *ק* for *י* in the Arabic form, are corruptions of the Hebrew text introduced by scribes well versed in the Arabic language. See on Amos. ii. 7. Houbigant connects this line with the foregoing by a comma. So Syr.

— *Zalmunna*.—This is the reading of Grotius and Houbigant. Vulg. and *ó*. MS. Al. have Jerubbaal, a reading mentioned by Jerom. See the history of Gideon's or Jerubbaal's defeat of Zalmunna, Judges viii. It is referred to Ps. lxxxiii. 11. If we read "As Shalman destroyed Beth-Arbel," reference is made to a fact not elsewhere recorded ; possibly to

In the day of battle, the mother and || the children shall  
be dashed in pieces.

- 15 Thus shall it be done unto you,  
O house of Israel, because of your wickedness,  
In a morning the king of Israel shall surely be cut off.

|| Heb. together with.

Shalmanezzer's laying waste a city of that name. "ארבל, possibly Arbela in Mesopotamia; said to be so called from Arbelus, a king and god of Assyria. If such a deity was worshipped there, it might be called בית-ארבל." Dr. Forsayeth.

"As Shalman destroyed Betharbal." The sense of the passage is as clear as it could be if the history were known. The allusion is to a military exploit, well known, we may be sure, in Hosea's time, in which the conqueror spared neither sex nor age, and the Israelites are threatened with an equal calamity. Upon the subject of such emendations, as they are called, as have been proposed in this place, Pocock says, "By the same reason every one, for introducing any where such a meaning as pleased him best, might alter the words as he pleased, of which there would be no end, and it would be a matter of very ill consequence; we must fit our meaning to the words, and not the words to our meaning." Horsley.

15. — *shall it be done.*—Faciens erit *quis*; Heb. See on Jonah iii. 7.

— *house of Israel.*—So *ó*. Arab. See on Amos v. 6.

— *your wickedness.*—*ó*. MS. Al. and ed. Ald. read *απο προσωπου κακωγ υμων*. So Arab. a facie deformitatis vestre. Whence, I conclude, that כפני רעתכם, or רעתכם, is the true reading.

— *In a morning.*—V. has "Sicut mane." And three editions and ten MSS. have כשחר. Three other MSS. read so originally; and, perhaps, this is the reading of two more. The sense is the same. "As *in* a morning, &c.," i. e. Hoshea, king of Israel, shall be suddenly cut off by the Assyrians.

"As the morning is brought to nothing, to nothing shall the king of Israel be brought." The force of the word דמה, when it is used as here, to signify a total destruction, is very often what cannot be adequately expressed in any word, hardly in any two or three put together, of the English language. From its leading sense of assimilation, it may naturally signify, the making of a thing all alike, inside and out, from top to bottom: hence the obliterating of all features and distinctions; the resolution of any organized substance into the promiscuous mass of unformed, undistinguished atoms, of which it is composed; the not leaving of a vestige of a form behind; the reducing of a thing to its *ύλη πρώτη*. We

## CHAPTER XI.

- 1 WHEN Israel was a child, then I loved him ;  
And out of Egypt I called my son.
- 2 \* When I called, † then they departed from me :  
They sacrificed to Baalim, and they burned incense to  
graven images.

\* Heb. As.

† Heb. so.

express much the same sort of destruction, but with less force, and much less propriety, by the verb *to annihilate*. Horsley.

CHAP. XI. 1. — *And out of Egypt*.—In his youth, see ch. ii. 15. I showed my love to him by calling him out of Egypt. In the same manner God showed his love to his son Jesus; both preserving him in Egypt, and calling him thence. So that the same language is applicable to both events, Matt. ii. 15.

— *my son*.—For this reading we have Vulg. Syr. Aq. Symm. Theod. For לבני, *his sons*, ó. Arab. “But MS. Copt. reads τον υιον μου.” Mr. Woide.

— קראתי לבני. — ל is used, not only when giving a name is meant, as Gen. i. 10, which Chald. and some Rabbins understand here, supplying *him*; but when fetching is meant, as Gen. xxxi. 4; פֹּעַ. Secker.

Although the son here immediately meant is the natural Israel, called out of Egypt by Moses and Aaron, there can be no doubt, that an allusion was intended by the Holy Spirit, to the call of the infant Christ out of the same country. In reference to this event, the passage might be thus paraphrased: “God, in such sort, set his affection upon the Israelites, in the infancy of their nation, that so early as from their first settlement in Egypt, the arrangement was declared of the descent of the Messiah from Judah, and of the calling of that son from Egypt.” See Gen. xlix 10. Numb. xxiii. 22. xxiv. 8, and Deut. xxxiii. 7. Horsley.

2. *When I called*.—I read with ó. Ar. Syr. and Houbigant, בקרא. This reading will not increase the number of letters, if we suppose the כ represented by a letter which resembles it, the preceding י in the word לבני.

— *from me*.—I place the stop after מפני, and begin the next branch of the sentence with והם. So ó. Arab. Houbigant. Syr. have, “so they departed from me, and sacrificed, &c.” “Professor Michaelis also divides the words in this manner. Bibl. Orient” Mr. Woide.

— *graven images*.—The graven image was not a thing wrought in metal by the tool of the workman we should now call an engraver; nor



- 3 And I taught Ephraim to go,  
Taking them up in mine arms :  
And they knew not that I healed them.
- 4 With the cords of a man I drew them, with the bands  
of love :  
And I was unto them as one that raised the yoke on  
their cheek :

was the molten image an image made of metal, or any other substance melted and shaped in a mould. In fact, the two are the same thing under different names. The images of the ancient idolaters were first cut out of wood by the carpenter, as is very evident from the prophet Isaiah. This figure of wood was overlaid with plates, either of gold or silver, or sometimes, perhaps, of an inferior metal. And in this finished state it was called a graven image (i. e. a carved image), in reference to the inner solid figure of wood, and a molten (i. e. an overlaid or covered) image, in reference to the outer metalline case or covering. And sometimes both epithets are applied to it at once: "I will cut off the graven and molten image." Nahum i. 14. "What profiteth the graven and molten image." Hab. ii. 18. Horsley.

3. — *taught Ephraim to go.*—I read הרגלתי, with Houbigant. ὁ. Ar. Syr. Chald. suppose a verb in the first person: "I directed the feet of Ephraim." "Lege הרגלתי." Bahrdrf.

— *Taking them.*—Vel legendum, אקחם, vel sumendum קח, pro præterito. Secker. V. Ezek. xvii. 5.

— *in mine arms.*—I read בזרעתי, *in mine arm*, or בזרעתי, *in mine arms*, with the versions and Houbigant. One edition has the former reading, and one MS. had it originally. And Abuwalid, and R. Tanchum, in Pocock, read *in mine arms*. "Quasi nutritius Ephraim portabam eos in brachiis meis," is the rendering of Vulg. and Acts xiii. 18; some copies read ερροφοφορησεν αυτους, *he bare them as a nurse*.

ורעתי, Codex Lilienthalii posterior. Dathius.

4. — *the cords of a man.*—The explanation in the Chald. is just and beautiful, "As beloved children are drawn, I drew them by the strength of love," "2 Sam. vii. 14. Yoke, Lev. xxvi. 13." Secker.

"But they would not know, that I preserved their health amid the grievous plagues of men." The plagues of Egypt which touched not the Israelites. The verb רפא is rendered in the lexicons *to heal*, and so it usually signifies. But it also signifies *to preserve health*, or, when God is the agent, *to give health*, as well as to restore it. I render בהבלי *amidst grievous plagues*, and place the Soph-pasuk at ארם. The version of the Seventy, rightly pointed, gives the same sense, και ουκ εγγωσσαν, οτι ιαμαι αυτους εν διαφορα ανθρωπων. Horsley.

— *one that raised.*—Vulg. ὁ. Ar. Syr. Chald. read in the singular

And I inclined unto him, I bare with him.

5 He shall return to the land of Egypt :

And the Assyrian shall be his king :

Because they have refused to return *unto me*.

6 And the sword shall fall grievously on his cities ;

And it shall consume because of him ; and it shall devour  
for their counsels.

number בָּרִים. MS. three read בָּמַיִם, originally. It is very probable that the words refer to the custom of raising the yoke forward, to cool the neck of the labouring beast. See Salamo Ben Melech in Bishop Lowth on Isa. i. 3. See also Pocock in loc. who quotes Columnella, "Cum ventum ad versuram est, in priorem partem jugum propellat, et boves inhibeat ; ut colla eorum refrigerant, quæ celeriter conflagrant nisi assidue refrigerentur ; et ex eo tumor, ac deinde ulcera invadunt." "Pro בעל, f. בעל." Secker.

— *inclined*.—Or, *turned*. See Numb. xx. 17. 1 Sam. viii. 3. Symmachus in Jerom is rendered *Et declinavi*. See Montfauçon's Hex. But *ó*. Ar. read ראבית, and *I looked on him*.

— *I bare with him*.—*ó*. Ar. read אוכל לו, or, אוכלו, δυνεσθαι αυτω, taking לא, for which they read לו, from the next verse. I have the pleasure of finding this criticism confirmed by Bahrdt and Manger in loc., except that they read אוכל לו, *cibum præbebam ei*. See Isa. i. 13. Ps. ci. 5. So ετροφοφορησεν αυτους, Acts xiii. 18 ; which is the common and best supported reading. "Professor Michaelis prefers the reading of אוכל לו, which is confirmed by three MSS. Bibl. Orient." Mr. Woide. The translation would then be

"And I inclined unto him, I led him."

"And I spread provender before him." Horsley.

5. *He shall return*.—Agreeably to ch. vii. 16. viii. 13 ix. 3, 6, and v. 11. The negative particle in our version, and in Vulg. Syr. Chald. creates, what appears to me, an invincible difficulty.

We may translate, Shall he not return to Egypt? Dr. Forsayeth.

— *to return unto me*.—To be converted. See Isa. vi. 10. Ezek. xiv. 6.

6. — *shall fall grievously*.—So we render חלל, Jer. xxiii. 19. *Shall fall and rest on*, Kimchi in Pocock. *Vulnerabit*, Symm. Houbigant, from חלל.

— *because of him*.—See בדי in Noldius.

"And the sword shall weary itself in his cities, and consume his diviners, and devour because of their counsels." Diviners are called בָּרִים, from the

- 7 And my people shall hang in doubt, because of their turning away from me :  
And *though* they call on him together because of the yoke, he will not raise *it*.
- 8 How shall I give thee up, O Ephraim? *how* shall I deliver thee up, O Israel?  
How shall I make thee as Admah? *how* shall I set thee as Zeboim?  
Mine heart is changed within me :  
At the same time my repentings are kindled.
- 9 I will not execute ‡ mine hot anger,  
I will not turn to destroy Ephraim utterly ;  
For I am God, and not man ;

‡ Heb. the heat of mine anger.

root בדר, because they affected a solitary, ascetic life. This sense of the word בדר, seems of all the most apposite to the context. The word is certainly capable of other senses, and has been differently taken, in this place, by different interpreters ; among those, I mean, who adhere to the Hebrew text, as we now read it. The Seventy, and the Syriac, certainly represent a different reading : בדיר, instead of בדר. *Και ησθενησεν ῥομφαία ἐν ταῖς πόλεσιν αὐτοῦ, καὶ κατεπαύσεν ἐν ταῖς χερσὶν αὐτοῦ.* “The sword is weakened in his cities, and is become inactive in his hands.” Horsley.

7. — *hang in doubt*.—They shall be *μετεωριζόμενοι*, in a state of anxious suspense, Luke xii. 29. See Deut. xxviii. 66.

— *turning away from me*.—So the Arab. MS. in Pocock. See on ch. viii. 18 “Till my returning.”

— *raise it*.—See v. 4. Syr. seems to read, “and *if* they call on God.” ועל אל יקראו. *ó* read על יקראו יחר, “and God will be angry at their precious things.”

“For they were called to a high degree—All of one mind, they would not be exalted.” As the word רחמים, literally rendering bowels, is used figuratively for the feelings of compassion, with which, when vehement, the viscera are sensibly affected. I am persuaded, the word נחמי here pays back what it borrows, and signifies *bowels*. Horsley.

8. — *Admah*.—See Gen. xiv. 8.

— *Mine heart*.—“My heart is turned upon me, by bowels yearn altogether.” Horsley.

— *At the same time*.—Συμμεταπαχθῶ, *ó*.

The Holy One in the midst of thee, and not a frequenter of cities.

10 They shall walk after Jehovah, *when* he shall roar as a lion :

When he shall roar, then shall *their* sons hasten from the west :

11 They shall hasten as a bird, from Egypt ;

9. — *and not a frequenter of cities.*—I inhabit my holy place, and do not, like men, appear in places of public concourse ; “ Et non qui ventito in urbem.” Heb. See this curious explanation in Præl. Heb. xix. 241. “ Professor Michaelis points the word differently, and compares it with the kindred Syriac word which denotes *ferus, immitis* ; and with the Arabic one which denotes *iratus*, and particularly *ira in Deo*. Bibl. Orient.” Mr. Woide. See בער, Cast. lex. I have sometimes thought that we should read בער, that is ביער, *burning*, or consuming all before me. See Mal. iv. 1.

Putat Vitr. in Jes. x. 34. p. 297, legendum בער, ut hostis. Vide Is. xl. 10. Jer. xv. 8, vel forsàn recte בער in persona hostis, en ennemi. Conf. Exod. vi. 3 et Nold. in ב sign. 20. Or, a holy one is—not come in enmity. Secker.

10. *They shall walk.*—They shall refrain from idolatry, when he shall display his power in their behalf.

—*hasten.*—In Cast. lex. חרר is rendered *trepide accurrit, festinavit*. So :

“ Dum trepidant alæ, saltusque indagine cingunt.”

Virg. Æn. iv. 121.

See more in Pocock for the sense of *moring without fear* ; where 2 Kings iv. 13, is quoted. No doubt, many of the ten tribes returned from the west, from Egypt, and from Assyria, in consequence of Cyrus’s decree. “Trepidi accurrent. So Ch. Syr. understand it.” Secker.

“ After Jehovah they shall walk—Like a lion he shall roar—verily he himself shall roar ; and children shall hurry from the west.” It is to be observed that the roaring is mentioned twice. It will be consistent with the style of the prophets, to take this as two roarings, and to refer the hurrying of the children from the west to the first ; the hurrying from Egypt and Assyria to the second. The times of the two roarings are the first and second advent. The first brought children from the west ; the renewed preaching of the gospel, at the second, will bring home the Jews. And perhaps this second sounding of the gospel may be more remarkable even than the first, a roaring of Jehovah in person. Horsley.

11. *They shall hasten.*—“ They shall hurry like the sparrow from Egypt,

And as a dove, from the land of Assyria :

And I will place them in their houses, saith Jehovah.

12 Ephraim hath § compassed me about with falsehood ;

And the house of Israel, and of Judah, with deceit :

*But* hereafter they shall come down a people of God,

Even a faithful people of saints.

§ Or, beset.

and like the dove from Assyria ; and I will settle them in their own houses, saith Jehovah.” כצפור, *like the sparrow*. As a particular species of bird (the dove) is connected with Assyria, a particular species also must be connected with Egypt. Therefore I take צפור in its specific, not its general sense. I render *the sparrow* and *the dove* ; because the Hebrew nouns, though in the singular number, certainly are to be taken here for the species, not for a single bird of each kind ; a flight of sparrows, and a flight of doves. The sparrow and the dove are both birds of very quick motion. Horsley.

12. — *compassed me about*.—See Ps. xxxii. 7. cix. 3. ch. vii. 2.

— *and of Judah*.—So ס. Ar. Syr. Judah cannot be praised at this period, as in the English version. See ch. v. 5, 12. vi. 4. xii. 2.

— *they shall come down*.—From Babylon. Vulg. reads ירד. Syr. reads רדת, or ירד, and יונאנן, “a holy and faithful people.” If we read ירד and ער, we may render: “Hereafter they shall come down people of God,” or, “a people of God shall come down.”

ס. and Ar. lead us to read

עתה ידעם אל

ועם קדשים נאמר :

“ *But now will God know them,*

*And they shall be called a people of saints.*”

se. at their restoration to their own land.

“ Professor Michaelis also reads עם, a people. Bibl. Orient.” Mr. Woide.

“ Ephraim hath compassed me about with treachery, and the house of Israel with deceit. But Judah shall yet obtain dominion with God, and shall be established with the Holy Ones.” קדושים, “the Holy Ones,” the Holy Trinity. By the use of this plural word the prophecy clearly points to the conversion of the Jewish people to the Christian faith. Even the Jewish expositors, R. Tanchum and Kimchi, understand this plural word in this place as signifying God : although the former disapproves not altogether the opinion of those who would understand it of “angels.” Among Christian expositors, Lyra, Oecolampadius, Munster, Mercer, Vatablus, understand it as I do of the Persons of the Godhead. Horsley.

## CHAPTER XII.

- 1    EPHRAIM feedeth on the wind, and followeth after the eastwind.  
       Every day he multiplieth falsehood and robbery.  
       And they have made a league with Assyria:  
       And oil is carried into Egypt.
- 2    Jehovah hath also a controversy with Judah;  
       And *he will set himself* to \* visit Jacob according to his ways;  
       According to his doings will he recompense him.
- 3    In the womb he took his brother by the heel;  
       And by his strength he had the power of a prince with God:
- 4    Yea, he had the power of a prince with the angel:  
       And he prevailed by might; and he made supplication unto him:  
       In Bethel he found him, and there he spake with him.

\* Heb. to visit upon.

CHAP. XII. 1. *Ephraim*.—He not only adopts empty counsels, but dangerous ones. See Job xv. 2, and the addition in *ó*. Prov. ix. 12.

— *eastwind*.—Which was parching and noxious.

— *robbery*.—*ó*. read רשע, and *vanity*.

2. — *According to his doings*.—Seven MSS. three editions, the versions, and Chald. read וּבְמַעֲלָלָיו, *And according to his doings*, &c.

3. — *by the heel*.—The action denoted that he would *supplant* him in the right of primogeniture. See Gen. xxv. 26. xxvii. 36. “And in his adult vigour he had power with God.” Horsley.

4. — *the angel*.—Who represented the invisible Jehovah, John i. 18.

— *by might*.—Instead of בְּכֹחַ, *he wept*, of which we read nothing, Gen. xxxii. Houbigant conjectures that we should read בָּכָה, i. e. בָּכָה.

“Even matched with the angel he had power, and was endued with strength. He had wept, and made supplication.” “Matched with the angel.” This I take to be the exact force of the Hebrew אֵל מְלָאךְ, *προς τον αγγελον*. Horsley.

— *spake with him*.—עָנֵה. So. *ó*. MS. A. Ar. Syr. Houbigant.

“With us.” עִמָּנוּ. It is perhaps a question that has never been accu-

- 5 And Jehovah God of hosts, Jehovah is the *name appointed for a memorial* of him.
- 6 Therefore turn thou unto thy God;  
Observe loving-kindness and judgment;  
And hope in thy God always.
- 7 He is a trafficker; in his hand *are* the balances of  
deceit;  
He loveth to oppress:
- 8 And Ephraim hath said, surely I am become rich;  
I have found myself substance.  
All his labours shall not be found *profitable* unto him,
- 

rately discussed, in what cases the suffix ך may be taken as the pronoun of the third person sing. mase.; whether, when attached to any other words than the infinitives and third persons sing. future of verbs. If to any other words, whether to undeclinables. Horsley.

5. — *memorial*.—The name by which he is remembered and distinguished, Ex. iii. 15.

7. — *a trafficker*.—We may render the word, a *Canaanite*. See Susanna, v. 56.

“O thou seed of Canaan, and not of Judah.”

“Canaan the trafficker.” God says to the prophet, “Instead of turning to me, and keeping to works of charity and justice, he is a mere heathen huckster. Thou hast miscalled him Jacob. He is Canaan. Not Jacob the godly, the heir of the promise. Canaan the cheat, the son of the curse.” The Hebrew word כנען, is both a proper name and an appellative, rendering a merchant. And to preserve the ambiguity in my translation, I join the appellative and the proper name together. By giving the proper name without the appellative, or the appellative without the proper name, the whole spirit of the original would be lost to the English reader. All the ancient versions, except the Chaldee, give the proper name. Horsley.

8. — *found myself substance*.—Perhaps we should read יח, *Inventis miser abstinet*. Hor.

— *his labours*.—I read with ṣ. Ar. יעִר: or יעִר *his labour*: and לוֹ, *unto him*; and I suppose a preposition to be understood before עֵן; which is a very common construction.

— *be found*.—He shall not possess, or enjoy, the fruit of them. “לא ימצא לי may mean, suffice me not. See Josh. xvii. 16.” Seeker.

I translate לא ימצא לי, have not been sufficient for me. See Josh. xvii. 16; and render the latter part of the verse thus: Yet all I have acquired by my labours [see Ps. cxxviii. 2. Isa. xlv. 14] has not been sufficient for

*For* the iniquity wherewith he hath sinned.

- 9 And Jehovah thy God, who brought thee up out of the land of Egypt,  
Will again make thee to dwell in tents, as *in* the days of old.
- 10 Yet have I spoken unto the prophets;  
And I have multiplied vision;  
And by the † prophets have I used similitudes.
- 11 Verily *in* Gilead *there is* iniquity;  
Surely they are become vanity.

† Heb. hand of the prophets.

me, by reason of the iniquity wherewith I have sinned. I read הַטְּרִי, the א being omitted, as Job xxxiii. 18. Ruth ii. 9, &c. Dr. Forsayeth.

To preserve the turn of the original, we should render, "found sufficient for him."

יִיִּם sunt *opes laboribus partæ, et invenire alteri aliquid est sufficere* ad aliquid. De isto usu verbi נָצַח, V. Jos. xvii. 16. Judg. xxi. 14. Num. xi. 22. Bahrdt. "Nevertheless Ephraim shall say, Although I became rich, I acquired to myself [only] sorrow; all my labours procured not for me what may expiate iniquity." Horsley.

9. — *who brought thee up*.—I supply הַמַּעֲלֶה with הוּא. Ar. Syr. Chald. See on ch. xiii. 4.

— *of old*.—Chald. and MS. Arab. in Pocock have קָדִם. And MS. 245, supposed to be written about A.D. 1290, has עוֹלָם.

I will deprive you of your habitations, and will cause you in your captive state to inhabit tents, as ye formerly did in the desert. See Mic. iv. 10. If we read נִדְוָה, the feast of tabernacles must be meant.

נִדְוָה, as in the days of the appointed time: alluding to the forty years; during which, on account of the frequent provocations of the children of Israel, God had determined that they should dwell in the wilderness, Numb. xiv. 34. Dr. Forsayeth.

10. — *similitudes*.—Comparisons, or parables; and typical representations. I have endeavoured to avert thy punishment, by sending a succession of prophets. Chald. reads אֲשֶׁלָּה, *I sent*.

11. *Verily in*.—Syr. has בְּגִלְעָד, and perhaps read עִם, "with Gilead." Chald. has בְּגִלְעָד אִם. Perhaps the preposition ב is understood in the text. אִם f. אִךְ. Secker. "I have spoken [coming] upon the prophets, I have also multiplied vision; and by the ministry of the prophets, I have shown similitudes." Horsley.



- In Gilgal they sacrifice oxen :  
 Moreover their altars *are* as heaps  
 In the furrows of the field.
- 12 And Jacob fled into the country of Syria ;  
 And Israel served for a wife ;  
 And for a wife he kept *sheep*,
- 13 And by a prophet Jehovah brought up Israel out of  
 Egypt,  
 And by a prophet was he preserved.
- 14 Ephraim hath provoked ‡ most bitterly :  
 Therefore his Lord will leave his blood upon him,  
 And will recompense to him his reproach.

‡ Heb. with bitteresses.

— *oxen*.—In Gilgal the princes sacrifice. *ó*. They read שרים.

— *as heaps*.—As common as heaps of stones. See Isà. v. 2. Palestine was a stony country.

12. — *kept sheep*.—Houbigant suspects that the order is disturbed ; and observes the want of connection, about which he thinks all the commentators unsatisfactory. Pocock supposes the best connection to be, That Ephraim was much degenerated from his ancestors, who in a fugitive and low state relied on God's providence, and when slaves in Egypt willingly submitted themselves to Moses as God's minister. After the word *kept*, there may be an omission of some words. If we suppose that there followed a reference to Gen. xxxi. 3, that Jehovah appeared to Jacob in a vision, instances of the divine goodness in *v.* 12, 13, will be opposed to the ingratitude of Ephraim in *v.* 14 ; as *v.* 10, stands opposed to *v.* 11.

"Kept watch." שמר, excubias egit. In the office of a shepherd. Horsley.

14. — *leave his blood*.—Will not cleanse him from the guilt of blood shed by him.

— *his reproach*.—The reproach shown by him to his God.

"Therefore his murders shall be upon him—He shall be forsaken—and his master shall requite unto him all his blasphemies." His *master*, that is, his conqueror, who shall hold him in servitude, and be the instrument of God's just vengeance. Horsley.

## CHAPTER XIII.

- 1 WHEN Ephraim spake trembling,  
He exalted *himself* in Israel;  
But when he offended in *the matter of* Baal, he died.
- 2 And now they \* sin more and more,  
And have made to themselves a molten image;  
Of their silver by their skill *have they made* idols:  
All of it *is* the work of *the* artificers:

\* Heb. they add to sin.

CHAP. XIII. 1. — *trembling*.—The original word may be a participle, רָחַח. See its sense in Chald. Syr. and Ar. in Cast. lex. expressive of fear and its effects: tremuit, exterruit, imbecillus fuit, impeditus lingua fuit.

“Vox faucibus hæsit.” Virg.

Compare Isa. lxvi. 2. When Ephraim spake humbly, and trembling at my word. *ô* may have read כִּירָה, “according to the law,” which makes a good sense. See Houbigant,

— *He exalted himself*.—We may read נָשָׂא, he *was* a prince. The *god* may have been formerly supplied by a point. This reading will answer exactly to Syr. See also Chald.

— *he died*.—He was consigned to destruction from his enemies. “When Ephraim spake, there was dread: he was exalted in Israel. But he offended in Baal, and died.” Horsley.

2. — *Of their silver*.—*ô*. MS. Pachom. and ed. Ald. read *ἐκ χρυσίου καὶ τοῦ ἀργυρίου*: and one MS. and two ed. add נִמְצָהבם.

— *by their skill*.—Reading בְּתַבְנִיתָם. Another good reading is, כְּתַבְנִיתָם “according to the similitude.” See V. *ô*. Ar. Syr. Chald. and the many MSS. and editions which read כ for ב.

“And have made to themselves a molten image of their silver;

According to the similitude of idols; all of it the work of the artificer.”

כְּתַבְנִיתָם Recte: licet תַּבְנִית exemplar denotet. Secker.

“In their great wisdom.” So I render כְּתַבְנִיתָם. Pro sua scilicet sapientia” Observe, that the reading כְּתַבְנִיתָם, instead of בְּתַבְנִיתָם, is confirmed by a great number of the old editions, by thirty-one MSS. of Kennicott’s collation, and by eighty-five in all of De Rossi’s. Horsley.

— *All of it*.—כֻּלָּם, *all of them*, is the reading of four MSS. and of two more originally. There is still better authority of MSS. for reading כָּלָו. But after כָּלָה we may understand דְּבָרָה.

They say concerning them,  
Let the men who sacrifice kiss the calves.

- 3 Therefore shall they be as the morning cloud ;  
And as the early dew *which* passeth away :  
As chaff driven by a whirlwind from the threshing-floor ;  
And as smoke from the chimney.
- 4 But I *am* Jehovah thy God,  
*Who* brought thee up out of the land of Egypt :

— *concerning them.*—לָהֶם, f. ex præced. לֹה et seq. הֵם. Secker.

— *the men who sacrifice.*—See Isa. xxix. 19.

אֲכִיזֵי אָדָם, *the poor among men.* See also Mic. v. 5.

— *kiss.*—See 1 Kings xix. 18. Thus Cicero describes a statue of Hercules as having “ rictum ejus ac mentum paulo attritius, quod in precibus et gratulationibus non solum adorare, verum etiam osculari, solebant.” In Verr. Act. ii. L. iv. Sec. 43. The margin seems better. “ The sacrificers of men.” Secker.

“ And now they repeat [their] sin: and, in their great wisdom, they have made to themselves molten images of their silver; idols, the workmanship of artificers. Their finishing is, that they say, ‘ let the sacrificers of men kiss the calves.’ ” This verse briefly describes the progress of idolatry among the ten tribes, from the time of the introduction of the worship of the Syrian Baal in the reign of Ahab, which may be reckoned its commencement. From this time they were daily multiplying their idols, and adopting all the abominations of the heathen rites. The earlier worship of Jeroboam’s calves was the least part of their guilt, for it was not properly idolatry, it was a schismatical worship of the true God, under disallowed emblems, and by a usurping priesthood. But, at length, superstition made such a progress among them, that human sacrifices were made an essential rite in the worship of the calves; and this was the finishing stroke, the last stage of their impiety, that they said, “ Let the sacrificers of men kiss the calves.” Let them consider themselves as the most acceptable worshippers, who approach the image with human blood, “ Kiss the calves,” i. e. worship the calves. Among the ancient idolaters, to kiss the idol was an act of the most solemn adoration. Horsley.

3. — *from the chimney.*—Ἀπο καπνοδόχης. Theod.

“ Ut calidis fumus ab ignibus

Vanescit.” Sen. Troad. Act. ii.

4. — *Who brought thee.* Here again, as ch. xii. 9. ὁ. Ar. Syr. Chald. supply a verb: and, it is very remarkable, that two MSS. have הַמַּעֲלֶה, *qui ascendere feci te*; as the word is written, Deut. xx. 1. Ps. lxxxi. 10.

- And thou hast known no God but me ;  
 And *there is* no Saviour besides me.
- 5 I knew thee in the desert,  
 In the land of great drought.
- 6 In their pasture they have been filled :  
 They have been filled, and their heart hath been exalted :  
 Therefore have they forgotten me.

— *known*.—Experienced the power and goodness of no other God.

— *but me*.—See בלתי, Isa. x. 4.

There is a remarkable addition in *ó*. as in Prov. ix. 12, 18, and other places. They read to this effect:—

ואנכי יהוה אלהיך  
 נטה שמים ובורא ארץ.  
 ירי עשו כל צבא השמים  
 ולא הראיתך אותם ללכת אחריהם :  
 ואנכי כעלהך מארץ מצרים וגו'

" But I *am* Jehovah thy God,  
 Who stretched out the heavens and created the earth :  
 My hands have made all the host of the heavens :  
 And I showed them not unto thee that thou shouldest walk after them.  
 And I brought thee up out of the land of Egypt," &c.

The omission in the Hebrew text may have arisen from the carelessness of transcribers, who passed from one ואנכי to the other.

5. — *knew thee*.—"The versions, except the Vulgate, and Chald. read ריעיתך, *fed thee*. Professor Michaelis. Bibl. Orient." Mr. Woide.

"Sustained thee." ירעיתך, i. e. literally, *I knew thee*, i. e. I acknowledged thee as my peculiar people by my watchful care of thee ; I was attentive to thee, protecting thee in all dangers, and supplying all thy wants. Horsley.

— *great drought*.—In Arab. لااب is *sitivit*: whence *Libya*. See لااب and لوب, Cast. lex.

6. *In their pasture*.—I propose reading במרעיתם, and suppose the *vau* removed from the beginning of the sentence, and joined to the verb, as Gen. xxii. 4. Numb. xxx. 8. Jer. xxiii. 39. Syr. and Chald. may read ישבעו שבע, *When I fed them*. Or, we may read with *ó*, MS. A. *Saturati sunt saturando*. "Εἰς πλησμονην, *ó*. quasi legissent, לשבע. Sequitur." Secker.

"In their pasture they have been satisfied to the full, and their heart hath been exalted."

"In the land of parching thirst, as in their own pastures: and they were fed to the full. Fed to the full, and their heart was lifted high;—

- 7 And I will be unto them as a lion ;  
As a leopard in the way will I observe *them* :  
8 I will meet them as a bear bereaved *of her whelps* :  
And I will rend the caul of their heart :  
And there will I devour them as a lioness.  
A beast of the field shall tear them.

for that very reason they forgot me." "*Parching thirst*, תלאיבת. The root לאב occurs nowhere in the Bible, nor any of its derivatives except this noun ; nor this noun, except in this place. I take the noun to be plural, and the correct orthography to be תלאיבות. If the root לאב signify to be thirsty, this noun, with the initial heemantic ת, must be from the Hiphil of the verb, and must signify *causes of thirst* ; and a land of such causes must be a land which, from the nature of the soil and other circumstances, affording no water, produces excruciating thirst in animals. The plural number is used only to give intensity to the signification, which I have endeavoured to express by the epithet *parching*. Horsley.

7. — *observe*.—Fix the eye on them, to take the surest occasion of seizing them. "Insidunt pardi condensa arborum, occultatique earum ramis in prætereuntia desiliunt." Plin. apud Boch. p. 788. Or, "in the way to Assyria. As *ó*. Ar. Syr., which rendering gives a force to שם, v. 8.

"By the way side I will lie upon the watch." על דרך, *close by the way*, not *in* or *upon it*.—אשר, the first person singular, future kal, of the verb שרר, *insidiabor*. Horsley.

8. — *bereaved*.—A circumstance which adds a particular degree of fierceness.

"Citius me tigris abactis  
Fœtibus, orbatique velint audire leones."

Stat. See Boch. 813.

They never venture to fire upon a young bear when the mother is near ; for, if the cub drop, she becomes enraged to a degree little short of madness ; and if she get sight of the enemy, will only quit her revenge with her life. Cook's Voyage, 1784, V. iii. p. 307.

— *heart*.—The seat of the blood, with which wild beasts love to glut themselves. Boch. 740.

— *A beast*.—Syr. Ar. prefix *And*. And *ó*. ed. Ald. agree with Ar. and have *Kai θηρια*. So nine MSS. and one ed. have דומה.

"The wild beast shall tear them limb from limb." The margin of our English Bible gives *beast of the field* as a more literal translation of the Hebrew דומה השדה. But I think *wild beast* renders the idea of the original more adequately. For the *beast of the field*, i. e. of the open country, is so called as distinguished from the tame domesticated, that lives in enclosures

9 I have destroyed thee, O Israel: for who † *will* help thee?

10 Where is thy king? in what place?

† Heb. for who is in thine help.

and stalls, and associates in towns and houses with man. The distinction of the savage character is better expressed by the epithet *wild*, than by the substantive of *the field*. תבקעם, *cleave them*, or *rip them*. The verb expresses a violent distraction and severing of united parts in any manner; and it is to be differently rendered, with regard to the particular agent and patient. When the agent is a wild beast, and the patient the beast's prey, it must be tearing *limb from limb*; *tearing* by itself is inadequate. Horsley.

9. *I have destroyed thee*.—Syr. reads שחיתך: and for בי בי, this version reads בִּי. 6. and Ar. also read בִּי. One MS. omits בִּי. Houbigant highly approves of the reading in Syr. “Michaelis also reads בִּי.” Mr. Woide. “Reading for בִּי בִּי only בִּי, as 6. Syr. it would be, Thou art destroyed [one hath destroyed thee], O Israel; who shall help thee; for so ב, Ps. cxviii. 7. 1 Chron. xv. 26. Dent. xxxiii. 26 Or changing the points it may be, thou hast destroyed thyself. See Isa. xiv. 20. Ezek. xxviii. 17. Or, שחיתך. Comp. vi. 1.” Secker. “שחיתך est infinitivus nominascens. Perditio tua adest, O Israel.” Bahrldt.

— *will help thee*.—Here we may suppose the Arabism, which makes *in auxiliante* equivalent to *auxilians*. See Pol. Syn. Judg. xviii. 1. Robertson's Clavis, Ex. xviii. 4, and Nahum iii. 9.

“It is thy destruction, O Israel, that upon me [alone it lies] to help thee.” The proper name *Israel* is evidently a vocative, and is to be taken apart by itself. The four other words form a sentence, with the verb substantive understood. The three words בִּי בִּי בעורך, with an ellipsis, which must be supplied, make a clause which stands as the nominative case before the verb substantive understood; and שחיתך is a noun substantive, with an affix, which stands as a second nominative after the verb substantive understood. The supply of the ellipsis in the nominative clause is obvious and easy, and the order of construction of the complete sentence will be this: בִּי בִּי [היה כל אשר] בעורך [היה] שחיתך ישראל. “That in me is [every thing which is], for thy help [is], thy destruction, O Israel.” Horsley.

10. *Where*.—Read איה with V. 6. Ar. Syr. Chald. Houbigant, one MS. and perhaps another. See Kennicott's Diss. on 1 Chron. xi. p. 514. “Professor Michaelis also adopts this reading.” Mr. Woide. “Rather: where is thy king now to save thee? See איה אפוא, Judg. ix. 38. Isa. xix. 12. Job xvii. 15, where now?” Secker.

That he may save thee in all thy cities.  
 And *where* are thy judges, to whom thou saidst,  
 Give me a king and princes?

11 I gave thee a king in mine anger;

And I will take *him* away in my wrath.

12 The iniquity of Ephraim is treasured up, his sin is laid  
 up in store.

13 The pains of a travailing woman shall come upon him:

And this is an unwise son;

For now he would not *else* have tarried in *the place of*  
 the breaking forth of children.

14 Yet I will redeem them from the grave, I will deliver  
 them from death.

O death, where is thine overthrow?

— *to whom*.—Here may be a reference to what passed on the appointment of king Hoshea, after some years of anarchy.

11. — *a king*.—Hoshea, 2 Kings xvii. 1.

12. *The iniquity*.—Or we may render, “The iniquity of Ephraim is bound up *in my treasures*, his sin is hidden *in my stores*.” Bound up, hid, or laid up in some safe or secret place; that, when occasion shall require, they may be produced. Poeock: who refers to Deut. xxxii. 34, 35. Job. xiv. 17; on which latter place see Schulzens.

13. — *And this*.—Eight MSS. read וְהַזֶּה.

— *For now*.—Instead of עַתָּה, *a time*, V. Syr. read עַתָּה, *now*: which is also the reading of *ó. ed. Ald. and MS. Pachom. εἰς τοῦτο νῦν οὐ μέν.* The son begotten increases the pangs of the mother; and prolongs his own birth, as it were unwisely. The prophet compares Ephraim to a travailing woman whose pangs are great and protracted. “נִשְׁבֵּר” is something relating to birth, probably the os uteri, 2 Kings xix. 3. Now he shall not. *ó. Syr. Vulg. עַתָּה. עַתָּה* scarce signifies *long*. It may be, It is time he should not stay.” Seeker. “*Fractio liberorum est locus e quo erumpunt infantes: i. e. matris.*” Bahrdt. “He is of the thoughtless race, for it is the critical moment, when he ought not to stand still;—the children are in the aperture.” Horsley.

14. Yet *I will redeem*.—However, I will at length be their God, and they shall triumph over death and destruction. I will fulfil my promise to their forefathers.

— *where*.—We should read twice אֵינֶה, *where*, for אֵינִי, *I will be*. So *ó. Ar. Syr. Aquila. 1 Cor. xv. 55.* Heubigant See Kennicott, quoted v. 10.

— *overthrow*.—Very many MSS. and some editions read דְּבִרָךְ; and

O grave, where is thy destruction ?

Repenting is hidden from mine eyes.

- 15 Though he was fruitful among *his* brethren,  
 There shall come an eastwind, a ‡ mighty wind shall  
     come up from the desert ;  
 And his spring shall become dry,  
 And his fountain shall be § dried up.

‡ Heb. a wind of Jehovah.

§ Or, exhausted.

דבר in Hebrew is *to destroy, to subdue*, and דבאר in Arab. is exitium, mors, as Vulg. See Cast. lex. The word in ó. is δαῖς, which reading Ar. confirms by rendering *punishment*, from עקב. Syr. has *victory* : from זכא : which is equivalent to the Hebrew דבר. Houbigant supposes that St. Paul [or, perhaps some ancient Greek translator used by him] may have read דרבנך, *thy sting*, for דברך. The reader will observe that the idea of *sting* does not occur in Chald. where we find the general terms of *killing* and *destroying*. Mr. Dimock also thinks that we should read דרבנך for דברך.

— *thy destruction*.—The destruction inflicted by thee. Here Syr. has *stimulus*, from עקס, and Ar. *spina*, see Cast. lex. שך, and Vulg. *morsus* : but how they read קטבך, the true notion of which, according to Cast. lex., is *excisio, confractio tua*, I cannot conjecture. Perhaps they transposed the clauses. νικος, or νικη, *victory*, is a general idea implied in קטב.

St. Paul naturally applies to the resurrection what the prophet says of future natural happiness.

“From the power of hell I will redeem them. From death I will reclaim them. Death! I will be thy pestilence. Hell! I will be thy burning plague.” In this passage death and hell are personified very remarkably. And the two persons are threatened each with an incurable disease, causing speedy death to be inflicted by God the Saviour. Horsley.

— *Repenting*.—Change of purpose ; my veracity being concerned.

15. — *was fruitful*.—One MS. reads יפרא : and the true reading may have been יפרה. The word אפרים is derived from פרה, *to be fruitful*. The versions either read יפרר, *separated* ; or, as Pocock thinks, gave פרא the sense of the Arab. פري, *secuit*. Because Ephraim set up a different worship, there shall come, &c. But the former reading makes the passage much more beautiful.

— *There shall come*.—“ó. legebant, “ביארו, επαξει Κύριος.” Secker.

— *And his spring*.—V. ó. Ar. Syr. render :

“And shall dry up his spring,  
 And shall exhaust his fountain.”



As to him, the treasure of all *his* || pleasant vessels shall be spoiled :

16 Samaria shall be made desolate ; for she hath rebelled against her God.

They shall fall by the sword ; their infants shall be dashed in pieces ; and their women with child shall be ripped up.

## CHAPTER XIV.

1 TURN, O Israel, unto Jehovah thy God ;  
For thou hast fallen by thine iniquity.

2 Take with you words,  
And turn unto Jehovah,  
Say unto him all *of you* :  
Pardon iniquity : let us receive good :  
That we may render the fruit of our lips.

‡ Heb. Vessels of desire.

Seventeen MSS. and one edition read ירִבֵּשׁ, which may be pointed in Hipbil, as may also יִרְחִיב.

— *him*.—Ephraim.

— *his pleasant vessels* — *ó*. Ar. supply the pronoun, and read חֲמִדָּתֵי, *of his desire*. “Cum in oriente rarissimæ essent aquæ vivæ et seaturientes, fons aquarum poetis erat imago summæ felicitatis et abundantiae rerum optimarum.” Bahrddt.

“Nay in truth he is run wild among savage beasts. The east wind shall come. Jehovah is raising up the blast from the wilderness ; and he shall dry up his fountain, and lay dry his spring shall he. He shall plunder the storehouse of all goodly vessels.” Horsley.

CHAP. XIV. 1. — *iniquity*.—Ten MSS. and two editions read בְּעִוְיָךְ, as *ó*.

2. — *Say*.—Five editions and many MSS. read with V. Syr. וְאָמַרְוּ.

— *all of you* — This is Houbigant's way of pointing the sentence.

— *let us receive*.—Houbigant reads נִקְחָה. See Chald.

— *the fruit of our lips*.—The phrase, as it stands, is not Hebrew ; because פְּרִי, *the calves*, should be in *statu constructo*. Jos. Mede, p. 282,

- 3 Assyria will not save us :  
 We will not ride on horses :  
 And we will no more say, *Ye are* our Gods,  
 To the work of our hands.  
 For \* from thee the fatherless obtaineth mercy.
- 4 I will heal their turning away *from me*, I will love them  
 freely :  
 For mine anger is turned away from him.
- 5 I will be as the dew to Israel :  
 He shall blossom as the lily :

\* Or, by.

and Le Clerc on Heb. xiii. 15, read *משפתי פרי*, *fruit from our lips*. ó. Ar. read *the fruit of our lips*, and Syr. *the fruit of your lips*, as if they omitted ב. See Heb. xiii. 15.

“Bullocks, our own lips.” Lips are here put for praises and thanksgivings uttered by the lips. This kind of metonymy, which puts the cause or instrument for the effect, is very frequent with the sacred writers. By calling devotions bullocks, the phraseology shows that this form of supplication is prepared for those times when animal sacrifices will be abolished, and prayer and thanksgiving will be the only offering. Horsley.

3. — *We will not ride*.—Three editions and many MSS. read ועל, *and upon*, with Syr. The kings of the Israelites were forbidden to multiply horses, Deut. xvii. 16. See Isa. xxxi. 1.

— *from thee*.—So Noldius. A te auctore.

— *the fatherless*.—Such might the Israelites be justly called in their captivity.

4. *I will heal*.—From these words to the end of v. 8, Jehovah graciously answers the prayer of his people, supposed to be addressed to him during their captivity. And the dramatic turn, from v. 1, to the close of the chapter, is very beautiful.

— *turning away*.—V. ó. read plurally *their turnings away*, משבירתם. This was done by the captivity. The Jews have not been idolaters since. “Michaelis reads משבירתם, *fracturam eorum*.” Mr. Woide. “I will restore their conversion. I will love them gratuitously; for mine anger is departed from me.” I take conversion as a collective noun, for converts; like captivity, for the captives, and dispersion, for the dispersed. The converted nation God promises to restore to his favour, and to a situation of prosperity and splendour. Horsley.

And he shall strike his roots as Lebanon.

- 6 His suckers shall spread,  
And his glory shall be as the olive-tree,  
And his smell as Lebanon.
- 7 They that *will* sit under his shadow shall return :  
They shall revive *as* corn :  
They shall break out as a vine,  
The † scent of which *shall be* as the wine of Lebanon.
- 8 What hath ‡ Ephraim to do any more with idols ?

† Heb. memorial.

‡ Heb. Ephraim, what hath he to do.

5. — *strike*.—ὁ βαλεῖ. See also Ar. Syr. and Cast. lex. Nonbigrant ingeniously conjectures יר, *and he shall extend*. The sense is, He shall be as firmly rooted as a mountain. Sub ipsis radicibus montium consedit. Sal. B. Cat. Sec. 57.

“ Mare montis ad ejus  
Radices frangit fluctus.”

Lucretius, of Etna, vi. 695.

6. — *shall spread*.—“ His suckers shall spread farther and farther.” יכלו, *shall go on*. I think the image is the increasing vegetation of the forest by the branches of the parent tree reaching quite down to the ground, where, resting upon the moist soil, each strikes a new root, or more than one, and each root sends up a new tree. Horsley.

— *as Lebanon*.—Though cedars have a fragrant smell, I prefer reading כלבנה, *as frankincense*, with Chald.

7. — *as corn*.—Perhaps כרן, which, when committed to the ground, seems to die. ὁ. have ζησονται και μεθυσθησονται σιτω, which may be considered as a double rendering; one translator having read ירו, and another ירו. This latter reading suggests כן for כן: “they shall be watered as a garden.” The exigence of the place seems to require a comparison. One MS. adds ירוש. “They shall live on corn and choice wine.”

— *wine of Lebanon*.—Il seroit difficile de trouver ailleurs du vin plus excellent que celui qu'on nous presenta; ce qui nous fit juger, que la reputation des vins du Liban, dont il est parlé dans un Prophete est, très bien fondé. La Roque Itiner. Syr. & Liban. p. 18. Quoted by Manger loc. “They shall return. Sitting under his shadow, they shall abound in corn. They shall germinate like the vine, [and] be famous as the wine of Lebanon.” Horsley.

8. *What hath Ephraim*.—I read יר, *ei*, for י, *mih*i, with ὁ, Arab. لی.

I have heard *him* ; and I have seen him as a flourishing fir-tree.

From me is thy fruit found.

9 Who is wise, that he may understand these things?

And prudent, that he may know them?

For the ways of Jehovah *are* right,

And the just will walk in them :

αὐτῷ, ὁ. לו, recte." Secker. "Lege לו, ὁ. At Jon. et Syrus יאמר sup-  
plent. 'Ephraim dicet: quid mihi, &c.' " Bahrdt.

"Ephraim! what have I to do any more with idols?" An exultation of Jehovah over idols. Ephraim! Even he is returned to me. I have no more contest to carry on with idols. They are completely overthrown. My sole Godhead is confessed. Horsley.

— *I have heard him.*—We may better read the Hebrew thus: עֲנִיתִי אֲשֶׁרֹנִי. "I have heard him, I have seen him," &c. as ὁ. MS. A. For the punctuation see Syr. Chald.

I have answered him. And I will make him flourish like a green fir-tree. From me thy fruit is supplied." I take the word יאשרוני, as the first person fut. sing. Kal of the verb אָשַׁר, to prosper, or to make prosperous, as it is taken in all the ancient versions. Houbigant observes, that the verb in Arabic is specifically applied to the prosperous growth of trees. The Vulgate seems to have taken the verb in this sense here—"et dirigam eum ego ut abietem virentem"—dirigam—I will lead him up straight and tall. Horsley.

9. — *wise.*—"Wise—intelligent—shall comprehend." The three words חָכָם, בֵּן, and יָדַע, are so nearly allied in signification, that they are often used promiscuously one for the other, especially the two first. Each, however, has its own strict sense different from the strict sense of either of the other. The root חָכָם, speaks of wisdom merely as a power in the mind. To be endowed with the power or powers of wisdom. בֵּן speaks of that power in action, actually exercised in observing and noticing the differences of things, and passing a judgment of distinction between them. This wisdom energizing, we call in our language, understanding or intelligence; in the popular not in the metaphysical sense of the word intelligence. Lastly יָדַע, although it speaks of knowledge of any sort, and by whatever means acquired; and has many senses which belong not to the English word *to know*, for it renders the Latin *noscere*, and all its compounds; yet strictly it is *to know that knowledge* which is acquired by בֵּן. Horsley.

— *and the just.*—"For straight and even are the ways of Jehovah, and in them shall the justified proceed, but revolvers shall stumble." צַדִּיק is properly a forensic word, and signifies a person found not guilty, acquitted, and justified upon a trial. Hence, in a theological sense, it is a

But transgressors shall fall in them.

---

person found innocent in the sight of God. The plural צדיקים, except where the matter of the discourse is relative to mere secular transactions, signifies "the justified," those that are justified by faith in the Redeemer coming, or to come, and clothed with his righteousness. פשעים expresses a degree and enormity of disobedience far beyond any thing contained in the notion of *transgressors*, *prevaricators*, or any other denomination of guilt, by which the word is rendered in our English Bible. It denotes rebels in the highest sense of the word. Such as rise in opposition to the authority of a sovereign by right, because he is by right a sovereign. And in a religious sense such as wilfully with premeditation disobey God from the hatred of his authority. חטא is a fault committed through inadvertence. עון is iniquity resulting from a perverse, wayward disposition. מרד or מרה, generally rendered rebellion, is rather *provocation*, wilful disobedience, in particular instances, either of doing something forbidden, or neglecting something commanded; and this often repeated; but proceeding rather from a reluctance of obedience, with respect to some particular command, than a general settled aversion to what is good. But נשא is beyond all these. It is bold avowed rebellion or revolt, disowning the authority of the sovereign, and having for its end the overthrow of his sovereignty. Horsley.

—*fall in them.*—They shall stumble and fall in the midst of that light, those directions or commandments, which ought to have guided them.

The five last lines are spoken in the prophet's own person; and form an apt conclusion to his prophecies.

# THE BOOK OF MICAH.

## CHAPTER I.

- 1 THE Word of Jehovah which came to Micah the Morasthite, in the days of Jotham, Ahaz, *and* Hezekiah, kings of Judah : which \* came unto him in a vision concerning Samaria and Jerusalem,
- 2 Hear, O ye † people, all of ‡ you :  
Hearken, O land, and all § that are therein.

\* Heb. he saw.

† Heb. peoples.

‡ Heb. them.

§ Heb. and her fulness.

---

CHAP. I. 1. — *Micah*.—Of the kingdom of Judah, as he only makes mention of kings who reigned over that country. I suppose that he prophesied further on in the reign of Hezekiah, than Hosea did; though ch. v. 5 was written before the captivity of the ten tribes, which happened in the sixth year of Hezekiah. It is plain, from ch. i. 1, 5, 9, 12, 13, that he was sent both to Israel and to Judah. Like Amos and Hosea, he reproves and threatens a corrupt people with great spirit and energy. See ch. ii. 1, 2, 3, 8, 9, 10. iii. 2, 3, 4. vi. 10—16. vii. 2, 3, 4.; and, like Hosea, he inveighs against the princes and prophets with the highest indignation. See ch. iii. 5—7, 9—12. vii. 3. And the reader will observe, that these similar topics are treated of by each prophet, with remarkable variety and copiousness of expression.

Some of his prophecies are distinct and illustrious ones, as ch. ii. 12, 13. iii. 12. iv. 1—4, 10. v. 2, 3, 4. vi. 13. vii. 8, 9, 10.

We may justly admire the beauty and elegance of his manner: ii. 12, 13. iv. 1, 2, 3, and particularly the two first lines of v. 4.

His animation: i. 5. l. 3, 4. ii. 7. 10. l. 1. iv. 9.

His strength of expression: i. 6, 8. ii. 3. l. 3, 4. iii. 2, 3, 12. vii. 1, 2, 4. l. 1, 19. l. 2.

His pathos: i. 16. ii. 4.

His sublimity: i. 2, 3, 4. iii. 6, 12. iv. 12. l. 3, 13. v. 8. vi. 1, 9—16. vii. 16, 17.

— *Morasthite*.—See v. 14, 15. Maresha is placed in Judah, Josh. xv. 44. 2 Chron. xi. 8.

— *which came*.—Which was delivered to him in a vision. Dr. Wheeler.

2. — *land*.—Of the Hebrews.

And let the Lord Jehovah be witness against you;  
*Even* the Lord from his || holy temple.

3 For, behold, Jehovah will go forth from his place;  
 And he will come down, and will tread on the high  
 places of the earth.

4 And the mountains shall be \* molten under him;  
 And the valleys shall cleave asunder;  
 As wax before the fire,  
 As waters poured down a † steep place.

5 For the transgression of Jacob *is* all this;  
 And for the sin of the house of Israel.

What *is* the transgression of Jacob? *is it not that of*  
 Samaria?

And what are the high places of Judah? *are they not*  
*those of* Jerusalem?

|| Heb. the temple of his holiness.      \* Or, dissolve.      † Heb. a descent.

— *the Lord*.—Two MSS. omit the former אדני, and four MSS. read אלהים instead of it. For the second אדני twenty-six MSS. read יהוה.

— *witness*.—Let him bear testimony against you, and forewarn you of your danger, by me his prophet. See Ps. i. 7.

— *temple*.—Where he manifests his glory.

3. — *from his place*.—He will elsewhere display his glorious majesty, by punishing the guilty.

— *high places*.—See this line Amos. iv. 13.

4. — *be molten*.—All nature shall confess his presence. See Amos ix. 5.

— *As wax*.—This image often occurs in the classics.

“Quasi igni

Cera super calido tabescens multa liquescat.” Lucr. vi. 512.

5. — *sin*.—Twenty-three MSS. and three editions read רבחטאת, *and for the sin*; as 6. Ar. Chald.

— *What*.—See on Jonah i. 8. Noldius also proposes to translate *Where*.

— *Samaria*.—See Hos. viii. 5.

— *high places*.—see 2 Kings xvi. 4. The two chief cities are infected with idolatry. “במקד.” Sic Vulg. sed ἀναρχία, 6. Syr. Ch. Legerunt חטאת: recte.” Secker. This is the reading of one MS. and of another in the margin; and, from the turn of the sentence, appears to be the true reading:

- 6 Therefore will I make Samaria an † heap of the field,  
 a § place for the plantings of a vineyard;  
 And I will pour down her stones into the valley, and I  
 will discover her foundations.
- 7 And all her graven images shall be beaten to pieces;  
 And all her hires *of idolatry* shall be burned in the fire;  
 And all her idols will I || destroy.  
 For from the hire of an harlot hath she gathered *her*  
*treasures*;  
 And to the hire of an harlot shall they return.
- 8 For this will I wail and howl;  
 I will go spoiled and naked;  
 I will make a wailing like the \* foxes;

† Heb. for an heap. § Heb. for a place. || Heb. make a desolation: \* Or, jackals.

“ And what is the sin of Judah? *is it not that of Jerusalem?* ”

But that there were high places near Jerusalem, see 1 Kings xi. 7.

6. — *vineyard*.—Samaria was situated on a hill, the right soil for a vineyard.

7. — *from the hire*.—Her idols and sacred ornaments sometimes arose from the rewards of harlots, appropriated for that purpose; and they shall return to the spiritual harlot, Nineveh. See Dent. xxiii. 18. Spencer, p. 564. Or, She imputed her wealth to her spiritual harlotry; and her conquerors shall distribute it as the reward of harlots in the literal sense.

8. — *I will go* —Many MSS. and one edition read אֵלֶכָה.

— *spoiled*.—Many MSS. and three editions read שָׁלָל, which may literally be rendered *a spoil*. “Barefooted.” Dr. Wheeler.

— *naked*.—That is, without an upper garment. His dress would be neglected, like that of eastern mourners.

— *foxes*.—The desert is the habitation of חֲמִשָּׁה, Mal. i. 3. The word may signify “a kind of wild beast like a dog, between a dog and a fox, or a wolf and a fox; which the Arabians call, from the noise which they make, Ebn Awi, [filius Eheu] and our English travellers, jackals; which, abiding in the fields and waste places, make in the night a lamentable howling noise.” Pocock in loc. See also Shaw’s Travels, 4to. 174, 5 and Bochart, l. iii. c. xii, who quotes Busbequius, as saying, “Narrant mihi esse ululatum bestiarum quas Turæ Ciacales vocant, ut Persæ Scigal;” and an Arabic writer, as comparing “ululatum filii Awi infantis vagitui” I suppose that the word in this sense comes from חָמַר, *iterare*; and, when it



And mourning, like the daughters of the ostrich.

9 For her wound is grievous :

For it is come to Judah,

It hath reached to the gate of my people, *even* to  
Jerusalem.

10 In Gath tell *it* not.

Weep ye not with *loud* weeping.

In Beth-Ophrah roll thyself in the dust.

signifies *the whale*, or *serpent kind*, that it is derived from the same root in the signification of *duplicare*, *complicare*.

— *ostrich*.—So Aquila and Symmachus. Bochart says, “Nota in struthione feminam appellari יונה vel. בת יונה; quasi clamosam dices, vel filiam clamoris. Clamosum enim est animal.” Hier. l. i. c. ix. p. 65. “It is affirmed by travellers of good credit, that ostriches make a fearful, screeching, lamentable noise.” Pocock in loc. “During the lonesome part of the night, they often make a very doleful and hideous noise. I have often heard them groan, as if they were in the greatest agonies; an action beautifully alluded to by the prophet Micah.” Shaw, 4to. p. 456. See Job xxx. 28, 29.

9. — *her wound*.—The versions and Chald. read נכרה. Six MSS. and one ed. read נכרה, and one MS. omits the ך.

— *It hath reached*.—The versions and Chald. lead us to read נגעה. Or thus:

“The stroke *hath reached* to the gate,” &c.

If we read בא, we have this rendering:

“For the stroke is come to Judah;  
‘To the gate of my people, to Jerusalem.”

— *Jerusalem*.—This city will soon be distressed by the Edomites, Philistines, and Assyrians, 2 Chron. xxviii. 16—21.

10. — *tell it not*.—From 2 Sam. i. 20.

— *Beth-Ophrah*.—Ophrah is mentioned, Josh. xviii. 23, as in the tribe of Benjamin. Houbigant prefers העפרה.

— *roll thyself*.—Seven MSS. read הרפליש, and three read so originally, agreeably to Keri in Vanderhooght. יושבת, *O inhabitress*, may be understood. Or we may read הרפליש, *roll yourselves*, with V. Syr. 6. Ar.

— *in the dust*.—Here the word עפר, *pulvis*, alludes to the etymology of Beth-Ophrah, which signifies *domus pulveris*.

“Ah! nimis ex vero tunc tibi nomen erit.”

Ovid. See Præl. Hebr. xv. 138. n. 1.

11 Pass on, thou inhabitress of Saphir, naked *and in* confusion.

The inhabitants of Zanan went not forth to wailing.

O Beth-Ezel, he shall receive of you *the reward of* his station *against you*.

“ Επωονυμφ δε καρτα Πολυνεικη λεγω.”

Æsch. Septem in Theb. 664. Eurip. Phœn. 1500.

That this reference to the meaning of names was natural among the Hebrews, see on Hosea i. 4. It also served to imprint prophecies on the memory of those to whom they were delivered.

The paronomasia, a figure likely to strike a rude people, often occurs in the Hebrew writers. See Boeh. Geogr. III. i. 148. Bishop Lowth on Isa. v. 7.

This particular way of expressing grief is often mentioned in the classics.

“ Αυλης εν χροιτσι κυλινδομενος κατὰ κοπρον.”

Il. xxiv. 64.

“ Canitiem immundo deformat pulvere.”

Virg. of Mezentius.

“ Pulvere canitiem genitor, vultusque seniles,  
Fœdat humi fusos.”

Ov. Met. viii. 528.

The old versions vary. Perhaps there were originally three places mentioned here, and three paronomasias. Secker.

בכר I imagine is corrupt, and that here was the name of some place. Dr. Forsayeth.

11. — *Saphir*.—Houbigant says that Eusebius places this city, the name of which signifies *fair* or *elegant*, in the tribe of Judah between Eleutheropolis and Ascalon.

— *naked*.—See on Hosea ii. 3. Observe the opposition to the meaning of Saphir. For לבכ, *vobis*, in this line Houbigant reads לך, *tibi*, with Syr. “Naked to thy shame.” Dr. Wheeler.

— *Zanan*.—In the tribe of Judah, Josh. xv. 37. There was no burial of her dead with solemn mourning, out of the precincts of her city; but she was besieged, and put to the sword.

— *Beth-Ezel*.—Near Jerusalem, Zech. xiv. 5.

— *station*.—The *standing*, or encamping [1 Sam. xvii. 3] of an army against a city: and hence the effect of such encampment, or the plunder arising from it. Chald. seems to read הכינרת:

“ O Beth-Ezel, he shall receive from you his pleasant portion.”

- 12 Surely the inhabitress of Maroth is sick unto death.  
Surely evil hath come down from Jehovah unto the gate  
of Jerusalem.
- 13 Bind the chariot to the swift beast,  
O inhabitress of Lachish.  
She *was* the beginning of sin to the daughter of Zion :  
For in thee were found the transgressions of Israel ;
- 14 Therefore shalt thou give presents to Moresheth-Gath.  
The habitations of Achzib † *shall* deceive the kings of  
Israel.
- 15 Moreover I will bring an heir unto thee, O inhabitress  
of Mareshah :  
He shall reach to Adullam, the border of Israel.

† Heb. *shall be* a lie to.

Thus we shall have an allusion to the name of the city ; as *אצל* signifies *reponere*.

12. — *Maroth*.—A city of like name is placed in the tribe of Judah, Josh. xv. 59.

— *unto death*.—For *לשוב*, *unto good*, Houbigant reads *למות*, *unto death*, from 2 Kings xx. 1. *למר*, *unto bitterness*, or *bitterly*, will furnish a paronomasia.

Observe *צאן* and *צאן*, r. 11 : and in the following verse, *לכיש* and *רכש*.

13. *Bind the chariot*.—We may read *רחמה מרכבה* : The inhabitress of Lachish hath bound the chariot, &c.

— *Lachish*.—In the tribe of Judah, Josh. xv. 39. Sennacherib possessed himself of it, 2 Kings xviii. 14.

— *the transgressions*.—The idols of Israel were first adopted by Lachish. Houbigant reads *אתה*, *thou*, for *היא*, *she*, in the foregoing line : but if any alteration is necessary, which may well be doubted, *בה*, *in her*, for *בך*, *in thee*, would be a more easy one in the following line.

14. — *presents to Moresheth-Gath*.—To Moresheth of Gath, to the Philistines of that country, for safety and protection.

— *Achzib*.—This name is derived from *כזב*, *to lie*. Perhaps we should read *בית אכזב*. Beth-Achzib shall be a liar, &c. ; shall repeatedly frustrate the expectations of her kings, and become an easy prey to the invader.

— *the kings*.—Perhaps *למלך*, *to the king*. *Yod* follows.

15. — *Mareshah*.—The word is derived from *ירש*, *to inherit*.

— *the border*.—For *בבויר*, *the glory*, I read with Chald. *גבול*, *the border*

- 16 Make thee bald, and cut off thine hair, for thy delicate children :  
 Enlarge thy baldness as the eagle :  
 For they are gone into captivity from thee.

## CHAPTER II.

- 1 WOE unto them who devise iniquity,  
 And who work evil on their beds :  
 When the morning is light they practise it,  
 Because it is in the power of their hand.  
 2 And they covet fields, and possess them by violence ;  
 houses, and take them away :  
 And they oppress a man and his \* house ; a great man,  
 and his heritage.

\* Or, family.

Adullam was a fenced city in Judah, 2 Chron. xi. 7. Eusebius places it twelve miles from Eleutheropolis to the eastward : which answers to the situation in De Lisle's posthumous map, where it is placed about midway between Eleutheropolis and Jerusalem.

16. *Make thee bald.*—"O inhabitress of Mareshah," may be understood. For the custom, see on Amos viii. 10.

— as the eagle.—When he sheds his plumage, Ps. ciii. 5. *Aves callescere dicuntur cum deplumes sunt.* Boch. Hieroz. p. 14. There is also a species of eagle, called the bald eagle, from the whiteness of its head.

CHAP. II. 1. — *work evil.*—In their imagination.

— *in the power.*—Houbigant refers to Prov. iii. 27. אל, *power*, is written more fully לאל. See לאל in Noldius.

2. — *houses.*—Eight MSS. read בתים : which is elegant, and agreeable to the Hebrew manner.

— *a great man.*—So פא sometimes signifies. Many MSS. and four editions read פא. So V. 6. (MS. A. and ed. Ald.) and Arab. The omission of the *vau* in both clauses better suits the usual turn of the sentence in Hebrew poetry.

- 3 Therefore thus saith Jehovah :  
Behold against this family do I devise evil,  
From which ye shall not remove your necks :  
Neither shall ye go haughtily :  
For it *shall be* an evil time.
- 4 In that day shall a proverb be † taken up against you ;  
And a grievous lamentation shall be made :  
Saying : “ We are utterly laid waste :  
He hath changed the portion of my people :  
How hath he departed from me,  
To bring again *him that divided our fields !* ”
- 5 Surely there shall not ‡ remain unto thee  
*One* that stretcheth out a line by lot.
- 6 In the congregation of Jehovah prophesy not,  
O ye that prophesy :  
They shall not prophesy unto these :

† Heb. shall *one* take up.

‡ Heb. be.

3. — *family*.—See on Amos iii. 1.

— *haughtily*.—Heb. *in altitudine*. It shall be an inextricable yoke ; and one that shall bow you down.

4. — *a proverb*.—See Præl. Heb. iv. p. 45, and the same author on Isa. xiv. 4.

— *And a grievous*.—Et lamentando lamentum conficietur : supposing נדה the infinitive mood and נדיה the Niphal of ניה, *fuit*. The ניה here answers to קנה Amos v. 1.

— *changed*.—The original word is rendered *removed*, Ps. xlv. 2. And נאז in Arab. signifies *commoveri, agitari, conturbari*. Cast lex. Another reading is, ניד, *is measured*, or, *he hath measured*. See 6. Ar. Syr.

— *from me*.—Literally, to me : the pronoun being redundant. A mourner of Israel speaks.

— *To bring again*.—The Assyrians had ravaged Israel and Judah before their final destruction. See 2 Kings xv. 29, xviii. 13.

אשר, *who*, is to be supplied with Vulg. before יהלק, *divided*.

5. *Surely*.—Ye shall be wholly removed from your possessions.

6. — *O ye that prophesy*.—I understand אשר, *who*, before ישיפון : and for the construction refer the reader to such passages as ch. iii. 3. Amos v. 7, 10, 12 : where a verb in the third person plural, with אשר understood, is used vocatively. Μη σταλαζετε σταλαζοντες, Aquila. But the word may be a various reading of the foregoing or following verb. See on Hos. iv. 18.

“ Drop no longer your instruction.”

“ Let them that instruct instruct no longer such as these.”

Dr. Wheeler.

For he shall not remove *from himself* reproaches.

7 Doth the house of Israel say,

“Is the spirit of Jehovah straitened?

“Are these his doings?”

Are not my words good

With him who walketh uprightly?

8 But of old my people hath risen up as an enemy.

Ye strip the mantle § off the garment,

From those who pass by securely, the captives of war.

9 The women of my people ye cast out from || their  
delightful habitation :

§ Heb. from off.

|| Heb. the habitation of her delights.

— *he shall not remove*.—The true prophet will subject himself to public disgrace by exercising his office. “Very obscure. None of the ancients make the addition which our translators do; but understand the second word as a noun or participle.” Seeker.

7. — *say*.—Four MSS. read ראניר. See V. Chald. And ó. Ar. read ראניר, which is equivalent.

— *straitened*.—Confined to a few, such as Micah.

— *his doings*.—So dishonourable to his attributes, and to his people.

— *Are not*.—Jehovah answers, Do not my words administer good to the righteous, who pay attention to the chosen prophets sent by me?

— *my words*.—ó. Ar. read *his words*.

— *walketh uprightly*.—Pocock says that the literal rendering is, “with him that is upright walking.” See Ps. xv. 2. Prov. xi. 13. Eighteen MSS. and one edition read דלך, which may be gerundive, *eundo*. Perhaps, “with him that walketh *in* uprightness.” See Isa. lvii. 2 and v. 11.

8. — *of old*.—See Isa. xxx. 33. ó. render by εμπροσθεν. For the truth of the assertion, see Hos. x. 9. xi. 2.

— *an enemy*.—Against me their God.

— *off the garment*.—This enmity ye show by acts of cruelty and robbery. Noldius renders גזל, *a, desuper*; but without any other example. Perhaps we should read גזל. Houbigant justly observes that אירה is the word which elsewhere occurs for *the upper garment*.

— *the captives*.—One MS. reads שבי, *the captivity*. Houbigant conjectures שבי. ó. give a good general sense, στυγμιμον πολιμου. Breaking your truce with them, by thus spoiling them.

9. “גזי, αρχοτες. ó. גזיא.” Seeker.

— *ye cast out*.—By your sins ye cause them to go into captivity.

- From \* their children ye take away my glory for ever.
- 10 Arise ye and depart; for this *is* not *your* resting-place:  
Because it is polluted, it shall be destroyed; and the  
destruction *shall be* great.
- 11 If a man, walking *in* the spirit of falsehood and of lies,  
Prophecy unto thee for wine and for strong drink;  
He shall be the prophet of this people.
- 12 I will surely gather, O Jacob, all of thee:  
I will surely assemble the residue of Israel.  
I will put † them together as sheep of Bozrah,  
As a flock in the midst of their fold:  
They shall make a tumult from *the multitude of men*.
- 13 He that forceth a passage is come up before them:  
They have forced a passage, and have passed through the  
gate, and are gone forth by it;  
And their king passeth before them, even Jehovah at the  
head of them.

\* Heb. her.

† Heb. him.

— *my glory*.—The glory which I had bestowed on them by becoming their God, by placing them in a pleasant land, and by protecting and blessing them when they adhered to me, Ps. xc. 16. Ezek. xvi. 14. The pronouns seem to agree with נָא distributively: “from the delightful habitation of each: from the children of each.”

10. — *this*.—We may understand אֶרֶץ before this pronoun, and before מְנוּחָה. A more exact representation of the Hebrew is, “For this *land is* not the place of *your* rest.”

11. — *and of lies*.—I read with Syr. שֶׁקֶר וְכֹזֵב, and with Houbigant דְּשָׁרָה, or דְּשָׁרָה, as many MSS. insert the *Yod*. This reading is favoured by *ó*. Ar. Syr.

13. *He that forceth a passage*.—“He that breaketh way,” according to our idiom. The preparer and leader of the journey.

— *the gate*.—Of the conquering city, where the Israelites were to be in captivity.

— *Jehorah*.—He conducted them in effect.

The connection may be this: “Ye shall depart from your land; and it shall be defiled and desolate, *v.* 10. This is not the language of your false prophets; or the way to be received as a prophet among you, *v.* 11. However, a true prophet may foretel your prosperous state after your punishment, *v.* 12, 13. See ch. iii. 12. iv. 1.

## CHAPTER III.

1 I ALSO said :

Hear, I pray you, O ye heads of Jacob,  
And ye leaders of the house of Israel.  
*Is it not for you to know judgment ?*

2 Ye who hate good and love evil :  
Who pluck their skin from off them,  
And their flesh from off their bones :

3 Who also have eaten the flesh of my people,  
And have flayed their skin from off them,  
And have broken their bones :  
And have divided *them* asunder as flesh in the pot ;  
And as meat \* within the caldron.

\* Heb. in the midst of.

I much suspect, that we should understand the twelfth and thirteenth verses as spoken by the false prophet. In the following verse Micah gives notice that he speaks in his own person ; and then, in contradiction to the vain promises of the false prophet, denounces vengeance on the Jews in general for their cruel oppression of the poor, and on the false prophets for their lies. Dr. Forsayeth.

There are strange mixtures in Micah, as well as in Hosea and others, of promises with complaints and threatenings. Some will say they were added afterwards. Some interpret *v.* 12 as the words of the false prophet, *v.* 11 ; and some think 12, 13, a threatening that God will shut them up to be besieged and led captive. But Jer. xxxi. 10, which is very like *v.* 12, is a promise. See also here *iv.* 6. And so is Isa. lii. 12, which is like the end of *v.* 13. Indeed, the latter part of *v.* 12 is obscure, and for פָּרַץ, the breaker, פָּרַק would be the deliverer. Christ broke down the partition wall. Pocock. Or פָּרַץ is the increaser. Isa. ix. 7. xi. 1. Comp. *ch.* iv. 10. Secker.

CHAP. III. 2. — *them*.—Jacob, or Israel, as Hos. x. 1, 2. Or, my people ; from the following verse.

3. — *have eaten—have flayed—have broken—have divided*.—These verbs may be rendered in the present tense. See Amos v. 10. *ch.* iv. 12.

— *divided*.—I read וּפְרָסוּ.

— *as flesh*.—Instead of בָּשָׂר, read with *ó*. Ar. Chald. Houbigant and Bishop Lowth on Isa. iii. 15, בָּשָׂר.



- 4 Then shall they cry unto Jehovah,  
But he will not hear them :  
He will even hide his face from them at that time ;  
According as they have been evil *in* their doings.
- 5 Thus saith Jehovah  
Unto the prophets who cause my people to err ;  
Who bite with their teeth, and cry, Peace ;  
But *as for him* that putteth not into their mouths,  
They will prepare war against him.
- 6 Wherefore *there shall be* night unto you, so † that ye  
shall have no vision :  
And *there shall be* darkness unto you, so that ‡ ye shall  
have no divination.  
And the sun shall go down upon the prophets,  
And the day shall be § dark upon them.
- 7 Then shall the seers be ashamed, and the diviners confounded ;  
Yea, they shall cover the || mouth, *even* all of them :  
For God will not answer.
- 8 But I truly am filled *with* power ;  
With the Spirit of Jehovah, and *with* judgment, and  
might ;  
To declare unto Jacob his transgression, and unto Israel  
his sin.
- 9 Hear this, I pray you, ye Heads of the house of Jacob,  
And ye leaders of the house of Israel :

† Heb. from a vision.    ‡ Heb. from divining.    § Or, black, or, gloomy.  
|| Heb. the upper lip.

5. — *bite with their teeth*.—Put into their mouth : as the opposition shows. Famine is expressed by cleanness of teeth, Amos iv. 6.

— *and cry, Peace*.—And proclaim peace. The versions and Chald.

— *prepare*.—Properly *sanctify*, or, prepare for a holy purpose, Exod. xix. 10, 11. Hence, to prepare in general, to appoint, to set apart.

7. — *cover the mouth*.—With part of the long eastern vesture. This action was a sign of being put to silence ; of disgrace and dejection, Lev. xiii. 45. Exod. xxiv. 17, 22.

8. — *With the spirit*.—For the form of expression, see Ex. i. 7.

- Ye who abhor judgment,  
 And pervert all *that is* right :
- 10 Who build up Sion by blood, and Jerusalem by iniquity.  
 11 The Heads thereof judge for reward ;  
 And the priests thereof teach for hire ;  
 And the prophets thereof divine for silver :  
 And yet they lean on Jehovah,  
 Saying :  
 Is not Jehovah in the midst of us ?  
 Evil shall not come upon us.
- 12 Therefore because of you Sion shall be ploughed *as*  
 a field ;  
 And Jerusalem shall become heaps ;  
 And the mountain of the \* temple † as high places of a  
 forest.

## CHAPTER IV.

- 1 BUT it shall come to pass, in the \* latter days,  
 That the mountain of the † temple of Jehovah shall be

\* Heb. house. † Heb. for. \* Heb. end of days. † Heb. house.

10. *Who build up*.—Raise magnificent palaces. See the opposition, v. 12. The verb may be in the infinitive mood absolute. See Bishop Lowth on Isa. xxi. 5. The versions seem to read בני in the plural, *building up* ; and twelve MSS. have בניה.

11. — *for hire*.—Beyond what the law of Moses prescribes.

12. — *heaps*.—In the parallel place, Jer. xxvi. 18, we find עיים : which is the reading of three MSS. now, and was originally that of three more. It is also found in the Bab. Talmud. One MS. has לעיים. For עיי, see Præl. Heb. iii. p. 37.

— *high places*.—As hills in a forest. One MS. reads לבהמות, *for cattle of the forest*. See ch. v. 8.

CHAP. IV. 1. *But it shall come to pass*.—These four verses contain a prophecy which was to be fulfilled by the coming of the Messiah, when the Gentiles were to be admitted into covenant with God, and the apostles were to preach the gospel, beginning at Jerusalem, Luke xxiv. 47. Acts ii.

Established on the top of the mountains,  
And it shall be exalted above the hills:  
And the † people shall flow unto it.

† Heb. peoples.

14, &c.; when Christ was to be the spiritual Judge and King of many people, was to convince many nations of their errors and vices, and was to found a religion which had the strongest tendency to promote peace.

Bishop Lowth, on Isa. ii. 2, thinks that Micah took this passage from Isaiah. It is true that he has improved it, after the manner of imitators. Or, the Spirit may have inspired both prophets with this prediction; or, both may have copied some common original, the words of a prophet well known at that time. It will be useful to compare the parallel places, as they now stand.

## ISAIAH II.

2. והיה באחרית הימים  
נכון יהיה הר בית יהוה  
בראש ההרים  
ונשא מנבעות  
ונהרו אליו כל הגוים :  
3. והלכו גוים רבים ואמרו  
לכו ונעלה אל הר יהוה  
אל בית אלהי יעקב  
ויוורנו מדרכיו ונלכה בארחתיו  
כי מציון תצא תורה  
ודבר יהוה מירושלם :  
4. ושפט בין הגוים  
והוכיח לעמים רבים  
ונחתו חרבותם לאתים  
והניתתיאם למזמרות  
לא ישא גוי אל גוי חרב  
ולא ילמדו עוד מלחמה :

## MICAH IV.

1. והיה באחרית הימים  
יהיה הר בית יהוה  
נכון בראש ההרים  
ונשא הוא מנבעות  
ונהרו עליו עמים :  
2. והלכו גוים רבים ואמרו  
לכו ונעלה אל הר יהוה  
ואל בית אלהי יעקב  
ויוורנו מדרכיו ונלכה בארחתיו  
כי מציון תצא תורה  
ודבר יהוה מירושלם :  
3. ושפט בין עמים רבים  
והוכיח לגוים עצמם עד רחוק  
ונחתו חרבתיאם לאתים  
והניתתיאם למזמרות  
לא ישאו גוי אל גוי חרב  
ולא ילמדון עוד מלחמה :

— *shall be established.*—Two MSS. read as the words are placed in Isaiah, נכון יהיה. Sion shall be raised above the mountains in true eminence; shall be placed, as it were, on their top.

— *it shall be exalted.*—הוא is wanting in three MSS; and in Isaiah the margin of one MS. has it.

— *the people.*—Five MSS. and Syr. supply כל ; and one MS. has כל הגוים.

- 2 And many nations shall go, and shall say :  
 Come, and let us go up unto the mountain of Jehovah,  
 And unto the § temple of the God of Jacob :  
 That he may teach us of his ways, and that we may walk  
 in his paths.  
 For from Sion shall go forth a law,  
 And the word of Jehovah from Jerusalem.
- 3 And he shall judge between many || people,  
 And he shall convince strong nations \* afar off :  
 And they shall beat their swords into plough-shares,  
 And their spears into pruning-hooks,  
 Nation shall not lift up sword against nation,  
 Neither shall they any longer learn war.
- 4 But they shall sit every man under his vine,  
 And under his fig-tree : and none shall make *them* afraid.  
 For the mouth of Jehovah *God* of hosts hath spoken *it*.

§ Heb. house.

|| Heb. peoples.

\* Hebr. to afar.

— *shall flow unto it*.—Eleven MSS. and one ed. read אֵלַי ; and another MS. read thus originally.

2 — *nations*.—Two MSS. and Talm. Bab. have עַמִּים.

— *And unto the temple*.—Two MSS. read אֶל בֵּית. But in Isaiah sixteen MSS. and two editions read וְאֶל ; MS. 3 read so originally ; MS. 130 perhaps reads so ; and MS. 150 reads so now, agreeably to *ó*. Ar. Syr. Vulg. But Chald. wants the conjunction, and has only לְבֵית. See Bishop Lowth.

— *in his paths*.—In both prophets together, three MSS. and three editions read the Hebrew word with the regular plural termination ת.

3. — *many people*.—Two MSS. want רַבִּים.

— *afar off*.—This, as Bishop Lowth observes, is added in Isaiah by Syr.

— *their swords*.—Twenty MSS. and two editions read חַרְבֹּתֵיהֶם ; and two MSS. read חַרְבוֹתֵיהֶם.

— *And their spears*.—Twenty-one MSS. and two editions read וְחַרְבֵּיהֶם. See the reverse of this beautiful and classical image, Joel. iii. 10 and the quotations in Bishop Lowth, Isa. ii. 2.

— *lift up*.—Four MSS. read יָשָׂא.

— *learn*.—Seven MSS. read יִלְמְדוּ.

4. *But they shall sit*.—See, on this elegant and beautiful addition to Isaiah, Bishop Lowth on Isa. ii. 2.

- 5 Although all the † people walk  
Every one in the name of his God :  
Yet let us walk in the name of Jehovah  
Our God, for ever and ever.
- 6 In that day, saith Jehovah,  
I will gather her that ‡ halteth, and her that is driven  
out will I assemble :  
And her whom I have afflicted.
- 7 And I will make her that § halted || a residue,  
And her that was removed afar off, \* a strong nation :  
And Jehovah shall reign over them in mount Sion,  
From henceforth even for ever.
- 8 And thou, O tower of Eder,  
O fortress of the daughter of Sion, thy time shall come :

† Heb. peoples.      ‡ Or, that is disabled.      § Or, that was disabled,  
|| Heb. for a residue.      \* Heb. for a strong nation.

5. — *in the name*.—Or profession of Jehovah, who has such mercies in store for us.

6. — *that halteth*.—Zeph. iii. 19 is a parallel place. See also צלע, Ps. xxxv. 15, xxxviii. 18. The word צלע signifies in Arabic, *inelinavit, propendit, declinavit*; and one of its derivatives, *curvus et claudus a natura, in latus propendens*. See Golius. The ideas of suffering, of weakness, of being broken or subdued, are given by the old versions.

Though I have broken the power of my people, removed them into captivity afar off, and afflicted them; yet will I restore them to their country, I will send them the Messiah, and will be always their King.

7. — *a residue*.—A part of them shall be preserved; in whom the future designs of my providence shall be accomplished.

הנהלה. Eadem voce reddunt ṣ. Syr. Ch. qua והנהלה, v. 6: quæ igitur forte hic legenda est, cum verbum הלא in cod. Heb. alibi non occurrat.—Quæ laboraverat, V. f. הלאה. Secker.

— *for ever*.—This will be fulfilled at the future restoration of the Jews.

8. — *Eder*.—A tower in or near Bethlehem, Gen. xxxv. 21. Or, as some, a tower near the sheep-gate, in Jerusalem, Neh. iii. 1, 32. The word signifies a *flock*.

— *O fortress*.—See mention of Ophel, Neh. iii. 26, 27. xi. 21. 2 Chron. xxvii. 3. xxxiii. 14. Isa. xxxii. 14.

— *of the daughter of Sion*.—Possibly, belonging to the tribe of Judah.

— *thy time*.—I read with Syr. עריך for עיר.

And the former dominion shall return,  
*Even the kingdom*, to the daughter of Jerusalem.

9 And now why dost thou cry out † loudly?

*Is there* no king in thee?

Hath thy counsellor perished?

For pangs have seized thee, as a woman in travail.

10 Be in pangs, and bring forth, O daughter of Sion, as a woman in travail:

For now thou shalt go forth from the city, and shalt dwell in the field:

And thou shalt go *even* unto Babylon; there shalt thou be rescued:

There shall Jehovah redeem thee from the hand of thine enemies.

11 And now many nations are gathered against thee:

Who say, Let her be defiled; and let our eye see *its desire* on Sion.

† Heb. crying out.

Syr. legerunt עָרַךְ. Confer vii. 12. Secker.

— *dominion*.—On the return from Babylon. Or, on the coming of the Messiah, and the future grand restoration, if Bethlehem be spoken of.

This verse seems to say, that to the family of David, denoted first by the place from whence it sprang, then, by the place where it settled, the former dominion should come and arrive, the kingdom *to* [or *of*, for so Syr. Chald.] the daughter of Sion. This agrees well with what is said of Christ, Luke i. 32, 33. *ó*. add that this kingdom shall come from Babylon. See v. 10. Secker.

9. *And now*.—*ó*. Ar. Chald. Houbigant, five MSS. and a sixth originally, read יַעֲרֹךְ. But see ch. v. 1.

— *loudly*.—Six MSS. and three editions read רָעַע, which may be the infinitive *clangendo*, as בָּין Prov. xxiii. 1. The word may be used in a middle sense for any cry; whether arising from danger, sorrow, or joy.

— *no king*.—Jehovah is thy king, Jer. viii. 19.

10. — *bring forth*.—See Ps. xxii. 10.

— *in the field*.—See Hos. xii. 9.

— *there*.—Eight or ten MSS. and Syr. read שָׁמָּה, *and there*, twice in this v. And *ó*. translate the second שָׁמָּה, *καὶ ἐκεῖθεν*.

11. — *many nations*.—The Idumeans, Ammonites, Moabites, Philistines, Babylonians.

— *eye see*.—So Ps. liv. 7. lix. 10. Two MSS. and two editions read עֵינַי with V. Syr. Chald.

- 12 But these know not the thoughts of Jehovah,  
Neither understand they his counsel :  
For he hath assembled them as a sheaf to the threshing-  
floor.
- 13 Arise and tread out the grain, O daughter of Sion ;  
Thine horn will I make iron,  
And thine hoofs will I make brass.  
And thou shalt beat in pieces ‡ many § people :  
And thou shalt devote the gain from them unto Jehovah ;  
And their substance, unto the Lord of the whole earth.

---

## CHAPTER V.

- 1 BUT now assemble thyself, O daughter, *in* \* troops ;  
They have laid siege against us :  
They have smitten with a rod upon the cheek

‡ Or, mighty.

§ Heb. peoples.

\* Heb. a troop.

---

12. — *know not*.—See Isa. x. 7. All these are instruments in the hand of Jehovah, and shall be destroyed in their turn.

13. — *O daughter of Sion*.—Some of these nations were subdued by the Maccabees, 1 Macc. v. 3, 6.

— *horn*.—With which thou shalt push thy enemies. It is part of the allegory, which is beautifully taken up from the last line of v. 12.

— *thou shalt devote*.—The versions and Chald. read ויהררבת.

— *the gain*.—And thou shalt devote unto Jehovah their treasure. Dr. Wheeler.

CHAP. V. 1. But *now*.—Houbigant observes, that Ar. read ועתה ; so does one MS.

— *O daughter*.—ó. MS. Al. and Ar. add. *of Ephraim* ; and Chald. renders *per turmas*.

— *They have laid*.—Or, siege is laid. See on Jonah iii. 7.

— *upon the cheek*.—A great indignity. ὅταν ἐπι κορῆς. Demosth. in Mid.

## The Judge of Israel.

- 2 And thou, Bethlehem-Ephrata,  
*Art thou too little to be among the leaders of Judah?*  
 Out of thee shall come forth unto me

— *The Judge*.—Hoshea may be supposed to have suffered such contumely, when Samaria was taken, 2 Kings xvii. 6; or, Zedekiah, on the taking of Jerusalem, ib. xxv. 7.

2. *And thou*.—Some: art thou? but no old version. Pocock in porta Mosis says, *Fors*, quæ minor fuisti quam ut, &c., which seems the meaning of *ó*. But I find not *ó* in this sense, though *ó* often. *Parum est, te numerari*. Cocceius. It may be translated: thou shalt, or art to be small. For *ó* is sometimes instead of a future. See Nold. Pocock proposes, after some Jews of great character, that *עיר* may signify here, the contrary to its usual meaning; as he shows many words, especially in Arab., have the contrary meaning. But this might lead those Jews who wrote Arabic to think so here too easily.—On the whole, there seems but slender proof of this contrary signification. Secker.

— *Ephrata*.—The Greek translator, quoted by St. Matthew, seems to have read Bethlehem-Judah, as Judg. xvii. 7. Or, in the haste of writing, a transcriber may have anciently substituted *Judah* for *Ephrata*; each word being properly and naturally subjoined to *Bethlehem*. See the Greek, Josh. xv. 59.

— *Art thou too little*.—See Syr. which may be pointed interrogatively, *Parva tu quæ sis?* The question implies the negative, which is inserted Matth. ii. 6, and also in the Arabic version. “MS. Copt. *ουκ*, non, addit.” Mr. Woide. Houbigant conjectures that we should read *עיר לא היית*, *nequaquam minima es*. This reading is favoured by the Arabic, *non parva es*. The note on *ολιγοστος*, in Sixtus Quintus’s edition of *ó*. Romæ, MDLXXXVII, is “*Alii vero libri habent μη ολιγοστος, quod est apud Terullianum et Cyprianum.*” And vers. ant. Itala has “*nequaquam minima.*” Kenn. Diss. Gen. Sec. 77. So Origen and Justin, ib. Sec. 80. 2. See also Dr. Owen on the Septuagint, p. 15. *ó*. ed. Pachom. have also *μη ολιγοστος*, on which rendering it must be observed, that *μη* may be interrogative, as Matth. ix. 15.

Both the Hebrew, the Vulg., and the Greek, as they now stand, are capable of being pointed interrogatively.

— *among the leaders*.—The *vau* in *אלפי* may easily have been omitted, as Jer. xiii. 21. Gen. xxxvi. 30. Or, “among the *thousands*,” the large bodies governed by Chiliarchs. See Cappellus and 2 Chron. i. 2. “*באלפי*. Heads of thousands in Israel, several times in Numb. and Josh. See also 1 Sam. xxiii. 23. x. 19.” Secker.

— *Out of thee*.—Two editions of St. Matthew, Erasim. 1. and Ald.



*One who is to be a Ruler in Israel :*

And his goings forth *have been* from of old, from the days of hidden ages.

3 Therefore will he † deliver them up, until the time when she that bringeth forth hath brought forth :

† Heb. give.

read *ἐκ σου μοι*. Then follows in the gospel a double translation of מְשַׁל, ἡγούμενος and ὅστις ποιμανεῖ, and a periphrasis of בִּישְׂרָאֵל, *in Israel*.

ὧ omittunt Matth. Syr. Præfigunt γὰρ Matth. Arab. Secker.

— *his goings forth*.—See Hos. vi. 3. His appearance ; his displays of power. See John i. 1. Col. i. 16. “אָ, used of a people coming originally from such a place, Deut. ii. 23 : of a person's setting out from a place to found an empire, Gen. x. 11. Here it must have one or both of these two meanings. מְצִיאָתוֹ—אָ signifies nativity, Gen. xxv. 25, 26. xxxviii. 28, 29. Is. xxxix. 7. Gen. xvii. 6. xxxv. 11. 2 Chron. xxxii. 21. Here it seems related to the preceding אָ. May it then signify the person's original descent from Bethlehem being ancient, i. e. in David's time? This depends partly on the following words ; and, taking them to signify only antiquity, it may be said of all men thus, that their מְצִיאָתוֹ are ancient, i. e. from Adam. But ancestors of no name are counted for none. But it is observed, that one going forth is spoken of as future and another as past, which suits none but Christ, who being *λογος του Θεου*, is properly מְצִיאָתוֹ אוֹ שְׂפָתָיו. But qu. where the scripture hints him to be so on any such account. מְצִיאָתוֹ thus joined means only words in the common sense, or intentions expressed. Chald. expresses the word thus, ‘Whose name has been spoken, or foretold :’ *ὁ ἐξῆδος* Syr. singularly. If it signify simply nativity, the plural perhaps may denote the eminence of Christ's eternal generation. See Bp. Chandler's Defence, p. 153, 154.” Secker.

מְקָדֵם. God is said to be מְקָדֵם, Hab. i. 12, and מְשִׁילֵם, Ps. xc. 2. But he is never said to be מְצִיאָתוֹ אוֹ מְשִׁילֵם, either מְצִיאָתוֹ or מְשִׁילֵם. He is said to have formed a thing מְצִיאָתוֹ, 2 Kings xix. 25 ; and as that doing was only purposing or foretelling, some think the מְצִיאָתוֹ of this person was his being foretold מְקָדֵם. But we rightly translate that, of ancient time ; which this phrase signifies Lam. i. 7, Isa. xxiii. 7, and in this prophet, vii. 20, and never any thing else ; and so מְצִיאָתוֹ, Ps. xlv. 2, and מְצִיאָתוֹ, Isa. li. 9. And מְקָדֵם signifies the same, Ps. lxxvii. 11, and exliii. 5. Isa. xlv. 21. מְצִיאָתוֹ is only here. But מְצִיאָתוֹ, Isa. lxi. 9, 11, mean former time, and מְצִיאָתוֹ as in former time, in this prophet vii. 14, and Amos ix. 11. Nor does מְצִיאָתוֹ ever signify more. God indeed is said to be מְצִיאָתוֹ, Isa. xliii. 13. Secker.

3. — *will he deliver them up*.—Sc. God. Arab. reads *تَرْكُهُ*, “ wilt thou deliver them up.”

And until the residue of their brethren shall be converted, together with the sons of Israel.

4 And he shall stand, and shall ‡ feed *his flock*, in the strength of Jehovah;

In the § majesty of the name of Jehovah his God;

And they shall be converted: for now shall he be great Unto the ends of the earth:

5 And He shall be peace.

When the Assyrian shall have come into our land,

And when he shall have trodden in our palaces;

Then shall be raised up against him seven || rulers,

‡ Or, rule.

§ Or, loftiness.

|| Heb. shepherds.

— *their brethren*.—So ó. Ar. Chald.

— *together with*.—See עַל, Nold. Sec. 9. The sense is, God will not fully vindicate and exalt his people, till the virgin-mother shall have brought forth her son; and till Judah and Israel, and all the true sons of Abraham, among their brethren the Gentiles, be converted to Christianity.

All the Jews whose writings we have, apply this text to the Messiah; though it seems by Theophylact on Matt. ii. that some Jews formerly understood Zerubbabel. Poc. Secker.

4. — *he shall stand*.—The ruler, mentioned v. 2.

— *feed*.—Instruct and govern his followers.

— *they shall be converted*.—The Jewish people. וְיִשְׂרָאֵל one MS. See V. Syr. Chald. Here is an instance in which a MS. differs from the Masoretic punctuation, which I have not observed elsewhere.

— *shall he be great*.—By the extent of his kingdom. ó. Ar. read יִגְדֹּל, *shall they be great*: i. e. the Jews, at their final restoration.

5. — *peace*.—The cause of peace and reconciliation.

And this man shall be [our] peace. Dr. Wheeler

— *When the Assyrian*.—After the illustrious prophecy relating to the Messiah, in the three foregoing verses, the prophet passes on to the subversion of the Assyrian empire.

Transponitur בִּי, Ps. cxviii. 10, 11, 12: et cxxxviii. 2. Secker.

— *shall be raised up*.—ó. read וְהָקָמוּ, i. e. וְהָקָמוּ, και ἐπεγερθησονται.

— *seven rulers*.—*eight princes*.—Perhaps a definite number for an indefinite, as Eccl. xi. 2. Job v. 19. The prophet means the chiefs of the Medes and Babylonians, the prefects of different provinces who took

And eight princes of men :

6 And they shall devour the land of Assyria with the sword,

Even the land of Nimrod in the entrances thereof:

And they shall deliver us from the Assyrian, when he shall have come into our land,

And when he shall have trodden in our borders.

7 Also the residue of Jacob shall be among the nations,  
In the midst of many \* people.

As the dew from Jehovah,

As the showers upon the grass;

\* Heb. peoples.

Nineveh, whose number may have been what is here specified. "Seven and eight may be for an indefinite number, as Eccl. xi. 2." Secker.

— *princes*.—Anointed, Ps. ii. 6.

6. — *with the sword*.—Videtur leg. בפתחה. Notat פתח, gladium stringere. Secker.

— *of Nimrod*.—See on Nahum i. 1.

— *they shall deliver us*—So Houbigant, who reads והצלונו, and observes that Chald. and Syr. read the affix נו us. The reading of Chald. and Syr. was והצלונו; in which word the *vau* after ל may have been supplied by a point, as it often is. Or we may render, "And *one* shall deliver us," that is, And we shall be delivered. See on Jonah iii. 7.

— *in our borders*.—Fourteen MSS. and five editions read the original word plurally, with the versions and Chald.

It is very observable, that two MSS. read בארמנותי, *in our palaces*; and a third ארמנותי; two of them making this line an exact repetition of what occurs, v. 5, which is what a reader, acquainted with the manner of the Hebrew writers, would naturally expect. See v. 7, 8.

7. — *among the nations*.—במים is supplied by the 6. Ar. Syr. and by MS. 154, a very ancient and excellent one. The following verse shows that it is the genuine reading.

— *As the dew*.—The Jews contributed to spread the knowledge of the one true God during their captivity. See Dan. ii. 47. iii. 29. iv. 34, 35. vi. 26.

The gospel was preached by them, when the Messiah appeared, and it shall again be propagated by their future glorious restoration, Rom. xi. 12, 15.

- Which tarrieth not for man,  
 Neither waiteth for the sons of men.
- 8 And the residue of Jacob shall be among the nations,  
 In the midst of many † people,  
 As a *devouring* lion among the cattle of the forest,  
 As a *young* lion among the flocks of sheep:  
 Who, when he passeth through, treadeth down,  
 And teareth, and none delivereth.
- 9 Thine hand shall be lifted up over thine adversaries,  
 And all thine enemies shall be cut off.
- 10 And it shall come to pass in that day, saith Jehovah,  
 That I will cut off thine horses from the midst of thee,  
 And I will destroy thy chariots:
- 11 I will also cut off the cities of thy land,  
 And I will throw down all thy strong holds.
- 12 I will also cut off the sorcerers from thy border;  
 ‡ And thou shalt have no soothsayers.
- 13 I will also cut off thy graven images and thy statues  
 from the midst of thee;  
 And thou shalt no longer bow down thyself to the work  
 of thine hands:

† Heb. peoples.

‡ Heb. And soothsayers shall not be unto thee.

—*Which tarrieth not.*—Which grass springeth up without the attention and culture of men.

—*of men.*—Of so mean and humble a creature as man. “Of mortals.” Dr. Wheeler.

8. —*As a young lion.*—Eighteen MSS. and two editions read גִּבְעוֹרִים, “And as a young lion;” two read so originally; two read so now; and perhaps three more. This is also the reading of the versions and Chald.

The victories of the Jews under the Maccabees, and those which will hereafter be reaped by them, are foretold in this and the next verse.

12. —*the sorcerers.*—ó. read בְּשִׁפְיָם, *thy sorcerers*. So does MS. 383.

—*from thy border.*—So י is sometimes rendered. See Ezek. xlviii. 1. Chald. has מִבֵּינֶךָ, *from within thee*, and probably read with two MSS. מִקִּרְבֶּךָ, *from the midst of thee*. Houbigant renders, “Ego auferam amuleta de manibus tuis;” reading מִיָּדֶיךָ, *from thine hands*, with ó. Ar. Syr. and five MSS.

- 14 And I will root up thy groves from the midst of thee.  
I will also destroy thine enemies :  
15 And I will execute vengeance, in anger and in fury,  
Upon the nations which have not hearkened *unto me*.

---

## CHAPTER VI.

- 1 HEAR ye now what Jehovah saith :  
Arise, contend thou before the mountains ;  
And let the hills hear thy voice.  
2 Hear ye, O mountains, the controversy of Jehovah ;  
And ye strong foundations of the earth.  
For Jehovah hath a controversy with his people ;  
And with Israel he pleadeth.  
3 O my people, what have I done unto thee ?  
And wherein have I wearied thee ? Testify against me.

---

14. — *thy groves*.—The usual scenes of idolatrous practices.

— *thine enemies*.—So Chald. agreeably to the Hebrew.

15. — *hearkened unto me*.—See *6*. MS. Al. *εἰσηκούσαν μου*.

“So MS. Copt.” Mr. Woide. And one MS. perhaps reads *שמעתי*.  
The ancients agree in the rendering proposed.

The Babylonians shall rout your armies and take your cities, *v.* 10, 11.  
See *v.* 1. They shall cut off your false prophets, and destroy the objects of  
your worship, *v.* 12, 13, 14. The nations hostile to you shall experience  
my anger, and shall be themselves subdued, *v.* 14, 15.

CHAP. VI. 1. — *before the mountains*.—*אֶת־*, *apud*, *coram*, *ad*. Nold.  
Contend publicly, in the face of the creation.

2. — *strong*.—Many MSS. and four editions read *והאיתנים*. Houbi-  
gant prefers the reading of *6*. *והעמקים*:

“And ye valleys, the foundations of the earth.”

Videtur legendum *האיתנים* sequitur *העמקים*, Houbigant, male. Seeker.  
According to this conjecture, the rendering would be,

“And hearken, ye foundations of the earth.”

- 4 For I brought thee up out of the land of Egypt;  
And out of the house of slaves I redeemed thee.  
And I sent before thee Moses, Aaron, and Miriam.
- 5 O my people, remember now  
What Balak *the* king of Moab consulted;  
And what Balaam *the* son of Beor answered him;  
From Shittim even unto Gilgal:  
That ye may know the \* righteousness of Jehovah.

\* Heb. righteousnesses.

3. — *wearied thee*.—By unnecessary burdens, or undeserved calamity.

4. — *Miriam*.—She was a prophetess, Ex. xv. 20. Numb. xii. 2.

5. *O my people*.—The structure of the words is such in the original, that the English language cannot represent what we may suppose to be the true measure of this passage; but the Vulg. may be thus distributed,—

“Popule meus, memento quæso quid cogitaverit  
Balach rex Moab;  
Et quid responderit ei  
Balaam filius Beor,” &c.

Balaam was called to curse Israel; but by my impulse he blessed them.

— *consulted*.—Purposed. Secker.

— *answered*.—Some think what Balaam answered here means his advice, Numb. xxxi. 16, how Balak should seduce Israel in their passage through Shittim to Gilgal. Chald. supplies, Did I not perform great things from Shittim to Gilgal? No one interpretation is probable. Secker.

— *From Shittim*.—From the encampment at Shittim, Numb. xxv. 1, on the way to that at Gilgal, Josh. iv. 19. Balaam gave different answers in the interval between these places. We may suppose that the encampments of Israel advanced slowly to that part of Jordan which was opposite Gilgal.

According to Chald. there seems an omission in the text,

“Were not great things done for you  
From Shittim even unto Gilgal?”

See Josh. iii. 1, iv. 20. Thus, there will be a reference to the miraculous passage over Jordan.

— *even unto Gilgal*.—Many MSS. and two editions read יעד. So Syr. יעדמא.

— *the righteousness*.—“The great righteousness.” Dr. Wheeler. We may often observe that the original word includes the notion of mercy.

- 6    Wherewith shall I † come before Jehovah?  
*Wherewith* shall I bow myself unto the ‡ High God?  
 Shall I § come before him with burnt-offering;  
 With calves of a || year old?
- 7    Will Jehovah be well pleased with thousands of rams;  
 With ten thousands of rivers of oil?  
 Shall I give my first-born *for* my transgression;  
 The fruit of my \* body *for* the sin of my soul?
- 8    He hath shewed thee, O man, what is good:  
 And what doth Jehovah require of thee,  
 But to do justice, and to love mercy,  
 And to be humble *in* walking with thy God?

† Heb. prevent Jehovah.

‡ Heb. the God of height.

§ Heb. prevent him.

|| Heb. the sons of a year.

\* Heb. belly, or womb.

7. — *rivers of oil*.—Or, fatted sheep, if we read רחלי with V. 6. Ar. Houbigant.

— *first-born*.—The dearest of my offspring. It is well known that the Phœnicians, and their descendants, the Carthagenians, sacrificed their children to Saturn. And some of the idolatrous Jews and Israelites imitated this horrid practice.

8. *He hath showed*.—V. Ar. Syr. read הרא, *I will show*. 6. ed. Ald. have Ει απηγγειλε, instead of Ει ανηγγειλη, the reading of MS. Vat. and Alex.

— *justice*.—Right, just dealing. See Pocock.

— *mercy*.—Goodness, kindness, beneficence. Ibid.

— *to be humble*.—Submissive to God's laws, resigned to his will, acquiescing in his revelation of himself. Ibid.

Prov. xi. 2, צנע is opposed to pride. See Schultens. The Arab. root signified *paravit, didicit*; and hence, say Schultens and Taylor, a well-informed, well-managed mind. In Chald. the root denotes *abscondere*; whence *retiredness, modesty, humility*.

The manner of raising attention in v. 1, 2, by calling on man to urge his plea in the face of all nature, and on the inanimate creation to hear the expostulation of Jehovah with his people, is truly awakening and magnificent. The words of Jehovah follow in v. 3, 4, 5. And God's mercies having been set before his people, one of them is introduced in a beautiful dramatic form, as asking what his duty is towards so gracious a God, v. 6, 7; the answer follows in the words of the prophet Micah, v. 8, if we

- 9 The voice of Jehovah crieth unto the city:  
And *there is* sound wisdom with them that fear his  
name:  
Hear, O ye tribes, him that testifieth.
- 10 ARE there yet *in* the house of the wicked the treasures  
of wickedness;  
And the † scant measure *which is* abominable?
- 11 Shall I count her pure with the ‡ wicked balances,

† Heb. the ephah of leanness. ‡ Heb. the balances of wickedness.

read הַנִּיר, *he hath showed thee*; or, perhaps, in the words of Jehovah, if אֲנִיר, *I will show thee*, should be thought the true reading; though, according to this latter reading, it may well be supposed that the prophet replies in his own person.

Bishop Butler thinks that we have here the demand of Balak, and the answer of Balaam. Ser. vii. p. 121. Bishop Lowth adopts this idea, and adds, "Mire congruit cum cæteris Balaam monumentis res, dictio, constructio, forma ipsa et character compositionis." Præl. Heb. xviii. p. 229, ed. 2. 8vo. And Mr. Peter says, that we have a sort of dialogue between Balak and Balaam represented to us in this prophetic way. The king of Moab speaks, v. 6. Balaam replies by another question, in the two first hemistichs of v. 7. The king of Moab rejoins, in the remaining part of the verse. Balaam replies, v. 8. Sermons, xiv. 8vo. p. 333.

9. — *them that fear*.—Four MSS. read יִרְאִי, and three in the margin. MS. 2 reads so at present, and MS. 99 has the ה on a rasure. V. 6. Ar. Syr. also read יִרְאִי. It must likewise be observed that V. 6. A. suggest the reading of וְהוֹשִׁיעַ אוֹתָם וְהוֹשִׁיעַ.

"And there is safety to them who fear his name."

Or,

"And he will save them," &c.

— *his name* — שְׁמִי, 6. A. Syr.

— *O ye tribes*.—Reading מִטְבֵּית with V., which scarcely differs from מִטְבֵּית, and מִי with Syr.

— *him that testifieth*.—עִיר, *testari* is often used in Hiphil both without the formative ם and with the ה paragogic. D. Durell translates,

"Him that testifieth against her:"

sc. the city. See 1 Kings xxi. 10, 13.

10. *Are there*.—The words of Jehovah follow, to the end of v. 16.

One MS. reads דָּיִשׁ, which is the true reading; and Chald. represents it. Many MSS. and some editions read הָאִישׁ. Thus 2 Sam. xiv. 19, where we have אִישׁ for the verb substantive יִשׁ in the text; four or six MSS. read יִשׁ, and many MSS. אִישׁ.



- And with the bag of § deceitful weights?  
 12 Whose rich men are full of || violence;  
 And her inhabitants have spoken falsehood;  
 And their tongue *is* \* deceitful in their mouth.  
 13 Wherefore I will begin to smite thee,  
 To make *thee* desolate, because of thy sins.  
 14 Thou shalt eat, but shalt not be satisfied:  
 And it shall be dark in the midst of thee:  
 And thou shalt take hold, but shalt not carry away:  
 And that which thou carriest away will I give up to the  
 sword.  
 15 Thou shalt sow, but shalt not reap:  
 Thou shalt tread the olive, but shalt not anoint thee with  
 oil:  
 And *the grape of* the choice wine, but shalt not drink the  
 wine.  
 16 For thou hast kept the statutes of Omri,

§ Heb. weights of deceit.

|| Or, rapine.

\* Heb. deceit.

13. — *begin*.—Seven MSS. and four editions read הִחֲלִי, as Deut. ii. 31. 1 Sam. xxii. 15, from חָלַל, in Hiphil, *to begin*. So V. ḡ. Ar. Syr. We may render *I have begun*; or the verb may be converted into the future by the distant *ran*; which common Hebraism affected St. Peter's Greek, 2 Pet. iii. 10, if, as in some editions we read *καυσομένα τηκεται*.

“ I also am wearied in smiting thee,  
 In making [thee] desolate for thy sins.”

Dr. Wheeler

14. *Thou shalt eat*.—This threatening occurs, Hos. iv. 10. l. 1.

— *And it shall be dark*.—Read חֹשֶׁךְ with ḡ. Ar. Houbigant. Darkness is often put for calamity. See Job xviii. 6. Isa. lix. 9. Amos v. 20.

— *take hold*.—The true reading is, וַתִּשָּׂא, as one MS. and three editions read; or וַתִּשָּׂא, as two MSS. read. Compare Hosea ix. 11, 12, with this and the foregoing line

15. *Thou shalt sow*.—En queis consevimus agros! is the language of the husbandman's bitter complaint. Virg.

16. — *thou hast kept*.—Read וַתִּשְׁמֹר, with V. ḡ. Ar. Syr. Houbigant. Chald. has וַתִּשְׁמֹר, *for ye have kept*.

— *Omri*.—An idolatrous king, 1 Kings xvi. 25.

And all the works of the house of Ahab ;  
 And ye have walked in their counsels ;  
 That I should make her † a desolation,  
 And her inhabitants ‡ an hissing :  
 And *that* ye should bear the reproach of my people.

## CHAPTER VII.

- 1 WOE is me, for I am become  
 As the gatherers of late figs, as the gleaners of the  
 vintage :  
*There is* no cluster to eat :  
 My soul desireth the first-ripe fig.
- 2 The good man is perished from the land,  
 And *there is* none upright among men.  
 All of them lie in wait for blood :  
 They hunt every man his brother *for his* \* destruction.

† Heb. for a desolation.

‡ Heb. for an hissing.

\* Or, *with a net*.

— *the works*.—*ô*. Ar. Chald. read בעשי.

— *ye have walked*.—V. ורחלך, *And thou hast walked*.

— *make her*.—Syr. reads אורח, sc. the city, v. 9, 12.

— *of my people*.—Which will fall on my people, when their enemies subdue them.

CHAP. VII. 1. — *late figs*.—The word קץ, which is sometimes used for summer-fruits in general, see Amos viii. 1, 2. Isa. xvi. 9. Jer. xl. 10. xlviii. 32, may here be opposed to the early ripe fig of superior quality. See on Hos. ix. 10. *ô*. read קץ, *stubble*.

— *gleaners*.—The women who glean, &c. See Zech. ix. 17.

2. *The good man*.—As the early fig of excellent flavour cannot be found in the advanced season of summer, or the choice cluster of grapes after vintage ; so neither can the good and upright man be discovered by diligent searching in Israel. The comparison is beautifully implied.

— *destruction*.—The preposition ל is understood, as very frequently.

- 3 *Their hands are ready for evil to do it earnestly :*  
 The prince asketh *a bribe* ; and the judge *decideth* for  
 reward ;  
 And *as for* the great man, he uttereth the wickedness of  
 his † soul : and they do abominably.
- 4 *Their good man is* as a briar, their upright *man as* a  
 thorn hedge.  
*It is* the day of thy watchmen : thy visitation cometh,

† Or, desire.

3. *Their hands.*—Perhaps the true reading is בפרהם, as the versions and Chald. read.

— *to do it earnestly.*—“Thoroughly, effectually. *To good it.*” Tayl. Conc. Or, “they do no good.” Et non beneficientes sunt. Syr. Chald. We may read לא היטיב, *they do no good* ; or לא היטיב, *not for doing good*.

“ [Their] hands are [bent] on iniquity, to execute it fully.”

Dr. Wheeler.

— *uttereth.*—See היא, at the end of a sentence, v. 18, and היא, Nahum ii. 8.

— *the wickedness.*—The versions read אית, *the desire*. “Qualia dona illi accepta sunt.” Moerlius.

— *and they do abominably.*—Reading, according to Syr. and Arab. ויהעביו. Houbigant reads ויהעבירו, *and men abominate him*, sc. the great man. Vulg. reads ויעמרה, *and they trouble it*, sc. the land ; unless, as Pocock thinks, they take the Arabic sense of עבת, *miscuit*.

“And the great man uttereth the iniquity of his soul,

Even he, because he hath perverted it.”

Dr. Wheeler.

He reads ריעבתה.

4. *Their good man.*—The ה may be taken from the foregoing word, and we may read הטובם ; though grammarians object to this form. But there are repeated instances of it, as Josh. vii. 21. viii. 33. 2 Kings xv. 16. See Guarini Gramm. Heb. 4to. 421.

— *their upright man.*—Reading with Dr. Durrell, ישרם משיכה. Houbigant reads כסוכה ; but the particle of similitude is often understood. “Videtur legendum ישרם משיכה, vel כמשיכה. Vid. Prov. xv. 19.” Secker. For the image, see Numb. xxxiii. 55. Josh. xxiii. 13. Ezek. ii. 6. xxviii. 24. Hos. ii. 6. Harmer i. 452.

— *watchmen.*—These were to be diligent on the approach of danger, Isa. xxi. 11.

— *thy visitation.*—ó. Ar. prefix to this word דרי דרי, *alas ! alas !* and one MS. prefixes בהנה, *behold*.

- Now shall be their perplexity.
- 5 Trust ye not in a friend:  
Put ye not confidence in a guide:  
From her that lieth in thy bosom keep the doors of thy mouth.
- 6 For the son shall dishonour the father:  
The daughter shall rise up against her mother; the daughter-in-law against her mother-in-law:  
A man's foes *shall be* the men of his household.
- 7 But I will look unto Jehovah;  
I will hope in the God of my salvation: my God will hear me.
- 8 Rejoice not over me, O mine enemy:  
Though I am fallen, *yet* shall I rise;  
Though I sit in darkness,  
*Yet* shall Jehovah be a light unto me.
- 9 I bear the indignation of Jehovah,  
Because I have sinned against him:  
Until he plead my cause, and execute judgment for me;  
*Until* he bring me forth to light, *until* I see his righteousness.
- 10 Then *she that is* mine enemy shall see *it*, and shall be covered *with* shame:

5. — *Put ye not confidence.*—Seven MSS. and four editions read ואל, *et non*, with the versions and Chald.

— *guide.* — אלוף. Husband is called the אלוף of the wife's youth, Prov. ii. 17; and perhaps is meant here. A whisperer separateth אלוף, Prov. xvi. 28. Chal. Syr. translate it in the text by קרוב. Secker.

6. — *The daughter.*—Our Lord has this passage in view, Matt. x. 35, 36; and accommodates it to the times of persecution.

7. *But I.*—The people led captive are introduced as using this language.

8. — *enemy.*—Assyria and Babylon.

— *shall I rise.*—ó. render και αναστησομαι, and thus show that they read וקמתי.

“ Ergo ne nimium nostra lætere ruina,  
Restitui quoniam me quoque posse puta.”

Ov. apud Moerlium.

Who said unto me, Where *is* ‡ Jehovah thy God?  
 Mine eyes shall see *their desire* upon her:  
 Now shall she be § trodden down, as the mire of the  
 streets.

11 *In* the day when thy walls shall be built,  
*In* that day the decree *against thee* shall be removed  
 afar off.

12 And *in* that day they shall come unto thee  
 From Assyria and the fenced cities;  
 And from Egypt even unto the river;  
 And from sea unto sea, and from mountain unto moun-  
 tain:

13 For the land shall become || a desolation

‡ Heb. Where *is* he. § Heb. for a treading down. || Heb. for a desolation.

11. — *the decree*.—Sc. of God for thy captivity. Possibly חק, or חוק, as eight MSS. and two ed. read, may be considered as a repetition of the close of the foregoing verb, under a different form; and the verse may be a continuation of the enemy's speech. See Syr.

“The day when thy walls shall be built,  
 That day shall be removed afar off.”

Qu. an conjungi debeat ירחקק, reduplicatione in aliis verbis usitata. Secker.

12. — *they shall come*.—Thy restored inhabitants. In the various lections of the famous edition of the Hebrew Bible at Mantua, on which consult Kennicott, note 300, יבוא, *they shall come*, is found; with which ó. Ar. Chald. agree.

— *unto thee*.—One MS. reads עריך. That the *vau* is sometimes removed from the beginning of the sentence, see on Hos. xiii. 6.

— *fenced cities*.—One MS. reads מבצר.

— *Egypt*.—For which the word is sometimes מצרי. See Isa. xix. 6. Boch. Geogr. L. IV. c. xxiv. 258. “Probably it should be, ‘even unto Egypt, and from Egypt even unto the river.’ See Isa. xix. 23 and xi. 16.” Secker.

— *from mountain*.—Reading מחר with V. ó. Ar. Houbigant. From Egypt to the Euphrates; from the Red Sea to the Mediterranean; and mount Libanus to mount Seir. See Cappellus.

Videtur pro יערי legendum יערי, et forte pro יבוא יערי, legere satius erit עריך יבוא, hostes tui venient. Secker.

13. *For*.—Thy people shall return unto thee from all parts; for the sentence of desolation is passed on the land, and shall soon be executed.

- Because of its inhabitants, for the fruit of their doings.
- 14 Feed thy people with thy crook, the flock of thine heritage,  
That dwell solitarily in the forest.  
In the midst of Carmel let them feed,  
In Basan and Gilead, as *in* the days of old.
- 15 As *in* the days when he went forth out of the land of Egypt,  
I will show unto him wonderful things.
- 16 The nations shall see, and shall be confounded because of all their might:  
They shall lay their hand upon *their* mouth; their ears shall be deaf:
- 17 They shall lick the dust as the serpent;  
As the creeping things of the earth, they shall tremble from their close places:  
Because of Jehovah our God they shall stand in awe;  
and they shall fear because of thee.

14. *Feed.*—This may be an address to the governors of the people on their return from captivity.

— *solitarily.*—Without a shepherd.

— *forest.*—Habitantes solitariè sylvam. A figurative description of the captivity. See יר, Hos. ii. 12. Bashan and Gilead were famous for fertility and pasturage.

Dr. Wheeler gives the following beautiful turn to this passage,

“ *Church.* Feed thy people with thy sceptre;  
The sheep of thine inheritance, dwelling in the solitary grove.  
*Jehovah.* Let them feed in the midst of Carmel,  
In Bashan and Gilead, as in the days of old.”

To him I owe the hint of rejecting the Masoretical punctuation.

15. — *he went forth.*—Houbigant reads צארי, and Syr. Chald. translate “*they went forth*,” “*show them*,” and therefore may have read צארי, *people* being understood. “A like change of persons is in v. 19, and Jer. xvi. 14, 15.” Secker.

16. — *their ears.*—Sixteen MSS. and three editions read with Chald. Syr. ראוניהם, and *their ears*.

If the expressions in v. 15, 16, 17, are thought too strong for the events which happened under the Maccabees, they may likewise have a reference to the times of the future restoration.

- 18 Who is a God like unto thee, pardoning iniquity,  
And passing by transgression, in the residue of his  
heritage?  
*And who keepeth not his anger for ever,*  
*Because he delighteth in mercy?*
- 19 He will turn again, he will have compassion on us, he  
will cover our iniquities.  
Yea, thou wilt cast all our sins into the depth of the sea :
- 20 Thou wilt shew faithfulness unto Jacob, *and* mercy unto  
Abraham ;  
Which thou swarest unto our fathers from the days of old.

— *passing by*.—Passeth over. Secker.

18. — *delighteth in mercy*.—Θελητης ελεους εστι, ό.

19. *He will turn again*.—He will again have compassion on us.

Dr. Wheeler.

— *cover*.—This is the Chaldee sense of כבש. Syr. reads כנחם, *colliget*.

— *thou wilt even cast*.—Syr. reads ודשליך, *and he will cast*.

“ Tradam protervis in mare Creticum

Portare ventis.”

Horace.

— *our sins*.—‘Αμαρτιας ήμων, ό. Syr. Vulg. Secker.

# THE BOOK OF N A H U M.

---

## CHAPTER I.

I CONCLUDE, from ch. ii. 2, that Nahum prophesied after the captivity of the ten tribes. Josephus places him in the reign of Jotham, and says, that his predictions came to pass one hundred and fifteen years afterwards. Ant. IX. xi. 3. According to our best chronologers, this date would bring us to the year in which Samaria was taken. And I agree with those who think that Nahum uttered this prophecy in the reign of Hezekiah, and not long after the subversion of the kingdom of Israel by Shalmaneser.

The conduct and imagery of this prophetic poem are truly admirable.

The exordium grandly sets forth the justice and power of God, tempered by lenity and goodness, ch. i. 2—8.

A sudden address to the Assyrians follows; and a prediction of their perplexity and overthrow, as devisers of evil against the true God, v. 9—11.

Jehovah himself then proclaims freedom to his people from the Assyrian yoke, and the destruction of the Assyrian idols, v. 12—14. Upon which the prophet, in a most lively manner, turns the attention of Judah to the approach of the messenger who brings such glad tidings, and bids her celebrate her festivals, and offer her thank-offerings, without fear of so powerful an adversary, v. 15.

Ch. II. In the next place, Nineveh is called on to prepare for the approach of her enemies, as instruments in the hand of Jehovah; and the military array and muster of the Medes and Babylonians, their rapid approach to the city, the process of the siege, the capture of the place, the captivity, lamentation, and flight of the inhabitants, the sacking of the wealthy city, and the consequent desolation and terror, are described in the true spirit of eastern poetry, and with many pathetic, vivid, and sublime images, v. 1—10.

A grand and animated allegory succeeds this description, v. 11, 12, which is explained and applied to the city of Nineveh, in v. 13.

Ch. III. The prophet denounces a woe against Nineveh for her perfidy and violence, and strongly places before our eyes the number of her



# 1 THE prophecy concerning Nineveh. The book of the vision of Nahum the Elkoshite.

chariots and cavalry, her burnished arms, and the great and unrelenting slaughter which she spread around her, v. 1—3.

He assigns her idolatries as one cause of her ignominious and unpitied fall, v. 4—7.

He foretels that No-Ammon, her rival in populousness, confederacies and situation, should share a like fate with herself, v. 8, 9, 10, 11; and beautifully illustrates the ease with which her strong holds should be taken, v. 12; and her pusillanimity during the siege, v. 13.

He pronounces that all her preparations, v. 14, 15, her numbers, her opulence, her multitude of chief men, would be of no avail, v. 15—17.

He foretels that her tributaries would desert her, v. 18.

He concludes with a proper epiphonema; the topics of which are, the greatness and incurableness of her wound, and the just triumph of others over her, on account of her extensive oppressions, v. 19.

To sum up all, with the decisive judgment of an eminent critic, “Ex omnibus minoribus prophetis nemo videtur æquare sublimitatem, ardorem, et audaces spiritus Nahumi: adde quod ejus vaticinium integrum ac justum est poema; exordium magnificum est et plane augustum; apparatus ad excidium Niniwæ, ejusque excidii descriptio et amplificatio, ardentissimis coloribus exprimitur, et admirabilem habet evidentiam et pondus.” Præl. Heb. xxi. p. 282.

It must be further observed, that this prophecy was highly interesting to the Jews, as the Assyrians had often ravaged their country, and, I suppose, had recently destroyed the kingdom of Israel.

CHAP. I. 1. *The prophecy.*—The word נִשְׂא has the general signification of *prolatum, effatum, pronunciatum*, from נָשָׂא, *to take up*, or, *to utter*, Exod. xx. 7. Deut. v. 11. 2 Kings xix. 4. It is equivalent to דְּבָרִים, *words*, Prov. xxxi. 1; where it may be translated *prophecy*, in the sense of speaking to edification, 1 Cor. xiv. 3. 2 Kings ix. 25 may be rendered, “Jehovah uttered this prophecy concerning him.” See that which follows, v. 26. Compare v. 36.

It is translated *burden*, as if it signified “gravem prophetiam, quæ dura pronunciat atque comminatur.” See Cappellus on Hab. i. 1. And accordingly Chald. on Nah. i. 1, has “Onus calicis maledictionis.” But Pocock observes, on Mal. i. 1, that it rather signifies *a message*; and quotes Lam. ii. 14, where the flattering prophecies of false prophets are so called, and where the word may have the sense of *effatum*, as above.

Because ὁ render the word by φῶτα, 1 Chron. xv. 22, 27, Houbigant says, Forte נִשְׂא indicat signum cantoribus datum, cum alte extollitur

2 Jehovah is a jealous and avenging God :  
Jehovah avengeth, and is wrathful :

---

manus ad cantus moderandos." Perhaps we may infer from these places, that prophecies were sometimes sung to musical instruments. See 2 Kings iii. 15. 1 Sam. x. 5.

Taylor interprets the phrases, *to lift up a word*, Amos v. 1, *to lift up a proverb, or parable*, Job xxvii. 1, of speaking with an exerted voice, of pronouncing with spirit and earnestness. But, without including this circumstance in its definition, he thus explains נָאֵר, "A prophecy, or burden, containing things of eminence, weight, and importance, taught by man, or revealed by God. The word is plainly ambiguous, and sometimes signifies a heavy judgment." Conc. voc נָאֵר.

Bishop Chandler, Defence, &c. p. 10, quotes authority to show that the word *Sibylla* comes from נָאֵר, *to bear*, δια την θεοφοριαν; and adds, "So נָאֵר, *to bear, or carry*, Numb. xxiv. 3. xxiii. 7, 18. Jon. Targum to speak a parable. See Isa. xiv. 28. Prov. xxxi. 1. Lam. ii. 14. 2 Kings ix. 25; comp. with v. 36."

Some commentators, particularly Drusus, are of opinion, that in this chapter the prophet foretels, first the destruction of Sennacherib's army, and then of Sennacherib himself. There seem to me to be so many allusions to the history of these events in this chapter, that I am much inclined to subscribe to their opinion. Rabshakeh had represented his master as invincible; nay, as more powerful than the true God worshipped at Jerusalem. In answer to this the prophet asserts, 2-6, the justice and irresistible power of God, and represents him as avenging himself of his enemies (whether Jew or Gentile), and thus insinuates, that Sennacherib ought not to assume to himself, but ascribe to God, whose instrument only he was, the overthrow of the nations he had reduced: and as God had overthrown them, and had also afflicted for their sins his own people, so now he would have mercy on his own people, v. 7, and punish the Assyrians. Compare v. 4 with Isa. xxxvii. 24, 25, and v. 9, and v. 11, with Isa. xxxvii. 23. He foretels the destruction of Sennacherib's army, v. 8, 9, 10, 12; the immediate cause of it, v. 11; and the consequence of it, latter part of v. 12 and 13. The fall of Sennacherib himself is foretold, v. 14. The prophet then proceeds to announce the joy this should cause among the Jews, and the utter destruction of the Assyrian empire that should speedily ensue. Dr Forsayeth.

— *Nineveh*.—Nimrod, the third in descent from Ham, went forth out of the land of Shinar into Assyria, to wage war against the descendants of Shem, and built Nineveh. For so I understand Gen. x. 10, 11, agreeably to our marginal rendering, and to Bochart, Geogr. Sacr. v. ii. p. 229. And therefore the land of Assyria is called the land of Nimrod, Mic. v. 6. He

Jehovah avengeth his adversaries :

And he reserveth *indignation* for his enemies.

- 3 Jehovah is slow to anger, yet great in power;  
But Jehovah by no \* means cleareth *the guilty*.  
His way *is* in the whirlwind and in the storm;  
And the clouds *are* the dust of his feet.
- 4 He rebuketh the sea, and maketh it dry;  
And † drieth up all the rivers.

\* Heb. clearing will not clear.

† Or, exhausted.

might assign this city to his son, and call it נִינֻס, from נֵן, *a son* and נִס, *an habitation*. Still we may allow that another Ninus made conquests throughout a great part of Asia, and in that sense founded the Assyrian empire, during the time of the Judges; as otherwise Herodotus's assertion cannot be true, that the duration of the Assyrian monarchy was five hundred and twenty years. See Bishop Lowth's note on Isa. xxiii. 13.

— *Elkoshite*.—So called, says Jerome, from a village in Galilee.

Vitringa, Es. p. 25, thinks the parts of this verse transposed. Seeker.

2. — *jealous*.—קִנְיָא occurs only here and Josh. xxiv. 19. Here eight MSS. and three editions omit the *vau*, and in Joshua fourteen MSS. omit it,

— *reserveth indignation for*.—See Lev. xix. 18. Or, observeth with an angry eye. The Arabic word signifies *vidit, contemplatus est*. See 1 Sam. xx. 20, where the substantive from this verb is rendered *a mark*.

The ל in this *v.* is twice transitive, like אָת. See Hos. i. 6. x. 1. Zeph. i. 17. Jer. x. 18.

3. — *But Jehovah*.—וְ. divide thus. I find that this is also Dr. Wheeler's punctuation. See Ex. xx. 7. xxxiv. 7. Numb. xiv. 18. Jer xxx. 11.

— *His way*.—In the whirlwind and storm he displayeth his power or his vengeance; he treadeth on the clouds, as on the dust. Another Hebrew word for *clouds* is עָנָן, which also denotes *small dust*. The verb עָנָן signifies *comminuere*; and Castel says that clouds may be called עָנָן *ob tenuitatem*.

These two lines are very sublime; but the Psalmist is still more sublime.

“Who maketh the clouds his chariot:

Who walketh upon the wings of the wind.” Ps. civ. 3.

4. — *the sea*.—As the Red Sea, Ex. xiv. 21.

— *the rivers*.—As the Jordan, Josh. iii. 16. He also drieth up all of

- Bashan languisheth, and Carmel :  
 And the flower of Lebanon languisheth.
- 5 The mountains shake at him, and the hills are molten.  
 And the land is laid waste before him ;  
 Yea, the world, and all that dwell therein.
- 6 Who shall stand before his indignation ?  
 And who shall rise up in his ‡ hot anger ?  
 His fury is poured out like fire ;  
 And the rocks are § cast down by him.
- 7 Jehovah is good : *he is* a || strong hold in the day distress :  
 And he knoweth them that trust in him :
- 8 But with an overflowing torrent he will make a full end  
 of those who rise up against him :

‡ Heb. the heat of his anger.

§ Or, broken down.

|| Heb. for a strong hold.

of them, sc. very many of them, by visiting a sinful people with drought,  
 1 Kings xvii. 7.

“ He rebuketh the sea, and drieth it up ;  
 And parcheth up all the rivers.” Dr. Wheeler.

The collocation of the original words is exquisite in the three first hemistichs of *v.* 2 ; in the two first of *v.* 3 ; and in two last of *v.* 4.

5. — *shake*.—As Sinai, Ex. xix. 18.

— *are molten*. Possibly an allusion to bringing water out of the rock, Numb. xx. 10. Or, rather, this and the foregoing clause refer to God's power shown in storms and earthquakes.

— *is laid waste*.—Reading תשמה with Chald. and Houbigant.

— *Yea, the world*.—On considering this line, I conjectured that we should read תכל, as more elegant and agreeable to the usual turn of the Hebrew poetry, and I observed that *vau* preceded תכל, and נפני. On examination I found my conjecture supported by the omission of *vau* in *ä.* Syr. and six or seven MSS. Dr. Wheeler saw this ; for his version stands,

“ And the world,” &c.

6. — *hot anger*.—So Exarsere ignes animo. *Æn.* ii. 575.

— *like fire*.—Widely and irresistibly. See Amos v. 6.

— *rocks are cast down*.—Lightning, or subterraneous fire, or earthquake, may produce this effect.

8. — *an overflowing torrent*.—Here may be an allusion to the manner in which Nineveh was taken. “ The Euphrates overflowed its banks,

And darkness shall pursue his enemies.

9 What do ye imagine against Jehovah?

He will make a full end :

Distress shall not rise up a second time.

10 For while the princes are yet perplexed,

And as drunken *with* their wine,

They are devoured as stubble \* fully dry.

11 From thee hath gone forth one that imagined evil against  
Jehovah ;

A † wicked counsellor.

\* Heb. dry to fulness.

† Heb. A counsellor of Belial.

deluged a part of the city, and overturned twenty stadia of the wall ; in consequence of which the desponding king burned himself, his palace, and treasures." Diod, Sic. ed. Wess. p. 140. L. ii, Sec. 27.

— *a full end.*—*Ἡ Νύξ* *μεν ἀπολωλεν ἡδὴ, καὶ οὐδὲν ἰχνος ἐστὶ λοιπὸν αὐτῆς.* Luc. Dial. *Contemplantēs.*

— *of those who rise up against him.*—Houbigant proposes reading בקיני, as Jer. li. 1. 6. join the word to the next clause, and may read בקיני, or בקיני, which latter reading I prefer.

"Those that rise up against him, and his enemies, darkness shall pursue."

Aquila has *ἀπο ἀνισταμένων.* Theodotion, *consurgentibus ei.* V. ed. a *consurgentibus illi.* See Montfaucon.

— *pursue.*—So as to overtake and involve them. See Deut. xxviii. 22, 45.

"And his enemies will he pursue to darkness." Dr. Wheeler. Agreeably to Chald.

9. — *He will make.*—"He himself will make," &c. Dr. Wheeler.

10. — *the princes.*—Syr. and Chald. read שרים, and two MSS. and one ed. have כרים.

— *yet perplexed.*—Reading עיר—סבוכים. The Arab. (see שבר, Cast. lex.) signifies *perplexa fuit res, irretitus fuit.*

— *And as drunken.*—Men, fluctuating and staggering in their counsels, are beautifully said to be as it were intoxicated with wine. I consider the present reading as preferable to the reading of Syr. and of one MS. *יבסבא, et in vino suo.*

11. — *hath gone forth.*—That is, thou hast produced. Such were Pul, 2 Kings xv. 19 ; Tiglath-pileser, ib. 29 ; Shalmaneser, ib. xvii. 6 ; and Sennacherib, 2 Kings xviii. 17, &c. xix. 23.

— *wicked.*—Of Belial. Some, as Tayl. Conc. Supplement, derive this

- 12 Thus saith Jehovah :  
 Though the Ruler of many waters  
 Have thus ravaged, and have thus passed through ;  
 And I have afflicted thee ;  
 I will afflict thee no more.
- 13 For now will I break his yoke from off thee,  
 And will burst thy bonds in sunder.
- 14 And Jehovah will command concerning thee,

word from בלי, *without*, and על, *a yoke* : but בל יעיל, *one that profiteth not*, that is, one who is dangerous and destructive, is a better etymology. *Αχρειος* has this sense in Greek, and inutilis in Latin. See Merrick on Ps. xviii. 1. 12.

12. — *Though the Ruler.*—I propose reading,

אם מישל מים רבים  
 כן נול וכן עבר  
 וענתוך לא אענך עוד :

אם occurs in the text. *ם*. read מישל מים רבים ; a just and beautiful periphrasis for Nineveh, which was situated on the great river Tigris. See Ezek. xxxi. 4. Syr. has דמו ועברו, quæ rapuerunt et elapsæ sunt ; but I prefer the singular number on account of *his yoke*, v. 13, though Houbigant, Syr. and Arab. read מישל, *rulers* ; and, retaining כן, twice, I form a conjectural reading as nearly as I can to the text, which is manifestly corrupted. וענתוך rests on the authority of fourteen MSS. two ed. Syr. Chald. and Vulg.

“ Thus saith Jehovah : If retributions come,

“ According as they are many, accordingly shall they be cut off, and pass away.

“ If I have afflicted thee, I will not afflict thee more.”

Or,

“ Though they are at peace, and also mighty,

“ Still shall they be cut off, and pass away.”

Dr. Wheeler.

Though they be perfect [in health and strength] and thus numerous, even so shall they be cut down [as grass] and he [Sennacherib] shall pass away [fly to his own home] Dr. Forsayeth.

13. — *his yoke.—thy bonds.*—The Jews paid tribute to the Assyrians, 2 Kings xviii. 14 ; and the Israelites were under actual captivity among them at this time.

‡ *That* thy name shall be no more scattered abroad.

From the house of thy God I will cut off the graven  
image and the molten image;

I will appoint thy sepulchre; for thou art become vile.

15 Behold upon the mountains

The feet of him that bringeth good tidings, that publisheth peace.

Keep, O Judah, thy feasts; perform thy vows.

For he shall no § more pass through thee:

The wicked is wholly consumed, he is cut off.

## CHAPTER II.

1 HE that \* scattereth is come up before thee:

Guard the fenced place; watch the way:

Strengthen the loins; confirm might greatly.

2 For Jehovah restoreth the excellency of Jacob,

‡ Heb. There shall not be sown of thy name any more.

§ Heb. shall add no more to pass.

\* Or, breaketh in pieces.

14. — *scattered abroad*.—That no more of thy colonies be transplanted to other countries.

— *become vile*.—Thy enemies have subdued thee. See a like apostrophe to this city, ch. ii. 1.

15. — *upon the mountains*.—Which surrounded Jerusalem.

— *good tidings*.—That Nineveh is destroyed. Compare Isa. lii. 7.

— *The wicked*.—See 2 Sam. xxiii. 6.

— *wholly consumed*.—Houbigant renders with *é. perit, excisus est*. We may render, *consummatione vel consummando excisus est*. Six MSS. in the text or margin, read כָּלִי, all of him. The Assyrian is meant.

CHAP. II. 1. — *scattereth*.—The army of the Babylonians and Medes. “The destroyer.” Dr. Wheeler.

— *the loins*.—Compare Ps. lxi. 23. Thus *clumbis* signifies *weak*.

2. — *restoreth*.—I suppose that we should read כִּי יִשָּׁב for כִּי יִשָּׁב. The versions and Chald. give the force of Hiphil to the verb.

As the excellency of Israel :

For the wasters have wasted them, and have destroyed  
their branches.

3 The shield of his mighty *men* is made red :

The valiant men *are clothed* in scarlet :

The chariots *are* as the fire of lamps, in the day when he  
prepareth *them* :

And the horsemen spread fear.

4 In the streets the chariots madden :

They run to and fro in the broad places :

Their appearance *is* as lamps, they run as lightning.

5 He recounteth his mighty men : they cast down in their  
march.

— *of Israel*.—In the manner suitable to the excellency of a prince prevailing with God, according to the etymology of the word Israel.

That by the excellency of Jacob, either Jerusalem, or the two tribes of Judah and Benjamin are to be understood, see Drusius on the place. Dr. Forsayeth.

— *the wasters*.—The Assyrians have wasted Israel, and led her into captivity.

3. — *is made red*.—As the preparation for battle is described, we may suppose it customary among those who fought against Nineveh to carry red shields, and to wear scarlet. *Scuta lectissimis coloribus distinguunt.* Tac. de Mor. Germ. c. 6.

— *as the fire of lamps*.—*δ.* Houbigant, one MS. and one edition read, כבוד, as many MSS. and some editions read, is a plain mistake for לפרות. See v. 4.

— *when he prepareth them*.—Or, when he prepareth *himself*. His scythed chariots, burnished for war, resemble flames of fire.

— *horsemen*.—V. *δ.* Ar. Syr. read ורפרשים.

— *spread fear*.—I suppose the verb to be in Hiphil.

And the axle-trees of fir are in dreadful commotion. Dr. Wheeler.

4. — *madden*.—So Homer. Π. Θ. III.

“εἰ καὶ ἐμὸν δόρυ μαινεται ἐν παλαμῇ.”

— *Their appearance*.—Houbigant's reading of מראיהם is confirmed by three MSS.

5. — *they cast down*.—I suppose the verb to be in Hiphil, as 2 Chron. xxv. 8.



- They hasten to the wall, and the covering is prepared.
- 6 The gates of the rivers are opened:  
And the palace melteth *with fear*, and the fortress.
- 7 She is taken into captivity, she is † brought up:  
And her handmaids are carried away as *with* the voice of doves,  
‡ Smiting upon their breasts.
- 8 And the waters of Nineveh are as a pool of water:

† Or, caused to go up.

‡ Or, tabering.

— *to the wall*.—Murum versus; the ה being *local*.

— *the covering*.—Vulg. *umbraculum*; ὁ προφυλακή. It denotes the tortoise, or shed, under which the besiegers covered themselves.

6. *The gates*.—Houbigant understands this metaphorically of the natural or artificial banks which kept in the river. There is an allusion to the fact quoted from Diodorus Siculus in the note on ch. i. 8.

— *the palace*.—The Hebrew word is probably derived from an Arabic one, which signifies *magnus fuit*. See Cast. lex.

— *melteth*.—Syr. has נ, and seems to read נמש, *is shaken, removed, cast down, overthrown*.

— *fortress*.—I read מצב, which is rendered *mount*, Isa. xxix. 3, and sometimes *garrison*. Vulg. has *miles*. Chald. has מצב, *ministrans*; which suggests the reading of והצב, *and the host*. ὁ. have ὑποστασις, which will answer to a noun from יצב, *constituere*.

7. — *she is brought up*.—She is caused to go up to Babylon.

— *Smiting*.—Or, by a figure, *tabering*. Eleganter usurpatur מיתפפות, de plangentibus et pectus tundentibus; quasi Gallicè dicas, battans le tambour sur leur poitrines. Cappellus. "As the tabret is beaten with the fingers, and those fingers are applied to a skin stretched over a hollow hoop, the description gives great life to the words of the prophet Nahum, who compares women beating on their breasts, in deep anguish, to their playing on a tabret." Harmer. i. 482.

— *breasts*.—See לבב, Ex. xxviii. 30.

"Tunsæ pectora palmis."

Virg. Æn. i. 485.

8. — *her waters*.—Literally, Et Nineveh, aquæ ipsius, &c. See the note on Micah vii. 3, to show that the pronoun is sometimes placed at the end of a clause.

— *a pool of water*.—The inundation of the river mentioned in the note on ch. i. 8, assisted by the channels and receptacles for water which the Ninevites formed to make their city inaccessible to the enemy, produced

And they flee *and men cry*, Stand, Stand; but none looketh back.

- 9 They spoil the silver, they spoil the gold:  
And there is none end of the § glorious store,  
Because of all *kinds of* || pleasant vessels.
- 10 She is void, empty, and desolate:  
And the heart melteth, and the \* knees smite together;  
And *there is* great pain in all loins;  
And the faces of them all gather blackness.
- 11 Where *is* the habitation of the devouring-lions?  
And that *which was* the feeding-place of the young-lions?  
Whither the devouring-lion, and the lioness, went;

§ Heb. the preparation of glory. || Heb. vessels of desire,

\* Heb. *there is* smiting together of knees.

this effect for some time. See Cyril on ch. iii., and the quotation from him, Boch. Geogr. L. IV. xx. p. 254.

9. — *of the glorious store*.—Reading תכונת כבה with Cappellus. Or thus,

“And there is none end of the store:

There is glory [costliness, splendour, magnificence] from all pleasant vessels.”

Dr. Wheeler renders:

“It is precious beyond all desirable vessels.”

ו read תכונתה and כבדו.

“And there is no end to her store.

“They are heavy from all pleasant vessels.”

10. *She is void*.—The three words in the original are of like sound, and increase in the number of syllables. Observe טרף and טרפה, v. 12. בלק in Arab. signifies *cito ivit, obstupuit*; and one of its derivatives is used for *desertum, solitudo*. See Cast. lex. and Gol.

— *gather blackness*.—See a parallel line, Joel ii. 6. The versions and Chald. in both places suppose the word to mean *blackness as of a pot, nigricantem pallorem*. Mercer.

11. — *and the lioness*.—Houbigant reads ולביא. Vulg. ו. read לבוא, *ut ingrederetur*; and this was the original reading of one MS.

“Whither the devouring lion went, to enter in there.”

*And the whelp of the devouring-lion; and none made them afraid.*

- 12 The devouring-lion tare for his whelps,  
And strangled for his lionesses;  
And filled his dens *with* prey,  
And his habitations *with* rapine.
- 13 Behold I *am* against thee, saith Jehovah *God* of hosts:  
And I will burn *thy* chariots in the fire;  
And the sword shall devour thy villages;  
And I will cut off thy prey from the earth;  
And the fame of thy deeds shall be heard no more.

The allegory is beyond measure beautiful. Where are the inhabitants of Nineveh, who were strong and rapacious like lions?

— *and none made them afraid.*—See the intrepidity of the lion well illustrated, Boch. Hieroz. L. III. c. ii. p. 724. Both Aristotle and Ælian say that he never flies, but retires slowly.

“Λειπε δε νεκρον  
Εντροπαλιζομενος, ωστε λις ηϋγενειος,  
’Ον ρα κυνες τε και ανδρες απο σταθμοιο διωνται  
Εγχεσι και φωνη. του δ’ εν φρεσιν αλκιμον ητορ  
Παχυνται, αεκων δε τ’ εβη απο μεσσανλοιο.”

II. p. 108.

13 — *against thee.* See אַל, Nold. Sec. 6. *contra.* Syr. Chald. and one MS. have עַלֶיךָ, and Syr. Chald. Ar. ch. iii. 5.

— *thy chariots in the fire.*—We may read באש מרכבה. See Chald. understanding מרכבה as a noun of multitude. Or, we may read מרכבך, *thy chariots.*

“Thy chariots.” Vulg. Chal. “thy multitude.” ὁ. “thy troops. Syr.” Secker.

— *thy villages.*—בפריך, one MS. See also Chald. *oppida tua.* So Ezek. xxxviii. 13, renders “the villages thereof” Two MSS read בפריה.

— *of thy deeds.*—Reading מלאכתך. See Syr. ὁ. Arab. *τα εργα σου.* Vulg. reads מלאכך. “And the voice of thy messengers, &c.” I suppose the allegory to end at v. 12. Houbigant continues it through this verse, and reads מרכבך or רכבך, which he renders *sedile tuum*; but, I think, without authority. ὁ. read רבך, *thy multitude.*

The curious reader may see in Josephus a paraphrase of the last six verses of this chapter. Ant. L. IV. c. xi. p. 501. ed. Haverc.

## CHAPTER III.

- 1    WOE to the city of \* blood !  
       She *is* all full of falsehood *and* of violence :  
       The prey departeth not.
- 2    A sound of the whip *is there*, and a sound of the rattling  
       wheels :  
       And of the prancing horses, and of the bounding chariots,  
       and of the horseman mounting.
- 3    The flame of the sword *is also there*, and the lightning  
       of the spear ;  
       And a multitude of slain, and a heap of dead bodies ;  
       And there is no end to the carcasses ; they stumble upon  
       their carcasses.
- 4    Because of the † many whoredoms of the harlot,

\* Heb. bloods.

† Heb. multitude of the whoredoms.

1. — *violence*.—The *Vargi* among the ancient Gauls were a kind of soldiers so called from the word פָּרַק, *rapina*, used here and Obad. 14. Boch. Geogr. 668.

“ Woe to the bloody city, she is all deceit ;  
 Full of devastation,” &c.

Dr. Wheeler.

See 6. Ar. Syr.

“ She is all lies, and full of.” Secker.

2. — *prancing*.—One sense of the word in Arab. is *swift*.

— *bounding*.—*Subsultatque alte similisque est currus inani*. Ovid of Phaëthon.

— *and of the horseman*.—V. 6, and also Ar. Syr. in the original, have the copulative.

3. — *lightening*.—See Hab. iii. 11. Homer has

“ Τηλε δε χαλκος  
 Λαμφ', ὥς αστεροπη πατρος Διως.”

Il. x. 154.

Ad

“ Πας δ' αρα χαλκῳ  
 Λαμφ', ὥς αστεροπη πατρος Διως αἰγιοχοιο.”

Il. xi. 65.

— *their carcasses*.—The carcasses slain by them. These three verses are a description of Nineveh, as it was in the time of the prophet.

*Who is well-favoured, and mistress of enchantments,  
Who trafficketh in nations by her whoredoms, and in  
tribes by her enchantments;*

5 Behold I *am* against thee, saith Jehovah *God* of hosts;  
And I will uncover thy skirts before thy face;  
And I will shew the nations thy nakedness, and the  
kingdoms thy shame.

6 And I will cast upon thee † abominable filth;  
And I will dishonour thee, and will make thee as dung.

7 And it shall come to pass *that* every one who seeth thee  
shall flee from thee;

And shall say, Nineveh is laid waste.

Who will bemoan thee?

Whence shall I seek comforters for thee?

8 Art thou better than No-Ammon, that is situated among  
the rivers?

Waters *are* round about her:

† Or, ordure.

4. — *enchantments*.—By which she fascinates others to worship her gods.

— *trafficketh in*.—Heb. *selleth*. Hath them at her disposal, as the Israelites, whom probably she first seduced to adopt some of her idolatrous rites.

5. — *before thy face*.—Te ipsa vivente et vidente. See the phrase, Lev. x. 3, and the note on Hos. ii. 3.

6. — *as dung*.—The word ראי, for *a gazing stock*, occurs only here. The Jews understand it of *dung*, and explain מראה, *ingluvies*, by ניקים ראי, *locus sordium*. See J. Buxt. lex. manuale. Perhaps the true reading occurs Isa. xxxvi. 12. קרי, or קראי, or קוראי; see the various lections; which word, however read, in Keri is explained by the softer term צאת or צאת. In Arab. קרא signifies *deponere alvum*.

8. — *No-Ammon*.—A city in Egypt. See Ezek. xxx. 14, 15. Jer. xlv. 25. Bochart thinks it Diospolis near Mendes, which appears, from Strabo, to have been situated near lakes. See Geogr. Sacr. L. I. c. i. p. 6. Herodotus says, that the Egyptians called Jupiter by the name of Ammon. L. II. c. 42.

— *rivers*.—Channels of water from the Nile may have passed through this city.

The sea *is* her § rampart; waters *are* her wall.

- 9 || Ethiopia *is* her strength, and Egypt; and *there is* no end to it:

Put and Libya \* *are* her help:

- 10 Yet shall she be † carried away: she goeth into captivity:

Yet her little ones shall be dashed in pieces

At the ‡ top of all the streets.

And for her honourable men they cast lots;

And all her mighty men are bound with chains.

- 11 Thou also shalt become an hireling; thou shalt hide thyself;

Thou shalt seek a refuge from the enemy.

- 12 All thy strong holds *shall be like* figtrees with the first ripe figs:

§ Heb. whose rampart is. || Heb. Chus. \* Heb. in her help.

† Heb. Yet she for a carrying away. ‡ Heb. head.

—*The sea*.—Lakes are thus called by the Hebrews, Josh. iii. 16. xii. 3.

—*wall*.—Bochart, ubi supra, quotes Isocrates as saying that Egypt was fortified by the everlasting *wall* of the Nile; and Heliodorus, as observing that robbers used the river as a wall.

“And waters *are* her wall.” Syr. *ó*.

9. *Ethiopia*.—Or Chus. See on Amos ix. 7, and Ezekiel xxix. 10.

—*Put*.—פוט, and פיר, *spargi*, are the same by a common change of letters. The African Nomades are meant. Boch. ubi supra, p. 296.

—*Libya*.—Or Lubim. See on Hos. xiii. 5.

—*her help*.—בְּעִזְרָתָהּ, *ó*. Syr. Houbigant. See on Hos. xiii. 9.

10. —*shall be dashed*.—The original word may have the force of the present tense, *are dashed*; and Nahum may refer to a past taking of No by Sennacherib, as Prideaux supposes; see Isa. xx. 4; or, as I rather think, he may predict the taking of it by Nebuchadnezzar, Jer. xlv. 25. Ezek. xxx. 14. See Prid. Ann. 713.

—*lots*.—Prædæ ducere sortes. Virg. Æn. ix. And Andromache calls her happy,

“Quæ sortitus non pertulit ullos.”

Ib. iii. 323.

11. —*shalt become an hireling*.—Shalt hire thyself out. Pretio emêris, vel mercede conducta eris. Houbigant. See 1 Sam. ii. 5. Thou shalt be reduced to a state of slavery, after having in vain endeavoured to escape.

12. *like figtrees*.—See Rev. vi. 13, which is very sublime. And here

- If they be shaken, they fall into the mouth of the eater.
- 13 Behold, thy people *are as* women in the midst of thee :  
The gates of thy land are set wide open unto thine  
enemies:  
The fire devoureth thy bars.
- 14 Draw thee water for the siege ; fortify thy strong holds :  
Go into the clay, and tread the mortar ; repair the brick-  
kiln.
- 15 There shall the fire devour thee :  
The sword shall cut thee off, it shall devour thee as the  
locust.  
Increase thyself as the locust, increase thyself as the  
numerous-locust :
- 16 Multiply thy merchants more than the stars of heaven :  
Yet the locust hath spoiled, and hath flown away.
- 17 Thy crowned *princes are* as the numerous-locust, and  
thy captains as the grasshoppers ;

the image, though a common one, is very lively and expressive. See Prael. Heb. xii. p. 138.

13. — *women*.—*Αχαιῖδες, ουκ ετ' Αχαιοι*. Hom. Vere Phrygiæ, neque enim Phryges. Virg.

14. — *for the siege*.—Or, for the fortress, or citadel. And even with respect to the city, though its wall bordered on the river, it might not be safe to water there within reach of the enemy's missile weapons and engines.

— *the clay*.—An allusion to the bricks of clay, used for building in those countries. In Xenophon we have *πλινθοι κεραμοι*, and *πλινθινον τειχος*. *Αναβασις*. p. 236, 7. ed. Hutch. 4to.

15. *There*.—Where thou fortifiest thyself.

— *as the locust*.—In a manner equally unsparing.

— *Increase thyself*.—Six or seven MSS. add the *התכבד*, and two MSS. omit *התכבד*. And then the clause would stand,

“ Increase thyself as the locust, as the numerous-locust.”

The idea is beautifully continued from the preceding clause.

16. *Multiply thy merchants*.—I conjecture *הרבי את*. Yet shalt thou fall a prey to an enemy as devouring as the locust.

17. — *as the grasshoppers*.—A word which, though not accurate, we are obliged to use for variety. The Hebrews have many names for the

Which encamp in the fences in the cold day ;  
*But, when the sun ariseth, they depart, and their place is  
 not known where they are.*

18 Thy shepherds slumber, O king of Assyria ; thy nobles  
*dwelt in sloth :*

Thy people are spread on the mountains, and none  
 assembleth them.

19 *There is no healing of thy bruise ; thy wound is  
 grievous :*

locust. 6. Ar. Syr. read only one word for *grasshopper*. I consider the present reading in the text as an instance, either of a double reading inserted where the scribe had a doubt which was the true reading, or of a mistaken repetition not expunged. We may suppose "גרב", the contracted plural for גרבים.

— *cold day*.—Or, in the day of cold. On such days, in the sense of *νυχθημερα*, they lie inactive in the enclosures of fertile spots ; but on the shining of the sun, which dries their wings and enables them to fly, they disappear. Locustæ sol accidit, et abiit. Alcamus. Boch. Hieroz. p. ii. L. IV. ii. 458.

— *where they are*.—We have in this verse a plural and a singular participle, and a singular and a plural pronoun ; and גרב, a noun of multitude, may cause this difference.

18. — *shepherds*.—Rulers, as the parallelism shows.

— *dwelt in sloth*.—Quiescunt. Schultens. Anim. Phil. 513. Cappellus conjectures גרבי, *decumbunt* : and Secker גרבי, *dormiunt*.

The tributary princes deserted Nineveh in the day of her distress, and did not collect an army to succour her. See Herod. p. 52. l. 13, 14. Ed. Wess. for the conduct of the Assyrian allies in the first siege ; and Diod. Sic. L. II. p. 140. Sec. 26 ed. Wess. who, speaking of the siege in which Nineveh fell, says, that when the enemy shut up the king in the city, many nations revolted, each going over to the besiegers for the sake of their liberty ; that the king despatched messengers to all his subjects, requiring forces from them to assist him ; and that he thought himself able to endure the siege, and remained in expectation of the armies which were to be raised throughout his empire, relying on an oracle, that the city could not be taken till the river became its enemy.

— *are spread*.—See Hab. i. 8. Or, we may read נפרצי.

19. — *healing*.—So 6. and כהה in Chald. is *repressit*. But Syr. and Chald. read גאב.

“ None grieveth because of thy bruise:”



All that hear the report of thee clap *their* hands over thee :  
For upon whom hath not thy wickedness passed continually ?

---

— *thy wickedness.*—Thy tyranny and cruelty, in the height of thy dominion.

Herodotus places the city Ninus on the Tigris, L. ii. p. 178, L. i. p. 91, and says that Cyaxares the Mede, the son of Phraortes, the son of Deioeces, besieged Ninus twice ; before the irruption of the Scythians, and after it ; and that he took the city on the second siege, L. i. p. 52, 53. [Astyages was the son of Cyaxares ; and Mandane, daughter to Astyages, was the mother of Cyrus.] He assigns the period of five hundred and twenty years to the dominion of the Assyrians over Upper Asia, L. i. Sec. 95. p. 49.

Fuit et Ninus, imposita Tigri, ad solis occasum spectans, quondam clarissima. Plin. Nat. Hist. vi. 13.

So Arrian, Hist. Ind. Sec. 42. 357. ed. Gronov. The Tigris flows from Armenia by the city Ninus ; once great and flourishing.

Strabo says that Ninus built Ninus or Nineveh, and his wife Semiramis, Babylon ; that the Syrian or Assyrian empire ended with Sardanapalus, and was afterwards transferred to the Medes ; and that the city Nineveh was soon totally destroyed after the subversion of the Assyrians, L. xvi. p. 1071. ed. Casaub.

Josephus thus begins the fifth chapter of the tenth book of his antiquities, “ Necho, the King of Egypt, raised an army, and marched to the river Euphrates to make war against the Medes and Babylonians, who had overturned the empire of the Assyrians.” And in his account of Hezekiah’s reign he writes thus, “ It happened at this time that the empire of the Assyrians was overturned by the Medes.” Ant. L. X. c. ii. Sec. 2. ed. Haverc.

Justin assigns one thousand three hundred years to the Assyrian empire, and says that Arbastus, a prefect of the Medes, conspired against Sardanapalus, and waged war against him ; in consequence of which Sardanapalus burned himself in his palace, and Arbastus was made king, and transferred the empire from the Assyrians to the Medes, L. 1. c. iii.

Velleius Paterculus writes that the Assyrians had the sovereignty of Asia one thousand seven hundred years ; and that Pharnaces the Mede conquered Sardanapalus, the thirty-third in succession from Ninus and Semiramis, L. i. c. v

We find in Diodorus Siculus that the Assyrian kings continued for thirty generations to Sardanapalus ; in whose reign the empire of the Assyrians was transferred to the Medes, after it had lasted, according to

Ctesias, more than one thousand three hundred and sixty years, L. II. p. 135. ed. Wess. He then mentions that Arbaces a Median, and Belesys a Babylonian, stirred up the Medes, Persians, and Babylonians to a revolt, p. 137, 8; that the revolt was unsuccessful in three battles, and afterwards obtained as many victories; and that Ninus was besieged and taken in the third year, in the remarkable manner mentioned on ch. i. 8.

We read in Tobit, ch. xiv. 15, that Nineveh was taken by Nabuchodonosor and Assuerus. And Drusius asserts that Assuerus and Cyaxares are the same person.

Jackson, in his chronology, undertakes to show that Nineveh was destroyed by Cyaxares, or Assuerus, King of Media, assisted by Nabo-Pul-Asar, prefect of Babylon, and father to Nebuchadnezzar, in the year before Christ, 606, L. 307, 343.

Nineveh was standing in the reign of Josiah, 2 Kings xxiii. 29. Zeph. i. 1. ii. 13. And Blair places its destruction in the third year of Jehoiakim, and before Christ, 606.

# THE BOOK

OF

# J O E L.

---

## CHAPTER I.

- 1 THE Word of Jehovah which came to Joel *the* son of Pethuel.
- 2 Hear this, ye old men ;  
And give ear, all ye inhabitants of the land.  
Hath \* this happened in your days :  
Or even in the days of your fathers ?

\* Or, such an event.

CHAP. I. 1. — *Joel*.—Joel prophesied while the kingdom of Judah subsisted, ch. ii. 1, 15 ; but, I think, not long before its subversion, as his words, ch. iii. 1, seem to imply that its captivity was approaching. See 2 Kings xxi. 10—15. I am, therefore, disposed to favour the conjecture of Drusius, that he lived under the long reign of Manasseh, and before his conversion, 2 Chron. xxxiii. 13 ; that is, some time from before Christ 697 to (suppose) 660.

The very able author of the Hebrew prelections thus characterizes him. Imprimis est elegans, clarus, fusus, fluensque ; valde etiam sublimis, acer, fervidus. Ostendit capite primo et secundo quid valeat in descriptionibus poesis prophetica ; quantum amat metaphoras, comparationes, allegorias. Nec minus clara est rerum connexio, quam dictionis color : malorum amplificatio ; hortatio ad pœnitentiam ; pœnitentibus promissio bonorum cum terrenorum tum cœlestium ; rerum Israeliticarum instauratio ; de adversariis sumpta supplicia. Verum et hic et alibi elocutionis perspicuitatem et compositionis nitorem laudantes, non negamus magnam interdum esse rerum obscuritatem ; quod in hujusce vaticinii fine subiunde notari potest. Præl. xxi.

2. — *this*.—חֲרִיבָה is understood. See on Amos vii 3.

- 3 Tell ye your children of it; and *let* your children *tell*  
their children;  
And their children *tell* another generation,  
4 That which the grasshopper † left hath the locust eaten;  
And that which the locust † left hath the devouring-  
locust eaten;  
And that which the devouring-locust † left hath the con-  
suming-locust eaten.  
5 Awake, ye drunkards, and weep,  
And howl, all ye drinkers of wine,  
For the sweet wine; because it is cut off from your  
mouth.  
6 For a nation hath gone up on my land,

† Heb. the residue of.

3. — *your children*.—Quod poetæ verbis dixeris, Et nati natorum, et qui nascentur ab illis. Æn. iii. See Bochart, p. II. L. IV. ch. iv. Hieroz. where the reader will find many curious remarks on this prophet.

4. — *grasshopper*.—Different species of locusts are here recounted. נֹזֵחַ in Syr. Æth. Ar. signifies *incidere, reseca*; and נֹזֵחַ in Chald. is *locus ubi ramus est abscissus*. See Cast. lex. לֵךְ may be derived from the Hebrew root, which signifies *lumbere*. Or, it may come from the Arab. أبيض, *albus*. White locusts abound in Morocco, ib. and Boch. ib. c. 1. Wings are attributed to לֵךְ, Nah. iii. 16. Ray says that there is a Spanish locust three inches long, and an African, four. On Insects, p. 63.

5. *Awake*.—From the long sleep occasioned by your intoxication. That the depredations of locusts injured the quality of wines for many years, see Harmer i. 388.

6. Ar. and two MSS. omit the ו in וְהִלֵּלוּ.

6. — *a nation*.—Locusts, poetically so called. See Prov. xxx. 25, 26. See many instances of the same language in the best poets, quoted by Bochart, where we find from Orpheus

“ Ακριδος απλετον εθνος.”

And from Virgil, in his Georgic on bees:

“ Totiusque ordine gentis  
Mores, et studia, et populos, et prælia dicam.”

Georg. iv. 4, 5.

— *hath gone up*.—A future event, which might be averted by repentance, ch. ii. 12, &c., is spoken of as having already taken place, to enliven

*Who are strong and without number :*

Their teeth *are as* the teeth of a ‡ lion,

7 And they have the jaw-teeth of a lioness.

§ They have destroyed my vine, and *have made* my figtree a broken branch.

They have made it || quite bare, and cast *it* away: the branches thereof are made white.

8 Lament, as a bride, girded with sackcloth,  
For the husband of her youth.

9 The offering of flour is cut off, and the drink-offering,  
from the house of Jehovah.

‡ Heb. devouring lion. § Heb. They have set my vine for a desolation, and my figtree for a broken branch. || Heb. In making bare have they made it bare.

the description by setting the images before the eye of the reader. See Præl. Heb. xv. 184.

7. — *have destroyed*.—Here, and v. 10, 15, instances of the paronomasia occur.

— *a broken branch*.—Vulg. has decorticavit. But *ó.* have *εἰς συγκλασμον*; Syr. ad divulsionem; Ar. ad discriptionem; and the Arabic root signifies *to break*, whence קצפה, *a broken branch of a tree*. Boeh. and Cast. lex. “And thy figtree a foam, or swelling; meaning either the viscous matter that appears on the leaves of trees, where caterpillars or other insects have laid their eggs, or the swelling of the leaves which they sometimes occasion.” Dr. Forsayeth.

— *cast it away*.—Se. the smaller branches, which they gnaw off.

— *are made white*.—*ó.* and Syr. read הלבין, *dealbavit*. But the present reading may be justified by Ps. li. 7. Isa. i. 18.

8. *Lament*.—אלי must have, O earth, or, O daughter of Sion, or, O congregation of Israel, as Chald. understood before it, and its root must be אליה, in the Chald. and Syr. signification of *ejularit*. One MS. reads אבלי. Perhaps we should read אלי, Lament ye; the א and י being often confounded. *ó.* repeat אלי.

— *as a bride*.—The commentators say, that the original word is *ætatis non integritatis nomen*. See Gen. xxiv. 16. Judg. xxi. 12. Its root may be from the Arab. *separavit, segregavit*; because marriageable women were secluded in the east. Or, the word may be used largely; as *virgo* in Virg. Ecl. vi. 47, 52. Georg. iii. 263.

*ó.* Ar. read מבחילה, or, על בחילה, “more than a bride.”

9. — *is cut off*.—In the masculine. So v. 13.

Mourn, O ye priests, ye ministers of Jehovah.

- 10 The field is laid waste, the ground mourneth :  
For the corn is laid waste, the choice wine is \* dried up,  
the oil languisheth.

- 11 Be ashamed, O ye husbandmen ; howl, O ye vine-  
dressers ;

For the wheat and for the barley ;  
Because the harvest of the field is perished :

- 12 The vine is withered, and the figtree languisheth ;  
The pomegranate, the palmtree also, and the quince :  
All the trees of the field are withered.  
Surely joy is withered from *among* the sons of men.

- 13 Gird yourselves *with sackcloth*, and mourn, O ye priests :  
Howl, O ye ministers of the altar :  
Come, lie all night in sackcloth, O ye ministers of my  
God.

For the offering of flour, and the drink-offering, is with-  
holden from the house of your God.

- 14 Appoint † ye a fast, proclaim a ‡ solemn day :  
Gather the elders, *and* all the inhabitants of the land,  
To the house of Jehovah your God ;  
And cry unto Jehovah.

- 15 Alas [alas], for the day !

\* Or, withered. † Heb. sanctify. ‡ Heb. a day of restraint.

— *Mourn*.—*ó*. Ar. render imperatively, agreeably to the form of the verbs, *v.* 5, 8, 13.

10. *The field*.—*ó*. supply כִּי. For the field, &c.

— *is dried up*.—See *v.* 12 and Zech. x. 11, for the force of the verb in this form.

12. *The vine*.—We have here a reason why the vinedressers should mourn ; as in *v.* 11, why the husbandman should be confounded. Bochart, *ubi supra*, observes, that it is a transposition ; like what occurs Cantic. i. 5, where the sense is, “ I am black as the tents of Kedar ; but comely as the curtains of Solomon.”

13. *Gird yourselves*.—Syr. and one MS. add *with sackcloth*.

— *of my God*.—*ó*. Ar. read אלהים, *of God* ; and perhaps “ אלהי, was written contractedly. Four MSS. read יהוה.

15. *Alas*.—Syr. repeats the interjection twice, and V. *ó*. Arab. thrice. The measure is incomplete without a repetition.

- Because the day of Jehovah is near,  
 And as destruction from the Almighty shall it come.  
 16 Is not *our* food cut off before our eyes?  
     Yea, joy and gladness, from the house of our God?  
 17 The seeds have perished under their clods:  
     The store-houses are laid desolate, the garners are destroyed:  
     For the corn is withered.  
 18 How do the cattle groan,  
     How are the herds of oxen perplexed,  
     Because they have no pasture!  
     The flocks of sheep also are destroyed.  
 19 Unto thee, O Jehovah, do I call:

— *the day of Jehovah*.—Of divine vengeance.

— *as destruction*.—The same words occur Isa. xiii. 6. “Not like an ordinary calamity, but like destruction inflicted by the Almighty.” “Perhaps, ‘as a destruction from him who is able to destroy.’ This would, in some measure, preserve the paronomasia; but would be too great a liberty.” Secker.

Syr. adds *and say* to the end of v. 14. But I rather attribute v. 15 to the prophet Joel.

16. — *Yea*.—Και ἐξ οἴκου, ὁ. MS. Pachom.

17. — *have perished*.—The word seems best derived from the Arab. *siccum evasit*. Gol. lex. 1513. Pocock. A drought is foretold, as well as a plague of locusts, see v. 19, 20; and Chandler in loc. observes from Bochart, and this writer from Pliny, that a great increase of locusts is occasioned by heat. See Bochart, Pocock, and Pol. Syn. on the three ἀπαξ λεγόμενα which occur in this line. I shall only observe further, that a kindred word to what we translate *seeds* has the same signification in Chald. and Syr., see Cast. lex; and that the word translated *clods* may as easily signify *massa terræ convoluta* as אֶמְרִיק signifies *manus convoluta*.

— *The store-houses*.—Perhaps subterraneous repositories, Jer. xli. 8. Bochart, p. II. L. IV. ch. xxi. p. 595. See on Amos ix. 6. Neither these nor other receptacles for the fruits of the earth were repaired, because there was nothing to treasure up in them.

18. — *destroyed*.—The Hebrew word imports destruction, or punishment, in consequence of guilt.

19. — *do I call*.—The prophet carries on the beautiful hypotyposis, by representing himself as a sharer in the calamity.

- For a fire hath devoured the pastures of the desert,  
 And a flame hath burnt all the trees of the field.  
 20 Moreover the cattle of the field cry unto thee :  
 For the streams of waters are dried up ;  
 And a fire hath devoured the pastures of the desert.

---

## CHAPTER II.

- 1 Blow ye the trumpet in Sion :  
 And sound an alarm in mine \* holy mountain :  
 Let all the inhabitants of the land tremble :  
 For the day of Jehovah cometh, for *it is* near :  
 2 A day of darkness and of gloominess ;

\* Heb. the mountain of mine holiness.

---

— *pastures*.—There were spots in the desert, where flocks and herds might feed, Ps. lxxv. 12. ch. ii. 22.

20. — *desert*.—Eight MSS. and two ed. read נִדְבָר, as v. 19.

CHAP. II. 1. *Blow ye the trumpet*.—Danger is thus proclaimed, Amos iii. 6. Hos. v. 8. Ezek. xxxiii. 3, 5.

— *And sound an alarm*.—*And* is omitted in Vulg. *δ*. Arab. Chald. and five MSS. There is more energy in the passage without it.

Natural means were used to prevent the devastations of locusts ; pits and trenches were dug, bags were provided, and combustible matter was prepared and set on fire. Shaw's Travels, 4to. 187. Sir Hans Sloane's Nat. Hist. of Jamaica, Intro. lxxxi.

2. — *of darkness*.—Solem obumbrant, says Pliny of locusts. Nat. Hist. xi. 29. Laborabat eo tempore pabuli omnis generis et annonæ inopia Syria, ob locustarum nusquam hominum memoria tantam visam multitudinem ; quæ, densæ nubis instar, die in media luce obscurata, volitantes, agrum circumquaque depastæ sunt. Thuanus, L. lxxxiv. vii. p. 364. tom. v. ed. Buckley. Suddenly there came over our heads a thick cloud, which darkened the air and deprived us of the rays of the sun. We soon found that it was owing to a cloud of locusts. Adanson's Voyage to Senegal, p. 127. Dublin, 12mo. 1759. See more in Bochart on the tenth verse of



A day of clouds and of thick darkness.  
 As the dusk spread upon the mountains,  
*Cometh* a numerous people and a strong.  
 Like them there hath not been of old time ;  
 And after them there shall not be,  
*Even* to the years of † many generations.

- 3 Before them a fire devoureth,  
 And behind them a flame burneth :  
 The land *is* as the garden of Eden before them,  
 And behind them a ‡ desolate wilderness :  
 Yea, and nothing § shall escape them.

† Heb. of generation and generation.      ‡ Heb. a wilderness of desolation.

§ Heb. escape shall not be unto them.

this chapter, and in Chandler, *ib.*; where Hermanus is quoted as saying, that locusts obscure the sun for the space of a mile; and Aloysius, for the space of twelve miles.

— *As the dusk.*—See Bishop Lowth on Isa. viii. 20. And Pocock in *loc.* shows that Abu Walid, Abarbinel, and Montanus, gave the sense of *darkness* to the original word, one certain sense of which is *nigrum esse*. The punctuation of this clause is that of V. ó. Ar. Chald. Or point thus,

“ A day of clouds and of thick darkness;  
 As the dusk spread upon the mountains.  
 A numerous people and a strong *cometh* ;  
 Like them,” &c.

Spread upon the mountains like the morning. ó. Ch. But perhaps only for morning put darkness, or twilight. Secker.

— *of old time.*—It is said, Ex. x. 14, “Before them there were no such locusts, neither after them shall be such.” But commentators restrain this assertion to the land of Egypt.

3. — *a fire.*—They consume like a general conflagration. “They destroy the ground not only for the time, but burn trees for two years after.” Sir Hans Sloane’s *Nat. Hist. of Jamaica*, i. 29.

Wheresoever they feed, their leavings seem as it were parched with fire. Ludolphus, *Hist. of Ethiopia*, L. I. c. xiii. *Multa contactu adurentes*. Pliny. xi. 29.

— *nothing shall escape.*—*Sc.* which the ground produces. *Sunt quæ pestem et calamitatem satorum omnium totis regionibus afferant, illataque fame antiquos agros deserere sæpenumero gentes coegerint.* Marcellus Virgilius in Bochart, P. II. L. IV. 1. After devouring the herbage, with the

- 4 Their appearance *shall be* like the appearance of horses,  
And like horsemen || shall they run :  
5 Like the sound of chariots, on the tops of the mountains  
shall they leap :

|| Heb. so shall.

fruits and leaves of trees, they attacked even the buds and the very bark. They did not so much as spare the reeds, with which the huts were thatched. Adanson, *ubi supra*. Sometimes they enter the very bark of trees ; and then the spring itself cannot repair the damage. Ludolphus, *ubi supra*. Omnia morsu erodentes, et fores quoque tectorum. Plin. xi. 20.

“ Καθαπερ δε ὑπο των ακριδων κατοπιν ὕλην εστιν ιδειν εφλωμενην ἀπασαν.”  
Jos. B.

J. l. 4. c. 9. Sec. 7. p. 1199. Of the devastations of locusts in Transylvania, 1747, 1748, and of their darkening the sky, see Ph. T. N. 491. p. 30. &c.” Secker.

“The locusts in Languedoc were about an inch in length, of a grey colour. The earth in some places was covered four inches thick with them, in the morning, before the heat of the sun was considerable ; but as soon as it began to grow hot, they took wing and fell upon the corn, eating up both leaf and ear, and that with such expedition, by reason of their number, that in three hours they would devour a whole field ; after which they again took wing, and their swarms were so thick that they covered the sun like a cloud, and were whole hours in passing. After having eaten up the corn, they fell upon the vines, the pulse, the willows, and even the hemp, notwithstanding its great bitterness. After this, these insects died, and stunk very much.” Phil. Trans. N. 112, A. D. 1686. Dr. Molyneux has given a curious account of the devastations occasioned in Connaught by the Dor, or Hedge-chaffer, A. D. 1697. “The grinding of the leaves in the mouths of this vast multitude all together made a sound very much resembling the sawing of timber.” “The Septuagint and Vulgate give this beetle the name of βρουχος, or bruchus, from βρυχω, *strideo*, intimating the remarkable noise it makes both in its eating and flying, whence the French name *Hanneton*, from *Aliton*, quasi *alis tonans*.” Phil. Trans. 234.

4. — *of horses*.—Many writers mention the resemblance which the head of the locust bears to that of a horse ; whence the Italians call them *cavalette*. Caput oblongum, equi instar, prona spectans. Ray on Insects. Sec Rev. ix. 7. and Bochart in loc.

5. *Like the sound of chariots*.—See Rev. ix. 9. Nahum iii, 2. Et grandiores cernuntur, et tanto volant pennarum stridore, ut aliæ alites credantur. Plin. xi. 29. And Remigius, quoted by Bochart in loc. says,

Like the sound of a flame of fire *which* devoureth stubble.  
*They shall be* like a strong people set in battle \* array.

6 Before them shall the † people be much pained;

All faces shall gather blackness.

7 They shall run like mighty men;

Like warriors shall they climb the wall:

And they shall march every one in his ‡ way?

\* Heb. arrayed for war.

† Heb. peoples.

‡ Heb. ways.

Magnum sonitum faciunt, quando mittantur; in tantum, ut a sexto milliari possit audiri sonitus eorum. Quand ces insectes volent en société, ils font un grand bruit. Elles s'élèvent avec un bruit semblable à celui d'une tempête. Elles engloutissent, devorent, écorchent, rongent, et pelent toute la verdure des champs avec un si grand tintamare, qu'elles se font entendre de loin. Encycl. voc. Sauterelle. But the sound of their hinder legs in leaping, *feminum attritus*, taken notice of by Aristotle and Pliny, is here meant. See Boch. ib.

— *leap*.—La plupart des sauterelles sautent plus qu'elles ne volent; et leur saut est tel, qu'ils s'élancent en décrivant, dit-on, un espace qui à deux cent fois la longueur de leur corps. Encycl. ib. And hence some of its Greek names: *αττακης*, from *αττειν*, to leap; and *αττελαβος*, quasi *αττελαφος*, cervus saliens. Boch. ib. 448.

— *the sound of a flame of fire*.—Cyril says of them that, while they are breaking their food with their teeth, the noise is like that of flame driven about by the wind. Boch. in loc.

6. — *All faces*.—See Nahum ii. 10.

Shall tremble before them, or be much afraid of them, as Jer. v. 22. Secker.

7. — *like mighty men*.—The particles of similitudes here, and v. 4. 5, show that real locusts are described, and not the Assyrian Army. Quis Assyrios dixerit ut equites fuisse, cum revera equites fuerint, iique magno numero? Boch. in v. 4. Notandum hunc qualemunque exercitum non jam dici populum, sed ut populum. Id. in v. 5.

— *in his way*.—Many writers mention the order of locusts in their flight and march, and their manner of proceeding directly forward, whatever obstacles were interposed. Jerom, who had seen them in Palestine, says, Tanto ordine volitant, ut instar tessellarum, quæ in pavimentis artificis finguntur manu, suum locum teneant; et ne puncto quidem, ut ita dicam, ungueve transverso declinent ad alteram. See more authorities in Bochart.

- Neither shall they turn aside from their paths :  
 Neither shall one thrust another :  
 They shall march each in his road :  
 8 And *if* they fall upon the sword, they shall not be wounded.  
 9 They shall run to and fro in the city, they shall run upon the wall, they shall climb up into the houses :  
 They shall enter in at the windows, like a thief.  
 10 Before them the earth quaketh, the heavens tremble :  
 The sun and the moon are darkened ;  
 And the stars withdraw their shining.  
 11 And Jehovah shall utter his voice before his army :

— *Neither shall they.*—Seven MSS. read ולא. They shall not turn aside, &c.. But the versions and Chald. have ולא.

— *turn aside.*—So V. ó. Ar. Syr. and Bishop Lowth's pref. to Isa. p. xiii. ; which is giving עבט the sense of עיר, *to pervert*, with which it agrees in sound. See Pocock. We must observe also that עבר signifies *to turn away*.

Μη εκκλινουσι τας τριβους αυτων, ó. Literally, Shall not turn aside from their way. Secker.

8. — *upon the sword.*—בער. F. בעל. Sed qu. Secker.

— *they shall not be wounded.*—Many MSS., three editions, the versions and Chald. read ולא.

“And they shall fall on the sword, and shall not be wounded.” בצע signifies *to cut*, in Chald. and Syr. Houbigant says, Omnino פצע, *vulnerabuntur*.

This refers to the scales with which locusts are covered, as with a coat of mail.

“Cognatus dorso durescit amictus :  
 Armavit natura cutem.”

Claudian de locusta. Epigr. 3. See Bochart.

9. — *into the houses.*—See Ex. x. 6.

— *like a thief.*—John x. 1.

10. *Before them.*—The first hemistich expresses great consternation and calamity. The two other hemistichs may well have a literal sense, see on v. 2 ; or they may denote, in the strong eastern manner, devastation spread through a whole country.

11. — *shall utter his voice.*—God is sublimely introduced as animating his army by his voice.

For his camp is very great :  
 For he is strong that executeth his word :  
 For the day of Jehovah is great,  
 And very terrible. And who shall be able to bear it ?

- 12 Yet even now, saith Jehovah,  
 Turn ye unto me with all your heart ;  
 With fasting, and with weeping, and with mourning :  
 13 And rend your hearts, and not your garments ;  
 And turn unto Jehovah your God :  
 For he is gracious and merciful,  
 Slow to anger, and of great kindness,  
 And repenteth him of evil.  
 14 Who knoweth *if* he will turn and repent,  
 And leave § a bountiful gift behind him ;  
 An offering of flour and a drink-offering unto Jehovah  
 your God ?

§ Heb. a blessing.

12. — *With fasting.*—V. δ. MS. Ar. and ed. Pachom. Ar. Syr. Seven MSS. and one edition read בצום.

δ. leg. יהוה אלהים. Bahrdt. So also Arab.

13. — *garments.*—It was customary among the easterns, and other nations, to rend their garments in token of sorrow or fear, Jer. xxxvi. 24 So Virgil:

“ It scissa veste Latinus.”

“ Rend your heart, rather than your garments.”

Or,

“ And not your garments only.”

See Chandler.

A strong and beautiful manner of exhorting to contrition and repentance.

—*repenteth.*—God is said to repent, when humiliation and amendment make it unfit that he should inflict the punishment threatened by him.

14. — *if he will turn*—See Jonah iii. 9, for the omission of אם.

—*a bountiful gift.*—A blessing, or ground of blessing. The word denotes a gift, 2 Kings v. 15; and abundance, Mal. iii. 10; which is one of its senses in Arabic. See Cast. lex. “ברכה est copia bonorum (ut εὐλογία in N. T.) hoc loco frugum.” Bahrdt.

—*your God.*—δ. MS. A. and Arab. read *our God*.

- 15 Blow ye the trumpet in Sion ;  
 || Appoint ye a fast, proclaim a \* solemn day ;
- 16 Gather the people, sanctify the congregation, assemble  
 the elders ;  
 Gather the children, and those that suck the breasts :  
 Let the bridegroom go out of his chamber, and the bride  
 out of her closet.
- 17 Let the priests, the ministers of Jehovah, weep  
 Between the porch and the altar :  
 And let them say, spare thy people, O Jehovah,  
 And give not thine heritage to reproach ;  
 That the nations should † rule over them.  
 Wherefore should they say among the ‡ people, Where  
 is their God ?
- 18 Then will Jehovah be jealous for his land,  
 And will pity his people.
- 19 Yea, Jehovah will answer and say unto his people ;  
 Behold, I will send unto you  
 Corn, and choice wine, and oil ; and ye shall be satisfied  
 therewith :

|| Heb. sanctify.

† Or, use a by-word against them.

\* Heb. a day of restraint.

‡ Or, heathen.

15. *Blow ye the trumpet.*—Numb. x. 7.

16. — *the children.*—Let not the attendants on these plead their charge in excuse for absence.

— *bridegroom.*—On the day of marriage, or during the time of the marriage feast.

17. — *and the altar.*—See Gen. i. 6. Lev. xx. 25. Mal. iii. 18. Jonah iv. 11, and other instances of ל after ב in Nold. 5, Sec. 14.

The altar of burnt-offerings stood before the porch of the temple, 2 Chron. viii. 12 ; and the mid-space in the open court was naturally a place of great concourse, that the prayers of the people might accompany the sacrifice.

— *rule over them.*— This translation may be supported ; because, when they were distressed by the locusts, they would be an easier prey to an enemy. But *to make a proverb of them* is the more natural translation. על משל is used in that sense, Ezek. xvi. 44. Here the particle is ב, which is used in the phrase of cursing or blessing any one : and the phrase is here of the same nature. Secker. See Bishop Lowth's Isaiah, p. xxxviii.

And I will no longer make you a reproach among the nations.

- 20 But I will remove far from you the northern *army* ;  
 And I will drive him into a dry and desolate land :  
 His van towards the eastern sea,  
 And his rear towards the western sea ;  
 And his smell shall come up, and his ill savour shall  
 come up,  
 Though he have § done great things.

§ Heb. magnified to do.

20. — *northern army*.—Or *enemy, nation, people* ; that is, the locusts, which might enter Judea by the north, as Circassia and Mingrelia abound with them. See Thevenot quoted in the City Remembrancer, i. 22. Or, the locusts may be thus called, because they spread terror like the Assyrian armies, which entered Judea by the north. See on Zeph. ii. 13.

Some of these locusts were to be driven by the wind into the desert; some into the Dead Sea, which lay eastward of Jerusalem; and some into the Mediterranean or western sea. קרם is the east, or *fore* part of the sky where the sun rises; and that by the *hinder* sea is meant the Mediterranean, see Deut. xi. 24; and Chald. has the evening [or western] sea. Gregatim, sublato vento, in maria aut stagna decidunt. Plin. See Ex. x. 19.

— *his smell*.—That a strong and pestilential smell arises from putrified heaps of locusts, whether driven upon land, or cast up from the sea in which they have perished, appears from the testimony of many writers. Among various other authorities to the same effect, Jerom is quoted by Bochart as saying, that in his time those troops of locusts which covered Judea were cast by the wind in mare primum et novissimum; and that, when the waters threw them up, their smell caused a pestilence. Thevenot says of them, They live not above six months; and, when dead, the stench of them so corrupts and infects the air, that it often occasions dreadful pestilences. City Remembr. i. 123. There came such a stench from those which appeared at Novogorod in 1646, as not only offended the nose, but the brain; it was not to be endured; men were forced to wash their noses with vinegar, and hold handkerchiefs dipped in it continually to their nostrils, ib. 125. In Ethiopia, when they die and rot, they raise a pestilence. Mead. i. 36. Edinburgh, 12mo. 1763.

— *ill savour*.—So the radicals of the Hebrew word signify in Chald., and all the versions have an equivalent word, if, with Drusius, we read βρωμος for βρομος in ε΄.

- 21 Fear not, O land, exult and rejoice ;  
For Jehovah hath || done great things.
- 22 Fear not, O ye cattle of the field ;  
For the pastures of the desert spring up,  
For the tree beareth its fruit,  
The figtree and the vine yield their strength.
- 23 And, O ye sons of Sion, exult  
And rejoice in Jehovah your God :  
For he giveth you the former rain in just proportion,  
And causeth showers to come down upon you,  
*Even* the former rain and the latter rain as aforetime.
- 24 And the threshing-floor shall be full of corn,  
And the vats shall overflow *with* choice wine and *with*  
oil.
- 25 And I will restore unto you the years  
Which the locust hath eaten,  
The devouring-locust, the consuming-locust, and the  
grasshopper ;

|| Heb. magnified to do.

— *done great things*.—Committed great devastation. But two MSS. read יגדיל יהוה.

“For Jehovah hath done great things.” See Ps. cxxvi. 2, 3. The Rev. Mr. Wintle, Rector of Brightwell, in Berkshire, very obligingly communicated to me this remark, together with some others on the prophet Habakkuk.

בי הגדיל לעשות. Sic ó. Sed forte ortum habent hæ voces ex v. seq. Secker.

See a like repetition, v. 26, 27. and i. 19, 20.

21. — *Jehovah hath done*.—In removing such an army of locust.

23. — *giveth*.—נתן may be a participle, as קרא, v. 32.

— *the former rain*.—It fell after autumn ; and seems to be so called from ירה, *jecit* ; because its season was post *jactam* sementem. “את המורה, βρωμαρα, ó. Sic bis reddiderunt בריה ; et sequitur hic מורה” Secker. But fourteen MSS. read יירה.

לצדקה. Perhaps, bountifully. See Nold in ל. Secker.

לצדקה cum sit *liberalitas*, לצדקה, verito *large*. Bahrdr.

— *the latter rain*.—This fell about harvest, towards the end of April. Hence its name, from לקש, *collegit*.

— *as aforetime*.—Read כראשון, with V. ó. Ar. Syr. and one MS. Chald. has, *in the month Nisan*. See Harmer. i. 34—40.



- My great army which I sent among you.  
 26 And ye shall eat \* in plenty and be satisfied,  
 And shall praise the name of Jehovah your God,  
 Who hath dealt † wondrously with you :  
 And my people shall never be ashamed.  
 27 And ye shall know that I *am* in the midst of Israel :  
 And *that* I *am* Jehovah your God, and none else :  
 And my people shall never be ashamed.  
 28 And it shall come to pass afterward  
*That* I will pour out my Spirit upon all flesh :  
 And your sons and your daughters shall prophesy ;  
 Your old men shall dream dreams ;  
 Your young men shall see visions :  
 29 And also upon the men-servants, and upon the hand-  
 maids,  
 In those days will I pour out my Spirit.

\* Heb. eating and being satisfied.

† Heb. done with you *so as* to act wondrously.

25. — *My great army.*—We have here a key to the grand and beautiful description which runs through these two chapters. And if we consider the note on v. 7, and the propriety of the adjuncts, as applicable to locusts, and often to locusts only, there can remain no doubt but that the prophet is to be understood in a literal sense as foretelling a plague of locusts. Every reader of taste must be struck with the poetical and sublime manner in which the allegory is conducted. There is not a more splendid piece of poetry extant.

26. — *never be ashamed.*—Provided they continue to serve me.

28. — *afterward.*—But God has infinitely greater blessings in store for his people. The words אַחֲרַי כֵּן are very indefinite, and therefore admit of the rendering, or paraphrase, Acts ii. 17, *in the last days*, where codex regius Parisinus, Cyril of Jerusalem, and the Apostolical constitutions, add *μετα ταυτα*.

—*upon all flesh.*—Though the Jews only are enumerated, there is a latent reference to the effusion of the Spirit on the Gentiles also, in the times of the gospel-dispensation.

The two last hemistichs in this verse are transposed, Acts ii. 17.

It is more poetical to omit the copulatives, with the Hebrew, in the two last hemistichs ; though in *6*. Ar. Syr. Acts ii. 17. they are twice prefixed, and V. Chald. prefix them to the last hemistich.

- 30 And I will shew wonders in the heavens and in the earth;  
 Blood, and fire, and pillars of smoke.
- 31 The sun shall be turned into darkness, and the moon into blood,  
 Before the great and terrible day of Jehovah come.
- 32 But it shall come to pass *that* whosoever shall call on the name of Jehovah shall be delivered:  
 For in mount Sion and in Jerusalem shall be deliverance,  
 As Jehovah hath said;  
 Even among the remnant whom Jehovah shall call.

### CHAPTER III.

- 1 \* FOR behold in those days, and at that time,

\* Or, surely.

29. — *servants*—*handmaids*.—*ó*. MS. A. and Ar. have *my servants*, *my handmaids*, as in Acts; and V. has *servos meos*. Syr. and Chald. agree with the Hebrew. Possibly, "העבד" was written contractedly for the plural העבדים; and thus led to the rendering of *my servants*. For the fact, see 1 Cor. xii. 13.

— *my Spirit*.—In the Acts, the words, *and they shall prophesy* are added. But Beza's MS. and Jerom omit them.

30. — *in the heavens and in the earth*. Some authority may be seen in Wetstein and Kuster for omitting *αὐτῶ* and *κατῶ* in the Acts.

— *Blood*.—Very great slaughter, and the burning of many towns, and even of a part of Jerusalem itself, preceded the destruction of the city and the temple, and the total subversion of the Jewish polity, by the Romans.

31. *The sun*.—These expressions must be understood of "the fearful sights and the great signs from heaven," Luke xxi. 11, which alarmed the minds of the Jews before the taking of Jerusalem by Titus.

32. — *shall be delivered*.—This refers to the safety of the Christians during the Jewish and Roman war. "For among the inhabitants of Mount Sion and of Jerusalem, that is, by a synecdoche of the part for the whole, among the Jewish people, shall be deliverance; as Jehovah hath spoken by me and by other prophets."

CHAP. III. 1. *For*.—As an earnest of this, my people shall be restored to their land, and their enemies shall be humbled.

- When I shall bring again the captivity of Judah and of Jerusalem,
- 2 That I will assemble all the nations,  
And will bring them down into the valley of Jehoshaphat;  
And there will I execute judgment upon them for my people;  
And *for* mine heritage Israel, whom they scattered among the nations,  
And *then* divided my land:
- 3 Yea, they cast lots for my people;  
And † gave a boy for a harlot,  
And sold a damsel for wine to drink.
- 4 And what have ye also to do with me, O Tyre and Sidon,  
And all the borders of Palestine?  
Do ye requite me with retaliation?  
Now, if ye retaliate upon me,  
Soon *and* swiftly will I bring again your retaliation on your own head.

† Or, bartered.

2. — *all the nations*.—This must be restrained to the neighbouring nations. See v. 12.

— *the valley of Jehoshaphat*.—A valley in which a battle was to be won, most probably by Nebuchadnezzar, which would utterly discomfit the ancient enemies of the Jews, and resemble the victory which Jehoshaphat obtained over the Ammonites, Moabites, and Edomites, 2 Chron. xx. 22—26.

— *execute judgment*.—See 2 Chron. xxii. 8. Ps. ix. 19. I will discomfit them before their enemies. There is an allusion to the word *Jehoshaphat*, which signifies *Jehovah judgeth*.

3. — *for wine*.—“In Mingrelia they sell captive children for provisions and for wine. Sir John Chardin, in Harmer ii. 374.

4. — *O Tyre and Sidon*.—When the Babylonians, the appointed instruments of my vengeance, afflict my land, why do you also, and the bordering nations, assist them? Do you take this occasion of avenging the former victories of my people over you? If so, this your act of revenge shall be speedily punished.

— *Soon and swiftly*.—See Isa. v. 26. Pocock understands both the words adverbially.

- 5 Because ye have taken my silver and my gold,  
And have brought into your palaces my desirable *and*  
goodly things;
- 6 The sons also of Judah, and the sons of Jerusalem,  
Ye have sold to the sons of the Grecians,  
That ye might remove them far from their border;
- 7 Behold, I will raise them out of the place  
Whither ye have sold them;  
And I will bring again your retaliation on your own head;
- 8 And I will sell your sons and your daughters  
Into the hands of the sons of Judah;  
And they shall sell them to the Sabeans, to a nation afar  
off:  
For Jehovah hath spoken *it*.
- 9 Proclaim ye this among the nations:  
‡ Declare ye war, raise up the mighty ones;  
Let all the warlike men draw near, *let them* come up:
- 10 Beat your ploughshares into swords, and your pruning-  
hooks into spears:  
Let the weak say, I *am* strong.

‡ Heb. sanctify.

6. — *Grecians*.—Descendants of Javan, Gen. x. 2, 5. They trafficked with Tyre and traded in slaves, Ezek. xxvii. 13. “Homerus passim, *πλες Αχαιων*.” Bahrtdt.

7. — *I will raise them*.—Grotius in loc. mentions that Alexander and his successors set at liberty many Jews who were slaves in Greece. Many also, on occasion of Cyrus’s decree, might return to their country from such parts of Asia Minor and the Ionian Islands as were subject to that monarch.

— *on your own head*.—Ezek. xxv. xxvi. will furnish a comment on this passage. Nebuchadnezzar conquered the several countries there enumerated. See Jer. xxv. 15—29. The sea-coasts of Palestine were also invaded by Alexander the Great.

8. — *sons of Judah*.—This might happen on occasion of Judas Maccabeus’s victories, 1 Macc. v. 3, 7, 15, 21.

— *afar off*.—See Jer. vi. 20. Matth. xii. 42. So Babylon is called a far country, Isa. xxxix. 3.

10. — *the weak*.—Let even the unwarlike arm themselves on this occasion.

- 11 Collect yourselves and come, All ye nations round about;  
And assemble yourselves together; *yet* there doth Jehovah  
bring low thy mighty ones.
- 12 Let the nations rise and come up  
To the valley of Jehoshaphat;  
For there will I sit  
To judge all the nations round about.
- 13 Put ye in the sickle, for the harvest is ripe:  
Come get ye down, for the wine-press is full, the vats  
overflow:  
For their wickedness *is* great.
- 14 Multitudes, multitudes, in the valley of excision:  
For the day of Jehovah *is* near in the valley of excision.

11. — *doth Jehovah bring low.*—Literally “hath Jehovah brought low.” What he will do, is spoken of as done. הנחה, *descendere fecit*; in Chald. and Syr. *dejecit, humiliavit*.

— *thy mighty ones.*—Syr. renders, “your mighty ones,” and Chald. “their mighty ones.”

12. — *To judge.*—To punish by a signal overthrow.

13. *Put ye in.*—שליחו, *immittite*. So πεμψον το δρεπανον σου, Apoc. xiv.

15. Bahrtdt.

— *get ye down.*—Houbigant observes that *ó*. render πατετε, דרכו, “tread the grapes.” This beautiful reading is confirmed by Ar. Syr. Chald.

“Spumat plenis vindemia labris.

Huc, pater O Lenæe, veni nudataque musto

Tinge novo mecum direptis crura cothurnis.”

Virg. Georg. ii. 6.

πατετε, *ó*. Chald. דרכו, recte. Vide Thren. i. 15. Sed vid. Pocock. Secker.

— *their wickedness is great.*—This explains the figurative language which precedes. They are ripe for excision. Let the wine-press of my wrath be trodden. נר is the *calcatorium*; יקב, *the lake*, ὑπολημιον. See Bishop Lowth on Isa. v. 2.

14. *Multitudes, multitudes.*—That is, very great multitudes.

— *of excision.*—I attribute to חרץ the sense of *to cut, to cut off*. See Lev xxii. 22. Job xiv. 5. The word may mean *decided vengeance*; or, it may refer to the threshing instrument which forced out the grain and at the same time *cut* the straw.

- 15 The sun and the moon are darkened,  
And the stars withdraw their shining.
- 16 Jehovah also will roar from Sion,  
And from Jerusalem will he utter his voice;  
And the heavens and the earth shall shake:  
But Jehovah will be a refuge to his people,  
And a strong hold to the sons of Israel.
- 17 And ye shall know that I *am* Jehovah your God,  
Dwelling in Sion mine § holy mountain:  
And Jerusalem shall be || holy,  
And strangers shall no longer pass through her.
- 18 And it shall come to pass, in that day,  
*That* the mountains shall drop down sweet wine,  
And the hills shall flow *with* milk;  
And all the torrents of Judah shall flow *with* water:  
And a fountain shall come forth from the house of  
Jehovah,  
And shall water the valley of Shittim.
- 19 Egypt shall be a \* desolation,

§ Heb. the mountain of mine holiness.

|| Heb. holiness.

\* Heb. for a desolation.

15. *The sun.*—That is, great revolutions shall happen in the vanquished nations.

16. — *will roar.*—See on Amos i. 2.

— *from Sion.*—This may refer to the conquests under the Maccabees.

17. — *no longer.*—But my people shall return from Babylon. If we render, *no more*, we must suppose a reference to Jerusalem on its establishment.

18. — *in that day.*—After the return from Babylon.

— *sweet wine.*—Incultisque rubens pendebit sentibus uva. Virg. See Amos ix. 13.

— *milk.*—Flumina jam lactis, jam flumina nectaris ibant. Ovid.

— *Shittim.*—In the plains of Moab, near Jordan, Numb. xxxiii.

49. Josh. iii. 1. In this verse either the times of the Messiah are described; or we have a description of Jerusalem after its final restoration, when a golden age shall commence among its inhabitants, and when the knowledge of God and of his Christ shall a second time be widely diffused from it. See Ezek. xlvii. 8. Zech. xiv. 8.

19. *Egypt.*—There shall be a signal difference between Egypt and

And Edom shall be a † desolate wilderness :  
 For *their* violence against the sons of Judah ;  
 Because they shed innocent blood in their land :

- 20 But Judah shall dwell for ever,  
 And Jerusalem *shall remain* ‡ from generation to generation :  
 21 And I will avenge their blood *which* I have not avenged ;  
 And Jehovah will dwell in Sion.

† Heb. for a wilderness of desolation.

‡ Heb. to generation and generation.

Idumea, whose people shall be lost in the mass of other nations, and whose sovereignty shall not be restored, and Judah and Jerusalem, whose inhabitants shall be reinstated after their captivity, and on their future return, shall dwell for ever in their land; Jehovah displaying his glory among them.

21. — *avenge*.—I will, as it were, declare it pure and innocent, by punishing their unjust and cruel adversaries. “*ó. Syr. videntur legisse ונקמר.*” Secker.

It is uncertain whether we have the key to this difficult chapter, which may not be fully understood till Jerusalem is rebuilt, and till the prophecies, Ezek. xxxix. 5, 11. Rev. xx. 8, 9, are accomplished.

For *the valley of Jehoshaphat* may be rightly explained, *v. 2*, and may be used in an inferior sense; as Tyre, Sidon, and Palestine are mentioned, *v. 4*, and the Grecians and Sabeans, *v. 6, 8*; and yet it may take its primary and proper sense, *v. 12*, and refer to a great † still future; and such an event as will give due emphasis to *v. 13-1*

THE BOOK  
OF  
ZEPHANIAH.

---

CHAPTER I.

- 1 THE Word of Jehovah, which came unto Zephaniah  
*the son of Cushi, the son of Gedaliah, the son of Amariah,*  
*the son of Hizkiah, in the days of Josiah, the son of*  
*Amon, king of Judah.*
- 2 I will \* utterly take away all things  
From off the face of the land, saith Jehovah.
- 3 I will take away man and † beast;  
I will take away the birds of the heavens, and the fishes  
of the sea;

\* Heb. in taking away I will take away.

† Heb. cattle.

---

CHAP. I. 1. — *Josiah*.—That is, from before Christ, 640 to 609.

2. — *utterly*.—Surely. Dr. Wheeler.

3. — *beast*.—Of the tame and domestic kind.

— *birds—fishes*.—I will bring judicial and extraordinary desolation upon the land, which shall extend itself even to the birds and fishes. See Hos. iv. 3. Jer. iv. 25.

“ Ipsis est aer avibus non æquus, et illæ  
Præcípites alta vitam sub nube relinquunt.”

Virg. Georg. iii. 546.

It is known that birds are affected by pestilential disorders arising from putrified carcases. They fall dead, when they alight on bales of cloth infected by the plague.

“ Jam maris immensi prolem, et genus omne natantum,  
Littore in extremo, ceu naufraga corpora, fluctus  
Proluit.”

Virg. ib. 541.



And the stumbling-blocks of the wicked.

And I will cut off man from the face of the land, saith Jehovah.

4 And I will stretch out mine hand upon Judah,

And upon all the inhabitants of Jerusalem :

And I will cut off from this place the residue of Baal,

The name of the sacrificers with the priests :

5 And those who bow themselves on the house tops to the host of heaven ;

And those who bow themselves, *and* who swear by Jehovah, and who swear by Malchom :

6 And those who have turned back from ‡ following Jehovah ;

And those who have not sought Jehovah, neither have inquired of him.

‡ Heb. after.

Commentators observe, that such collections of water as the Hebrews sometimes call seas, might be made destructive to fishes by blood and carcasses.

— *the stumbling-blocks*.—The idols. אֵת is sometimes the sign of the genitive case. But Houbigant reads וְהִכְשִׁילֵהוּ, *and I will overthrow*, and observes, that *ó.* read וְיִכְשִׁלוּ, *et infirmabuntur*, or, *et cadent*.

And the stumbling-blocks, *even* the wicked. Dr. Wheeler.

— *of the wicked*.—See Lowth ; i. e. idols, which make them stumble. Secker.

4. — *The name*.—The versions, Chald. eleven MSS. and three editions read שֵׁם יְהוָה, *and the name*.

— *sacrificers*.—See on Hos. x. 5.

5. *And those who bow themselves*.—The original word in the second hemistich of this v. is omitted in *ó.* MS. A. and Arab. and *ó.* MS. A. read וְהִנְשָׁבְעוּ, *And who swear*. “MS. Copt. reads only *jurantes per Molochum regem*.” Mr. Woide.

— *on the house tops*.—Where altars were raised for the worship of the heavenly host in their brightness. See 2 Kings xxiii. 5, 12. Jer. xix. 13. xxxii. 29.

— *Malchom*.—See on Hos. iv. 15, and on Amos v. 26. “Hos. iv. 5.” Lowth. “2 Kings xvii. 33.” Secker.

6. — *inquired of him*.—Many MSS. read וְלֹא שָׁאֵל. Have not con-

- 7 Be silent before the Lord Jehovah ;  
 For the day of Jehovah is near :  
 For Jehovah hath made ready a sacrifice, he hath  
 § appointed his guests.
- 8 And it shall come to pass, in the day of the sacrifice of  
 Jehovah,  
 That I will || visit the \* chief men, and the sons of the  
 king,  
 And all that are clothed with strange apparel.
- 9 And I will visit every one that leapeth on the threshold  
 in that day ;  
 Who fill the house of their master by violence and deceit.
- 10 And it shall come to pass in that day, saith Jehovah,  
*That there shall be* the noise of a cry from the Fish-gate,  
 And of an howling from the Second city ;  
 And of a great breach from the hills.
- § Heb. sanctified.      || Heb. visit upon.      \* Heb. princes.

sulted God by the high priest, or by prophets, to learn his will. Or, we may render,

“ Neither have inquired for, or after, him.”

Dr. Wheeler translates,

“ Nor searched after him.”

7. — *guests*.—The Babylonians. Here is a beautiful allusion to the custom of a feast on a sacrifice. See Bishop Lowth on Isa. xxxiv. 6.

8. — *sacrifice of Jehovah*.—One MS. reads “ in this day, saith Jehovah ;” inserting for ובה, the words יהוה נאם ; and two other MSS. have יהוה.

— *strange apparel*.—Used for idolatrous purposes. See Deut. xxii. 11. “ Strange, foreign, i. e. idolatrous.” See Lowth. Secker.

9. — *leapeth*. Invadeth the house of his neighbour, joyfully bounding on the threshold. Cappellus. This sense is favoured by what follows.

— *on the threshold*.—Or, over. See Lowth. *Master's*, *Lord's*. *ó*. Vulg. understand it of God. Secker.

10. — *Fish-gate*.—Mentioned Neh. iii. 3. It was opposite to Joppa, according to Jerom.

— *Second city*.—A part of Jerusalem mentioned, 2 Kings xxii. 14. 2 Chron. xxxiv. 22.

— *breach*.—Συντρυμιος, *ó*. A great breaking in of the Chaldean army from the hilly part of Jerusalem.

- 11 Howl, Ye inhabitants of the lower *city* :  
For all the trafficking people are cut off,  
All the bearers of silver are destroyed.
- 12 And it shall come to pass, at that time,  
That I will search Jerusalem with lights,  
And I will † visit the men that are settled on their lees ;  
That say in their hearts, Jehovah doeth no good, neither  
doth he evil.
- 13 And their substance shall become ‡ a spoil, and their  
houses § a desolation :  
And they shall build houses, but shall not dwell *in them* ;  
And they shall plant vineyards, but shall not drink the  
wine thereof.
- 14 The great day of Jehovah *is* near ;  
It is near, and hasteth much,

† Heb. visit upon.

‡ Heb. for a spoil.

§ Heb. for a desolation.

11. — *lower city*.—A valley in Jerusalem, which divided the upper from the lower city. Cast. lex. This is agreeable to the etymology of the word, which signifies *a hollow place, a mortar*. *Εν τῷ βαθεῖ*. Theod. In torrente Cedron. Chald.

— *the bearers of silver*.—Two MSS. read נטלי, and Syr. has נטלי, *portantes*. נטלי may be the participle in Niphal from נטל, and may be rendered *laden*. The rich merchants in general, or the money-changers in particular, may be meant. “All the weighers of silver. נטל, Syr. pondus quoddam. נטל, grave fuit.” Dr. Forsayeth.

12. — *that time*.—“After הריא, MS. Copt. adds, *dicet Dominus*.” Mr. Woide. See Syr. and v. 10.

— *with lights*.—Thoroughly and diligently. See Luke xv. 8.

— *settled on their lees*.—The thoughtless tranquillity of the rich is compared to the fixed unbroken surface of fermented liquors. See Jer. xlviii. 11. Amos vi. 1.

13. — *build houses*.—Amos is more expressive.

“ Though ye have built houses of hewn stone,  
Yet ye shall not dwell in them :  
Though ye have planted pleasant vineyards,  
Yet ye shall not drink the wine of them.”

Ch. v. 11.

- The report of the day of Jehovah *is* bitter :  
 Then shall the mighty man cry out.
- 15 That day is a day of wrath ;  
 A day of distress and of anguish ;  
 A day of desolation and of destruction ;  
 A day of darkness and of gloominess ;  
 A day of clouds and of thick darkness :
- 16 A day of the trumpet, and of shouting,  
 Against the fenced cities,  
 And against the high towers,
- 17 And I will distress men, and they shall walk like the  
 blind,  
 Because they have sinned against Jehovah :  
 And their blood shall be poured out as dust, and their  
 flesh *shall be* as dung.

14. — *The report.*—See Gen. xlv. 16.

— *is bitter.*—Or, Lord is bitter ; the mighty man shall cry there, or then. See Lowth. Secker,

— *Then.* See כֵּן, Nold. Sec. 6.

— *cry out.*—The word in Arab. signifies, *valde exclamavit, ita auxilium imploravit.* Cast. Lex. Schultens renders it, *auxilium inelamabit.* Animadv. Phil. p. 528.

15. — *of desolation.*—The form of the Hebrew words would be preserved by rendering :—

“ A day of wasteness and of devastation.”

16. — *towers.*—Properly such as were erected at the angles of walled cities.

The topic of approaching calamity from Jehovah is often insisted on in the prophets ; but no where, I think, with such a beautiful amplification as in the 14th, 15th, and 16th verses.

17. — *men.*—That ל is used for אָנָּה, see on Nah. i. 2.

— *like the blind*—See Deut. xxviii. 29. Isa. lix. 10, in each of which places the image is heightened by the circumstance of groping, or stumbling, like the blind, even at noon-day. The general sense is, they shall be in a state of anxiety and danger.

— *dust.*—This is said to be poured out Lev. xiv. 41.

— *flesh.*—So the original word signifies in Arabic, as Houbigant observes. See 6. and Mal. i. 7. After *flesh*, a verb, as רָשַׁךְ, *shall be cast forth*, must be supplied. See on Hos. ii. 18.

- 18 Moreover their silver || and their gold,  
 Shall not be able to deliver them,  
 In the day of the wrath of Jehovah :  
 But by the fire of his jealousy shall the whole land be  
 devoured.  
 For a full end, *and* also a speedy one will he make  
 With all the inhabitants of the land.

## CHAPTER II.

- 1 GATHER yourselves together and assemble, O nation  
 not desired :  
 2 Before the decree be \* executed, *that your* day pass away  
 as chaff :

|| Heb. moreover.

\* Heb. bring forth.

18. — *and also a speedy one.*—So V. *ó*. Ar. Aquila, Symmachus. Or, *and* also a terrible one. See Syr. For a like turn of expression, see Isa. x. 23. xxviii. 22.

CHAP. I. 1. — *assemble.*—Many MSS. and some editions read רָקַצְו. Vulg. has *congregamini*, and Symmachus συλλεγησθε. *ó*. translate συνδεσθητε, and Ar. Syr. to the same effect. Chald. may have read רָקַרְבו, *and draw near*. Houbigant proposes רִכְנְשׁו; but the Hebrew word כָּנַס is *congregare, colligere*, actively.

— *not desired.*—That is, hated.

2. — *be executed.*—The figure of a decree *bringing forth* is unusual, and seems harsh. Chald. may have read לְכַת, *prodeat*; but the common and regular word would be צִאָה, *exeat*. *ó*. read in the London Polyglot, בְּכִיָּו בְּטָרִם לֹא תִהְיֶה כְּצִיָּו עֵבֶר; from which Syr. only differs in reading בכיו.

“ Before ye become as the flower [Syr. as the chaff] *which* passeth away.”

But if we consult the Aldine edition, and that of Sixtus Quintus, we shall find another reading; προ του γενεσθαι υμας ως ανθος παραπορευομενον ημερα f. ημερα. And MS. Pachom. has ημερα.

- Before the † hot anger of Jehovah come upon you;  
 Before the day of the anger of Jehovah come upon you.
- 3 Seek ye Jehovah, All ye lowly of the land,  
 Who have executed his ‡ judgment, *who* have sought  
 righteousness, *who* have sought lowliness:  
 It may be, ye shall be § protected in the day of the  
 anger of Jehovah.
- 4 Surely Gaza shall be forsaken, and Ashkelon || a deso-  
 lation:  
*As for* Ashdod, she shall be driven out at noon-day: and  
 Ekron shall be rooted up.
- 5 Woe unto the inhabitants of the sea coast, the nation of  
 the Cherethites:  
 The word of Jehovah *is* against you.  
 O Canaan, land of the Philistines,  
 I will destroy thee, that there shall be no inhabitant.

† Heb. the heat of the anger.

§ Heb. hidden.

‡ Or, ordinance.

|| Heb. for a desolation.

3. — *Who have executed.*—This transition from the second person to the third is not uncommon. See Amos v. 12. But Houbigant omits אשר, with *ó*. and renders the three verbs imperatively. “Execute his judgment, seek righteousness, seek lowliness.”

— *judgment.*—Bishop Lowth’s note on Isa. xlii. 1, shows in what latitude this word is used.

— *protected.*—See Deut. xxxii. 38. Ps. xxxii. 7. cxix. 114.

4. *Surely Gaza.*—The prophet digresses to foretell the fate of some cities and nations bordering on Judea and hostile to her; and he then enlarges on the destruction of Nineveh, a city which had carried the ten tribes into captivity, and had often struck Jerusalem with terror, *v.* 4—15. See on Amos ii. 6. For the paronomasia, which occurs twice in this verse, see on Micah i. 10: and Michaelis on Præl. Heb. xv. p. 81. 8vo. And for the history, see on Amos i. 7, 8.

— *at noon-day.*—Commentators refer to Jer. vi. 4. xv. 8. Force in the open day may be meant; or that greater degree of distress and disgrace which would attend a public expulsion in the heat of the day.

5. — *Cherethites.*—See on Amos ix. 7.

— *I will destroy thee.*—The *rau* may be merely conversive, as Obad.

- 6 And Cherith, *on* the sea coast, shall be  
The habitations of shepherds, and folds for flocks :  
7 The coast shall also be for the residue of the house of  
Judah :  
Thereupon shall they feed ; in the houses of Ashkelon  
shall they lie down in the evening :  
For Jehovah their God will look \* upon them, and will  
turn again their captivity.  
8 I have heard the reproach of Moab,  
And the revilings of the sons of Ammon,  
Wherewith they have reproached my people,  
And magnified *themselves* against their border.

\* Heb. visit them.

v. 8. But *ó*. Ar. Syr. read *והאבירתיכם* ; which leads to this most eligible rendering.

“The word of Jehovah is against you, O Canaan, land of the Philistines ;  
And I will destroy you.” &c.

6. *And Cherith*.—*ó*. have *Κρητη*, and Syr. *קרטה*, Creta, as v. 5 ; and *for the people of Crete*. Thus Cherith may signify the tract where the Chere-thites dwelt, and the construction will be good, if we place *כרת* before *נחל*, with *ó*. “*Alibi non extat כרת, et forte notat patriam נחל כרתים*.” Secker.

Many MSS. and three editions read *כרות*, *fossiones, caves* ; a word which occurs only here. If we adopt this sense, we must read *והיה*, and render :

“And the sea coast shall be sheep cotes,  
Caves for shepherds, and folds for flocks.”

Two MSS. read *נחל* ; and the Greek in the Complutensian polyglot, as Bochart observes, has *ποιμνίων*, not *ποιμνιστων*. “Perhaps, And the sea coast, even Cherith, shall be dwellings for.” Secker.

7. *The coast*.—*ó*. Ar. Syr. read *חבל הים*, the sea coast.

—*Thereupon*.—*ó*. MS. A. has *ἐπ' αὐτου*, *עליו*.

—*shall they feed*.—*צאן*, *sheep* may be understood from the foregoing verse. But see ch. iii. 13.

This happened in the time of the Maccabees, says Cappellus. See Macc. v. 21. 22.

8. —*Moab—Ammon*.—See on Amos i. 43. ii. 1, 3.

—*magnified themselves*.—Boasted, spoken proudly. See Ezek. xxxv. 13

- 9 Therefore *as* I live,  
 Saith Jehovah *God* of hosts, the God of Israel,  
 Surely Moab shall be as Sodom,  
 And the sons of Ammon as Gomorrah :  
 A deserted place for the thorn, and a place of digging  
*for* salt,  
 And a desolation for ever.  
 The residue of my people shall spoil them,  
 And the remainder of my nation shall possess *them*,  
 10 This *shall happen* unto them for their pride,  
 - Because they have reproached, and have magnified  
*themselves*  
 Against the people of Jehovah *God* of hosts.  
 11 Jehovah will be terrible against them :  
 For he will † famish all the gods of the earth ;  
 And all the islands of the nations  
 Shall bow themselves unto him, every one from his place.  
 12 Ye also, O ‡ Ethiopians,

† Heb. make lean.

‡ Heb. Chusites.

6. Arab. read גבלי, *my border* : which answers to the preceding clause. The Samaritan *Yod* and *Mem* bear some resemblance.

9. — *A deserted place*.—The root נשק probably signifies *reliquit*. See Cast. lex.

— *the thorn*.—The paliurus of the ancients, or the Christ's thorn. See Celsius.

— *my nation*.—Fourteen MSS. and one edition read בני.

10. — *magnified themselves*.—Many MSS. and seven editions read וגדלו, as v. 8.

11. — *famish*.—See Deut. xxxii. 38. The sacrifices to them will be withdrawn, and they will, as it were, perish with leanness. Spencer, p. 47.

— *islands*.—By the earth the Jews understood the great continent of all Asia and Africa, to which they had access by land ; and by the isles of the sea they understood the places to which they sailed by sea, particularly all Europe. Sir I. Newton on Daniel, p. 276.

The prophet foretels the gradual fall of idolatry ; and its deep, and, at length, deadly wound by the spreading of the gospel.

12. — *Ethiopians*.—See on Amos ix. 7. Nebuchadnezzar subdued them. See Jer. xlv. 2, 9. Ezek. xxx. 4, 10.



Shall yourselves be slain by the sword.

13 And he will stretch out his hand against the north,  
And will destroy Assyria;  
And will make Nineveh § a desolation, *even* a dry place  
as the desert.

14 And flocks shall lie down in the midst of her;  
*Yea*, all the beasts of the earth.  
Both the pelican and the porcupine shall lodge in the  
carved lintels thereof.

A cry shall resound in the window: the raven *shall be* in  
the porch:

§ Heb. for a desolation.

— *yourselves*.—Here we have חמָה for אָחָם, if the reading be genuine. Houbigant thinks that we should read חָרַח, *shall be*. One MS. omits the word with the versions and Chald.

13. — *north*.—The Assyrians; so called because they used to invade Palestine through Syria from the north. For the same reason the Babylonians are spoken of as a northern enemy. Jer. i. 14. xlv. 6, 10, 20, 24. Ez. xxvi. 7.

— *a dry place*.—Notwithstanding her many waters, Nahum i. 12, her situation shall become dry; the artificial channels being obstructed, and the waters of the river returning to their course. See Nah. ii. 8.

14. — *beasts*.—On חִיָּוִי, with the paragogic *vau* in the poetical form, see Præl. Heb. iii. 34.

— *of the earth*.—ὁ. Ar. read אָרֶץ. “ברא, *agri*. Chald.” Secker. Houbigant reads כָּל נִי חִיָּוִי, All kinds of beasts. It is to be observed that ὁ. Ar. V. Syr. read רָכַל. So that we may divide thus,

“And flocks shall lie down in the midst of her, and all beasts.

The — and the pelican and the porcupine,” &c.

Thus for נִי we may read דִּיה the vulture, Isa. xxxiv. 15, or some such word.

— *pelican*.—From קָאָה, *vomere*, quoniam conchas jam absorptas *revomit*, postquam calore ventris apertæ sint; ut ex iis esculenta legat. Boch. P. ii. l. ii. c. xxiv. p. 294. Perhaps, because it casts up fish or water from its membranaceous bag. These birds fed in the Tigris, and made their nests in the deserted ruins of the city.

— *porcupine*.—From קָפֵר, *prævidere*, sc. morsu. See Boch. p. i. l. iii. c. xxxvi. Or rather from קָפֵר, Syr. *horruit*. Animal solivagum et φειδερημον. Boch.

— *the raven*.—עֵרֵב is the reading of ὁ. Ar. Houbigant.

For he hath laid bare her cedar *work*.

- 15 This is the rejoicing city, that sat in security;  
That said in her heart, I *am*, and *there is none* besides me.  
How is she become || a desolation, a place for beasts to  
couch in!  
Every one that passeth by her will hiss, *and* will move  
his hand.

### CHAPTER III.

- 1 WOE to her that is rebellious and polluted, to the  
oppressing city!  
2 She hath not obeyed the voice;  
She hath not received instruction:  
In Jehovah she hath not trusted;  
To her God she hath not drawn near.  
3 Her princes in the midst of her *are* roaring lions:  
Her judges *are* evening wolves:

|| Heb. for a desolation.

— *her cedar work*.—This reference to the former elegance of the city is finely introduced; and in the next verse the grand and affecting description of her desolate state is beautifully contrasted by her late festivity and pride.

15. — *rejoicing*.—Κρησσων Νινου ευφραινουσης was a proverb.

— *That said*.—This line and the two preceding words occur Isa. xlvii. 8.

See Isa. xxxiv. 11—17, a like topic of a great city laid waste, pursued in a train of images full of sublimity and terror.

CHAP. III. 1. — *rebellious*.—I read בַּרְרָה, the participle Benoni from בָּרָה, *to rebel*, and in Hiphil *to provoke*; whence V. has *provocatrix*. The prophet here addresses Jerusalem. I consider this chapter as an elegant part of prophetic poetry.

3. — *roaring lions*.—As devouring lions, who roar in the act of seizing their prey.

— *evening wolves*.—So Virgil of the wolf,

“Nec gregibus nocturnus obambulat.”

Georg. iii. 538.

They wait not until the morning.

- 4 Her prophets *are* light, *they are* \* treacherous men :  
Her priests have polluted the sanctuary, they have  
violated the law.
- 5 *But* Jehovah *is* just in the midst of her :  
He doeth not iniquity :  
† Every morning he bringeth his righteousness  
To light, he faileth not.  
Yet the ‡ wicked knoweth not shame.
- 6 I have cut off nations ; their towers are destroyed :  
I have laid waste their streets, so that none passeth  
through ;  
There cities are § thrown down, so that there is no man,  
so that there is none inhabitant.
- 7 *Then* I said, Surely thou wilt fear me, thou wilt receive  
instruction :  
That her habitation might not be cut off,

\* Heb. men of treacheries.

† Heb. in the morning in the morning.

‡ Heb. iniquitous.

§ Heb. hunted.

— *wait not.*—יִרְכּוּ from רָכַח, *to wait*, seems the true reading. It is proposed by Houbigant, and is agreeable to the renderings of Ar. Syr. *to expect, to remain* ; and of Chald. *to prolong*. Like wild beasts, they shun the light. “They break not, or gnaw not, the bones until the morning. All night they prowl about destroying ; but they devour not till the morning, when they consume their prey in their dens.” Dr. Forsayeth.

— *Her priests.*—The words *her priests to the law* are the same Ezek. xxii. 26, only the order is inverted, and *my* added to קָדֵשׁ and חִוּרָה. Seeker.

5. — *Every morning.*—The metrical division of the Hebrew is,

“Every morning his righteousness  
He bringeth to light, he faileth not.”

The sense is, Not a day passes, but we see instances of his goodness to righteous men, and of his vengeance on the wicked.

6. — *nations.*—Syria, Israel, [see גִּי, Isa. i. 4.] those referred to Isa. xxxvi. 18, 19, 20. “Proud, ó.” Seeker.

— *are thrown down.*—In Syr. and Chald. the original word signifies *to be laid waste*. One MS. has נִרְצָו, an usual word.

7. — *cut off.*—ó. read נִעְרִיָה. So the translation will be, And all that I have visited upon her, i. e. all my corrections, shall not be cut off from her eyes ; which makes an easier construction. If כֹּל can be taken

*After all the punishment with which I had || visited her.*  
Nevertheless they \* diligently corrupted all their doings.

- 8 Yet wait for me, saith Jehovah,  
Until the day when I rise up to the prey.  
For my decree *is* to gather the nations, to assemble the  
kingdoms ;  
To pour upon them mine indignation,  
*Even* all the heat of mine anger :  
For with the fire of my jealousy  
Shall all the earth be devoured.
- 9 Surely I will then pour out upon the † people a pure ‡  
language,  
That they shall all of them call on the name of Jehovah,  
That they shall serve him with one § consent.

|| Heb. visited upon.

\* Heb. they rose early, they corrupted.

† Heb. peoples.

‡ Heb. lip.

§ Heb. shoulder.

for ככל, and פקר signify to determine about, the latter of which I doubt, it may be, And their dwelling shall not be cut off, according to all that I determined (i. e. conditionally) about them. See Nold. note 792. Secker.

8. *Yet wait for me.*—It is implied, in the foregoing verse, that the consequence of universal corruption among the Jews was their fall. Here they are taught to expect mercies from God after he has taken vengeance upon them.

—*to the prey.*—6. Syr. Aq. Symm. Theod, &c., render, *for a testimony*. The Hebrew may be rendered, *for a witness, in testem*. See Mal. iii. 5.

—*the nations—the kingdoms.*—Those which were to be conquered by Nebuchadnezzar.

9. —*then.*—Used largely, for *afterwards*; unless we confine the passage to the Jews on their return from Babylon.

—*will then pour out.*—I read אשפך with Houbigant. But thirteen MSS. and three editions read אהפך in Hiphil.

—*upon the people.*—Or, peoples. The Gentiles, who shall be converted to Christianity. The words *all of them* cannot refer to such proselytes as the Jews made before the coming of Christ. But if *peoples* can be applied to the Jews, as 1 Kings xxii. 28, Joel ii. 6, we may understand v. 9, 10, of that freedom from idolatry for which the Jews were remarkable after the captivity; and the rest of the chapter may refer to the blessings which were then bestowed on them.

—*consent.*—Heb. shoulder; a metaphor from the joint efforts of

- 10 From beyond the rivers of || Ethiopia  
My suppliants among my dispersed shall bring mine \*  
offering.
- 11 In that day thou shalt not be ashamed  
For all thy doings, wherein thou hast transgressed against  
me :  
For I will take away from the midst of thee them that  
rejoice in thy † pride ;  
And thou shalt no longer ‡ exalt thyself in mine holy  
mountain.
- 12 And I will leave in the midst of thee an humble and  
lowly people ;  
And they shall trust in the name of Jehovah.
- 13 The residue of Israel shall not commit wickedness,  
Nor shall they speak falsehood,  
Neither shall a § deceitful tongue be found in their  
mouth.

|| Heb. Cush.

\* Heb. offering of flour.

† Or, greatness.

‡ Heb. thou shalt not add to exalt thyself.

§ Heb. a tongue of deceit.

yoked beasts. See the same phrase in the Chaldee paraphrase, Zech. xiv.

9. Servient coram Domino humero uno.

10. — *of Ethiopia*.—Bochart is positive that Arabia Chusæa is meant, and says that the rivers are *Besor*, which flows into the Mediterranean; *Rhinocorura*, which flows into the lake Sirbonis; *Trajanus amnis*, which flows into the Red Sea; and the *Corys*. Geogr. p. 212. See a parallel place, Isa. xviii. 1, where Bishop Lowth mentions the eastern branches of the Nile, the boundary of Arabia towards Egypt; but doubts whether the parts of the upper Nile towards Ethiopia may not be meant. That Arabia was a distant country, in the estimation of the Jews, see Joel iii. 8. And *beyond the rivers of Ethiopia*, may denote both Africa and the southern Arabia.

— *among my dispersed*.—I read with *ó. בנפוצי, εν διεσπαρμενοις μου*, and suppose that in this verse either the conversion of the Jews is meant, or their freedom from idolatry.

11. — *thou shalt not be ashamed*.—Thy guilt and thy punishment shall cease.

— *in thy pride*.—Thy idolatrous exalting of thyself against me. See Isa. xiii. 3. “Thy rejoicers in pride.” Secker.

And they shall feed and lie down, and none shall make them afraid.

14 Sing, O daughter of Sion ; shout ye, O Israel ;  
Be glad and rejoice with all *thine* heart, O daughter of  
Jerusalem :

15 Jehovah hath taken away thy judgments, he hath turned  
aside *thine* enemies.

Jehovah, the king of Israel, *is* in the midst of thee ;  
Thou shalt no longer see evil.

16 In that day it shall be said to Jerusalem, Fear not ;  
*And to Sion, Let not thine hands be slack.*

17 Jehovah thy God *will be* in the midst of thee, the Mighty  
One will save *thee*.

He will rejoice over thee with gladness, he will || renew  
his love :

He will exult over thee with singing.

18 I have taken away the afflicted among thee from the  
solemn assembly :

|| Heb. be renewed in.

13. — *and none shall make them afraid* — These words occur, Mic.  
iv. 4.

14. *Sing*.—*ó*. MS. Pachom. ed. Ald. and Arab. add *σφοδρα*, and read נאמר.

15. — *thine enemies*.—The versions, Chald. the Babylonish Talmud,  
and eighteen MSS. read אֵיבִיר. V. renders פנה avertit. It is equivalent  
to הִסִּיר.

— *in the midst of thee*.—Displays his interposition in thy deliverance,  
or, in thy prosperity ; if the passage has a reference to the future restoration  
of the Jews. This verse is otherwise divided by Syr. Chald. and with much  
elegance,

“ Jehovah hath taken away thy judgments :  
The King of Israel hath turned aside *thine* enemies :  
Jehovah *is* in the midst of thee : thou shalt no longer see evil.”

16. — *be slack*.—In rebuilding the city and temple ; or, figuratively,  
in serving thy God.

17. — *renew*.—*ó*. Syr. point out the reading of יהרש, *renovabitur*.  
So Houbigant and Bishop Lowth on Isa. xli. 1. For the punctuation of  
the verse, see *ó*.

They are *taken away* from thee, *even* from causing a reproach against thee :

19 Behold I will work with thee for thy sake at that time :

And I will save her that \* halteth, and her that is driven out will I assemble ;

And I will make them a † praise, and a ‡ name,  
In every land § where they have been put to confusion.

20 At that time I will bring you *again* :

And, at the time when I assemble you,  
Surely I will appoint you a || name and a praise  
Among all the people of the earth :

When I turn back your captivity before your eyes, saith  
Jehovah.

\* Or, is disabled. † Heb. set them for a praise. ‡ Heb. for a name.  
§ Heb. of their shame. || Heb. for a name.

18. *I have taken away.*—The word *saying* is to be understood before this verse.

—*the afflicted among thee.*—I read נניך with *ó.* and Houbigant; and suppose that the prophet means such as deplored their captivity, and prayed for a restoration, in the solemn assemblies of the Jews at Babylon, Zech. vii. 5. The rest of the verse I translate as Houbigant, who reads עלִיךְ with Syr. The humiliation and affliction of the Jews furnished matter of reproach to their enemies. Or read במוֹעֵד, 'and transpose it, with *ó.* Ar. Syr.—With singing, as in the solemn assembly. See Houbigant. "Qui impediverunt in te tempora solemnitate tuæ, expellam a te. Chald. Videtur legisse מועֵד הַיּוֹם אֵלָּה, removit." Dathius.

19. —*with thee for thy sake.* I read with *ó* and Cappellus אֶתְּךָ לְמוֹעֵד. See Ezek. xx. 44.

—*halteth.*—See on Micah iv. 6, where we have a parallel place.

20. —*before your eyes.*—This may be understood as an intimation that some of the Jews, who were led captives to Babylon, should survive the period of the captivity, and return to their own country. Syr. and Houbigant read לְעֵינֵיהֶם, *before their eyes*, sc. of the nations.

# THE BOOK

OF

# H A B A K K U K.

---

## CHAPTER I.

- 1 THE Prophecy which Habakkuk the prophet saw,
- 2 How long, O Jehovah, have I cried, and thou hast not hearkened!

*How long do I \* cry out unto thee, There is violence ;  
and thou hast not saved !*

\* Or, exclaim.

CHAP. I. 1. — *Habakkuk*.—It seems probable that Habakkuk lived after the taking of Nineveh; as he prophesies of the Chaldeans, and is silent on the subject of the Assyrians. We have also reason to conclude that he prophesied not long before the Jewish captivity. See ch. i. 5. ii. 3. iii. 2, 16—19. He may therefore be placed in the reign of Jehoiakim, between the years 606 and 598 before Christ.

The prophet Habakkuk stands high in the class of the Hebrew poets. The beautiful connection between the parts of his prophecy, its diction, imagery, spirit, and sublimity, cannot be too much admired. See Bishop Lowth's Hebrew prelections, xxi. xxviii., and the learned Mr. Green on ch. iii. 3—10.

*Vaticinia quæ edidit Habacucus ex afflatu divino.* Grammatici Hebræi שמא explicant per נבואה aut חזון. Symm. Theod. ut ὁ λημμα, *sermo a Deo acceptus.* Bahrtdt.

2. *How long*.—In the opening of this prophecy there is an indignant spirit against vice, like that so much admired in Juvenal.

—There is *violence*.—Or, because of violence. Syr. and Chald. supply על. “And violence lifteth up *her voice*. For so נא, Isa. xlii. 2, 11.” Secker.

3. — *cause me to behold*.—Syr. reads אביט.

“And why do I behold,” &c.



- 3 Why dost thou shew me iniquity, and cause *me* to behold wickedness?  
And *why* are spoiling and violence before me;  
And *why* is there contention, and *why* do men raise strife?
- 4 Therefore the law faileth,  
And judgment never goeth forth:  
For the wicked compasseth about the righteous:  
Therefore perverted judgment goeth forth.
- 5 See, ye transgressors, and behold, and wonder, and perish:  
For I work a work in your days,

— *wickedness*.—Labour, sorrow, distress, caused by wickedness.

— *raise*.—Heb. excitat quis. See on Jonah iii. 7. See גָּזַח, Ex. xxiii. 1. Ps. xv. 3. But *ó*. Ar. Syr. and at first one MS. read יִנְרֵן, “And *why* doth the Judge receive a reward?” MS. Copt. adds “כִּי־נִים, faciem, after יִשָּׂא.” Mr. Woide. “And the judge accepteth persons.”

4. — *never goeth forth*.—Or, goeth not forth unto victory, or purity, or truth, or perfection. See Isa. xlii. 3.

“And judgment proceedeth not to victory.”

Dr. Wheeler.

— *compasseth about*.—So *circumvenire* is to oppress, to deceive. Multitudine superat. Arab. Cast. lex.

“Because the wicked circumventeth the righteous.”

Dr. Wheeler.

5. — *Ye transgressors*.—For בְּנֵי־מַלְכוּת, *among the nations*, read, as Cappellus and Houbigant have suggested, בְּנֵי־מַלְכוּת, which, as Houbigant observes, *ó* elsewhere also translate, καταφρονῆται. See Prov. xiii. 15. Hos. vi. 7. Zeph. iii. 4. v. 13 of this chapter, and ch. ii. 5. Ar. and Syr. agree with *ó*. See also Acts xiii. 41.

— *and behold*.—In Acts xiii. 41, nine MSS. and three editions have καὶ ἐπιβλέψατε after καταφρονῆται, agreeably to the Hebrew.

— *and perish*.—One MS. reads וְתִמְחָר, with V. Syr. But the reading of *ó*. and of Acts xiii. 41, καὶ ἐφάνισθητε, supposes וְתִמְחָר, or וְתִמְחָר, in the text. See Cappellus. There is a double rendering in *ó*. The former is καὶ θανάσαστε θάναστα, according to which the reading may have been וְתִמְחָר, that is, וְתִמְחָר, cum admiratione.

— *in your days*.—Hence it follows, that the Chaldeans invaded Judea while those were living whom the prophet addressed.

*Which ye will not believe though it be told you.*

- 6 For behold, I *will* raise up the Chaldeans,  
That bitter and swift nation ;  
Who † go over the ‡ breadth of the earth  
To possess dwelling-places *which belong* § not unto them.  
7 They *are* terrible and dreadful :  
Their judgment and their excellency proceed from themselves.  
8 Their horses also are swifter than leopards :

† Heb. which goeth.

‡ Heb. breadths.

§ Heb. to it : and onwards in the singular number, to the end of v. 11, except their faces.

*Which ye will not believe.*—In Acts. xiii. 41, the common editions have *εργον*, “a work which ye will not believe.” But there is very good authority for omitting this word. St. Paul plainly accommodates this passage to his own purpose.

6. — *the Chaldeans.*—See Gen. xi. 28, 31. xv. 7. Job i. 17. Isa. xxiii. 13, and Bishop Lowth’s note. They are supposed to have been so called from Chesed the son of Nahor. Gen. xxii. 22. Eustathius, in his notes on Dionysius’s *περηγησις*, says, that they derived their name from Chaldeus, the fourteenth king after Ninus, and the founder of Babylon, l. 765, p. 101. ed. H. Steph. Xenophon mentions the Chaldeans as a warlike nation of Armenia. Cyropæd. l. iii. p. 148. 8vo. ed. Hutchinson. These were anciently called Chalybes. See Hutchinson’s note.

—*bitter.*—Arabice radix *بربر* ad robur et virtutem usitatissime transfertur. Schultens, Anim. Phil. p. 517.

7. — *Their judgment.*—Their authority to execute judgment, and their dignity and elevation among the kingdoms of the earth, arise from their own valour in revolting from the Assyrians.

8. — *swifter than leopards.*—Leopards tamed, and taught to hunt, are, it is said, made use of [in Palestine] for hunting ; and seize the prey with surprising agility. When he leaps, he throws himself seventeen or eighteen feet at a time. Harmer ii. 438.

“ Non segnior extulit illum  
Saltus, et in medias jecit super arma catervas,  
Quam per summa rapit celerem venabula pardum.”

Lucan l. vi.

“ Ωκυτατον θειναι και τ’ αλκιμον ιθυσ ορονει.  
Φαιης, οπισσ’ υειο, διερευνη φορεσσαι.”

Opp. Cyn. l. iii.

And they are || fiercer than evening wolves.

And their horsemen shall spread themselves; they shall  
come from far;

They shall fly, as an eagle hastening to devour.

9 All of them shall come for violence:

The supping up of their faces *shall be as* an east wind:

|| Heb. sharper.

“V. et Syr. legerunt קלי sine *vau*, quod ego quidem præferrem. Et posterior præterea pro כנשרים, legit כנשרים, *aquilis velociores*: quam lectionem non minus nostræ præferrem.”

Arab. also omits the *vau*; and MS. 4 originally read כנשרים.

Alterum פרישי omnino delendum. Bahrldt.

—*fiercer*. Bochart refers the word to the *spirit* of horses and wolves.

“Genus acre luporum.” Virg.

“Ascanius mediis in vallibus *acri*

Gaudet equo.”

Virg.

See Hieroz. III. x. 826.

—*shall spread themselves*.—See Chald. and Syr. on the word, Nahum iii. 18: where they explain it by ברר, *dispersit*. Here Chald. has ירבין, *multiplicabuntur*, and V *diffundentur*.

—*they shall come from far*.—The word פרישי, which stands before this clause in the Hebrew, is omitted by *o*. Ar. Syr. and by three MSS.

Mr. Green's note on this passage is, “The Hebrew word rendered by our translators, *and they shall spread themselves*, is a faulty writing of the word foregoing, which the transcriber would not put out for fear of blotting his copy. The Syr. has it not, and the Seventy knew not what to make of it.” His translation is:

“And their horsemen sharper than evening wolves,

Their horsemen shall come from afar,” &c.

Poetical Parts of the O. T. p. 23.

—*from far*.—So 2 Kings xx. 14. Jer. v. 15. See on Joel iii. 8.

—*to devour*.—Thirty MSS. and three ed. read לאכל, which may be rendered *ad eibum*, to the prey. See Syr. Chald.

“They shall fly, as an eagle hasteth to the prey.”

Dr. Wheeler.

9. *All of them*.—Two MSS. read כלו, and three read so originally. This is regular, and agrees with כלי, v. 6. Houbigant reads כלם יבאו, as Syr. Vulg. Chald.

—*The supping up*.—This is our marginal rendering, and that of Peters on Job, 8vo. 2d. ed. p. 137. Their enemies shall be absorbed, or

- And they shall gather \* captives as the sand.  
 10 They shall also scoff at kings,  
 And princes *shall be* a laughing-stock unto them.  
 They shall laugh at every strong hold :  
 And they shall heap † earth and take it.  
 11 ‡ Then shall *their* spirit be changed, and they shall pass  
 away, and shall be § treated as guilty.  
 This *is* their strength with their God.  
 12 Art thou not from everlasting ?  
 O Jehovah, || my God, mine Holy One, we shall  
 not die.

\* Heb. captivity.

† Or, dust.

‡ Or, afterwards.

§ Or, shall be punished.

|| Or, mine holy God. Heb. The God of mine holiness.

rapidly destroyed, by them ; as the blasting pestilential east wind spreads destruction. See on Jonah iv. 8. Symmachus renders ἡ προσοψις του προσωπου, which agrees with Syr. ; as if the reading had been נִכְנָר. “Before their faces, &c.” Houbigant reads נִקְרָם, *Before*.

10. — *earth*.—See Gen. xxvi. 15. Isa. ii. 10, 19. V. ó. Chald. understand the word of mounds heaped up, according to the usual way of taking fortresses. Others render the word *dust*, and think the meaning to be, They shall take every strong hold with ease, and as it were in sport.

11. — *be changed*.—Præteribit. This may be spoken of the Chaldee nation at large ; whose disposition should degenerate, and who were to be punished by Cyrus. An ironical epiphonema follows, Such is their boasted strength derived from their idols. לֹא־אֱלֹהִי. Two MSS. originally. See v. 7—10. 15—17.

— *pass away*.—“*Pass over*. Transgress.” Secker. “Hebræis spiritus transire sive transgredi dicitur, quoties intra modestiæ fines se non tenet.” Bahrdt.

12. *Art thou not*.—There is great beauty in this sudden address to Jehovah, as opposed to the false god of the Chaldeans.

“O God of mine holiness.” Sic videtur legendum. Secker.

— *we shall not die*.—We shall not utterly perish by the Chaldeans ; though we shall suffer severely from them. But this seems a cold sense, and unworthy of so animated a poem. Houbigant conjectures אֱלֹהֵי אֱמֶת, *O God of truth* ; which is interwoven in the Chaldee paraphrase ; and, I think, ought to be admitted into the text. “Let us not.” Secker.

“Art not thou from everlasting, O Jehovah, my God, mine Holy One ?

O Jehovah, God of truth, thou hast appointed them for judgment.”

- O Jehovah, thou hast appointed them for judgment,  
 And thou hast founded them *as* a rock, to chasten *us*.
- 13 *Thou that art* of purer eyes than to behold evil,  
 And canst not look on wickedness ;  
 Why dost thou look on transgressors,  
*And art* silent when the wicked swalloweth up *the man*  
*that is* more righteous than he ?
- 14 And *why* makest thou men as the fishes of the sea,  
 As the moving \* things *which have* no ruler over them ?
- 15 They take up all of them with the hook ;  
 They collect them in their net, and gather them together  
 in their drag :  
 Therefore they rejoice and exult :
- 16 Therefore they sacrifice to their net, and burn incense  
 to their drag :  
 Because by them their portion is fat, and their food  
 plenteous.

\* Heb. thing *which hath* no ruler over it.

Another conjectural reading is, לאמנוח, “ *for faithfulness, or truth, in thy denunciations of punishment.*”

“ For faithfulness, O Jehovah, for judgment *thou hast* appointed them.”

— as a rock.—Houbigant renders, In hostem validum fecisti, ut eum coargueres.

“ As a flint thou hast set him to reprove [chastise].” Ezek. iii. 9. Thou hast given him firmness, and resolution, or hardness of heart, to punish. Dr. Forsayeth.

13. — *more righteous*.—The just or good man mentioned, ch. ii. 4.

15. *They take up*.—Heb. *One* taketh up : *one* collecteth them. The Chaldeans are meant.

— *all of them*.—Houbigant prefers כלו ; and this is the reading of three MSS. and of a fourth in the margin.

16. — *sacrifice*.—They boast themselves in their strength ; and deify themselves for their valour.

17. *Shall they therefore*.—V. ó. Ar. Syr. read על כן, *therefore*. Houbigant conjectures ועל כן, *and therefore*. All omit the interrogation.

The meaning of the verse, if read interrogatively, is,

“ Shall the wicked, therefore, be never stopped in their career ?”

- 17 Shall they therefore empty their net ;  
And continually spare not to slay the nations ?

## CHAPTER II.

- 1 I stood on my watchtower,  
And set myself on the bulwark :  
And I \* looked to see what he would speak by me ;  
And what I should reply to my arguing *with him*.  
2 And Jehovah answered me, and said :  
Write the vision, and make it plain upon the tablets ;  
That he may run that readeth it.

\* Or, watched.

which is agreeable to the expostulations, *v.* 13, 14. Without the interrogation, the sense may be, Therefore, *sc.* because their portion is thus made fat, they are intent on filling and emptying their net.

— *And continually*.—This line explains the allegory. Syr Ch. and Houbigant read תמיד, *continually* without the *vau*, and join the word to the former clause. Observe that *vau* precedes.

“ ——— empty their net continually  
And spare not ———.”

CHAP. II. 1. *I stood*.—Stabam. Houbigant.

— *on my watchtower* —I was earnestly looking for God’s word ; as a watchman intent on his office. Prophets are compared to watchmen, Ezek. iii. 17.

— *I should reply*.—To my own satisfaction, and that of others, as to the difficulties raised, ch. i. 13—17, why the idolatrous and wicked Chaldeans, and their king, are to be prosperous and triumphant.

Syr. and Houbigant read ישיב, *he would reply* ; and Chald. has *respondet*, *I should be answered*.

“ And will look attentively to see what he will say to me,  
And what he will answer for my conviction.”

Dr. Wheeler.

2. — *the tablets*.—*ô.* here, and Vulg. *ô.* Isa. xxx. 8, render *tablets of box*, which were firm and durable.

— *may run*.—Let the characters be so legible that one who hastily passes on may read them ; which may have been a proverbial manner of

- 3 For the vision *is* yet for an appointed time ;  
 But at the end it shall speak clearly, and shall not † lie.  
 If it delay, wait for it  
 For it shall ‡ surely come, it shall not tarry long.
- 4 Behold § his soul is lifted up, it is not upright in him :

† Or, deceive.

‡ Heb. coming it shall come.

§ Heb. it is lifted up, his soul is not, &c.

expression. Houbigant renders, “ut, qui leget, expedite legat;” and several others understand the word *run* figuratively of rapid reading.

— *that readeth it*.—Two MSS. read כל קרא, *every one that readeth*.

3. — *the vision*.—Or prophecy ; which follows v. 4—20. Secker.

— *an appointed time*.—The destruction of the Chaldeans by Cyrus is, at a somewhat distant period of years, determined in my counsels.

— *speak clearly*.—The word is used in Hiphil, with a case after it, for uttering, Prov. vi. 19. xiv. 5. And it is used in Kal for *aspirare*, Cantic. ii. 17. iv. 6, until the day *break* ; or *breath*, as it is rendered in the margin.

— *and shall not lie*.—Thirteen MSS. read לא for ולא ; as if the true reading were לקצי לא.

“But at the end thereof it shall speak clearly, it shall not lie.

It shall not be later than its season.” Dr. Wheeler.

— *it shall not tarry long*.—So Houbigant. All the versions, Chald. twenty-two MSS. and six editions read, “And it shall not,” &c. ולא. See also Hebrews x. 37, where the sacred writer follows, though not exactly, the mistaken Greek translation of this hemistich ; for בא is in the infinitive used gerundively, not the participle, and is written בוא in six MSS. The clause therefore is an apt accommodation, taken from a version in frequent use among the Hellenistic Jews ; a remark which I extend to the former clause of v. 4.

4. *Behold*.—Two MSS. read ורנה. And Arab. has Et si ; and Heb. x. 38, we read Kai εαν. ó. have Εαν. Thus the Greek translator may have read ואם, or ואם.

— *lifted up*.—This rendering furnishes a good sense, if we understand the passage of the Chaldeans, who, as appears from ch. i. 7, 12, 15—17, may be addressed in the singular number throughout this chapter ; though I allow that Nebuchadnezzar and Belshazzar, Dan. v., may be alluded to at the same time. But the idea of elation of mind does not occur in the ancient versions or paraphrase. On the contrary, ó. have εαν ὑποστειλῆται, and Ar. *Si tadio afficiatur* ; which suggests the reading of עילפה ; *his mind is cast down, or fainteth* ; and one MS. reads thus ; and another had עילפה

But the just shall live by his faith.

originally, which may possibly be rendered, *there is* dejection, but not *defectio*, in the sense of falling off from the faith.

— *his soul*.—*ó*. Ar. Heb. x. 38, and at first MS. 17, read נפשי, *my soul*.

— *is not upright in him*.—Cappellus supposes that *ó*. translate from the Arabic sense of ישרה; the word in the Arabic version being from שרר *latus, hilaris fuit*. They may have read רצה or רוצה the participle, or רצתה or הרצה.

— *But the just*.—*ó*. MS. A. and ed. Ald. and the Arabic version represent the reading of צדקי, *my just one*. And one MS. originally and some versions and Fathers read so Heb. x. 38. Rom. 17. See Wetstein.

— *by his faith*.—So Vulg. Aq. Symm. Theod. and ed. v. vi. vii. in Montfaugon. But *ó*. MS. V. and Heb. x. 38. one MS. Vulg. and some Fathers represent באמינותי, *by faith in me*, as MS. 320 seems to read; and this reading Mill approves of. Proleg. Sec. 932. One Hebrew MS. reads באמינות.

There is an ambiguity in the Hebrew, as well as Rom. i. 17. Gal. iii. 11. Heb. x. 38.

“ But the just shall live by his faith.

by faith.

by faith in me.”

Or,

“ But the just by his faith, shall live.

by faith.

by faith in me.”

I prefer the former sense. The meaning of the prophet is, The good, or righteous, man, who believes in my prophets, and obeys their directions, shall live at the time of the Babylonish invasion. See Jer. xxi. 9. xxxviii. 2, 17, 18. xlii. 7, &c. In the New Testament the words are accommodated.

The English word *faith* is only used here and Deut. xxxii. 20 in all the O. T. And the Hebrew word אֱמוּנָה, which is here used with a suffix, denotes many times an attribute of God, but never a quality in man, except 1 Sam. xxvi. 23, where it means fidelity; a אִישׁ אֱמוּנָה is a man of truth, Prov. xxviii. 20; and there is no אֱמוּנָה in them, Deut. xxxii. 20. With a suffix it denotes also a charge or office, 1 Chron. ix. 22. 2 Chron. xxxi. 18; but with or without a suffix, it never means faith, or credit given to a testimony. But the verb האמין doth, as in the noted place, Gen. xv. 6. It may be translated here, by his faithfulness. Compare ch. i. 13.



5 Moreover, as a mighty man transgresseth through wine,  
He is proud, and remaineth not at || rest :

\* He enlargeth his desire, as the grave ;  
And he *is* as death, and cannot be satisfied ;  
And gathereth to himself all the nations,  
And assembleth to himself all the † people.

6 Shall not ‡ all these  
Take up a parable against him,  
And a taunt *and* proverbs concerning him ?  
And they shall say :

Woe unto him that multiplieth *that which belongeth*  
not unto him !

|| Heb. at home. \* Heb. Who. † Heb. the peoples. ‡ Heb. these all of them.

ὁ. have ἐκ πίστεως μου, But Grabe μου ἐκ πίστεως. Syr. hath no pronoun. Πιστις in ὁ. never, I think, signifies belief, but faithfulness ; nor πιστος believing, but faithful. Secker.

5. — *a mighty man*.—I read גבור with Houbigant and Green. See Ps. lxxviii. 65. The *vau* may have been supplied by a point.

— *through wine*.—I read כבין, with Chald. See כ thus compounded, 1 Sam. xiv. 14. Gen. xxxviii. 24.

יֵאָדָּבִי, I understand not this particle. There seems an ellipsis of אִישׁ before יֵן. See examples in Michaelis. A drunkard is a transgressor, a proud man. Or, He is a drunkard, a, &c. Secker.

— *remaineth not at rest*.—Perhaps the true reading is יֵיָדָּבִי. Unseemly. Dr. Wheeler. From אִדָּב in Niphal.

— *and cannot be satisfied*.—This is the reading of Vulg. and Chald. But ὁ. Ar. Syr. one MS. and Green, Poetical Parts, &c. pref. p. xi., read לא for וְלֹא.

“ He enlargeth his desire, as the grave ;  
And, as death, he cannot be satisfied.”

Mr. Wintle also observed this reading in MS. 154, and approves of it.

This verse describes the Chaldeans, and their ambitious king.

6. — *a taunt and proverbs*.—Syr. reads וְחִירָה, *and proverbs*. Perhaps the true reading is, וְחִירָה, *et irrisioem proverbiorum* ; or, as Vulg. *et loquelam ænigmatum*. “ A sentence of derision.” Dr. Wheeler. “ Omit-tunt *van* Syr. Ch. : recte, ut videtur.” Secker.

— *And they shall say*.—Literally, And *one* shall say : that is, And it shall be said.

- How long will he lade himself with many pledges ;  
 7 Shall not they suddenly rise up, that will bite thee :  
 And *shall not they* awake, that will harass thee ?  
 And shalt thou *not* become § a booty unto them ?  
 8 Because thou thyself hast spoiled many nations,  
 All the residue of the || people shall spoil thee :  
 For the \* blood of men, and violence *done* to the land,  
 To the city and to all the inhabitants thereof.  
 9 Woe unto him who † coveteth an evil covetousness for  
 his ‡ house ;  
 That he may set his nest on high :  
 That he may be delivered from the § power of evil !  
 10 Thou hast || consulted shame to thine \* house  
 By cutting off many † people ; and thy ‡ soul hath  
 sinned,

§ Heb. for booties.                      || Heb. peoples.                      \* Heb. bloods.  
 † Or, gaineth an evil gain.    ‡ Or, family.    § Heb. hand.    || Or, devised.  
 \* Or, family.                      † Heb. peoples.                      ‡ Or, thou hast sinned.

— *will he lade himself*.—Syr. Chald. and one MS. read נכביר without the *rau*.

— *many pledges*.—Kimchi derives the original word from עבט, to *pledge*, as סגריר, a *heavy rain*, from סגר ; and thinks that the repetition of the third radical *intends* the signification. There may be a reference to the frequent rapines of the Chaldeans, and to the pledges and hostages taken by them for the payment of stipulated sums. See Fuller Misc. Sacr. i. v. c. 8. “ *ladeth, loadeth—borroweth ; thick clay, wealth*.” Secker.

7. *Shall not they*.—“ *Shall they not. Shall not thy creditors*.” Secker.”

— *bite thee*.—A metaphor taken from the hunting of wild beasts.

— *unto them*.—The Medes and Persians.

8. — *residue*. All that remain from thy devastations. Syr. omits כל.

— *the blood of men*.—Shed by thee.

— *land—city*.—Land of Judea ; city of Jerusalem. “ *Of the land ; or, against, as Joel iii. 19. Obad. 10*.” Secker.

9. — *for his house*.—Which Nebuchadnezzar strove to aggrandize ; and which Cyrus cut off. See Dan. v. 2, 30.

“ Woe unto him that procureth wicked gain for his family.”

Dr. Wheeler.

10. — *consulted*.—Devised. See on Isa. ix. 6. Secker.

— *hath sinned*—Perhaps חטא.

- 11 Surely the stone from the wall crieth out ;  
And the § beam from the timber answereth it :  
*Saying :*  
12 “ Woe unto him who buildeth a town by || blood,  
And establisheth a city by iniquity !”  
13 *Are not these things from Jehovah God of hosts,*  
*That \* people should labour for the fire,*  
*And nations should weary themselves for a vain thing ?*

§ Or, fastning.

|| Heb. bloods.

\* Heb. peoples.

11. — *the beam.*—From the Syr. כפס, *connexuit*. συνδεσμος, Symm. Theod. *Lignum*, V. Bochart has a dissertation on this word, Hieroz. P. II. L. IV. c. xxvi., and says that the Talmudists use it for a brick of certain dimensions ; a sense which he prefers. He quotes,

“ Jumenta loquentur,  
Et canis, et postes, et marmora.” Juv.

The passage is very poetical, and may refer to the great buildings erected by Nebuchadnezzar in Babylon. The stones and wood, which were to be overturned, should proclaim the woe that follows. Mr. Wintle refers to Luke xix. 40.

“ על נפשך, Jon. Lectio קצית, *concidisti*, sine dubio præferenda. Bahrdt.

13. — *these things.*—For הנה, *behold*, V. ó. Ar. read אלה, *these things*. Syr. has כל אלה, *all these things*. But Chald. has הנה, *behold*.

— *for the fire.*—By which great part of Babylon will be consumed. See ברי, *for*, Nahum ii. 12.

*And nations.*—Nebuchadnezzar employed great multitudes in erecting his works,

The original here is,

יגעו עמים ברי אש  
ולאמים ברי דיק יעפו

And Jer. li. 58, we read,

יגעו עמים ברי דיק  
ולאמים ברי אש ייעפו

“ And *the* people shall labour for a vain thing ;  
And nations for the fire, and shall be weary.”

But Syr. omits the י in ייעפו, and so do ó. Ar. though they translate widely. The reading also of one MS. is יעפו. That the true reading is יעפו,

“ And the nations shall weary themselves for the fire,”

appears from the turn of the sentence in Jeremiah, and the juxtaposition

- 14 Surely the earth shall be filled  
With the knowledge of the glory of Jehovah,  
As the waters cover the sea.
- 15 Woe unto him who maketh his neighbour drink,  
Who putteth his flagon unto him, and also maketh him  
drunken;  
That he may look on their nakedness!
- 16 That art filled with shame instead of glory:  
Drink thou also and uncover thy foreskin:  
Unto thee shall be turned the cup from the right hand of  
Jehovah;  
And foul shame *shall be* on thy glory.
- 

of the places. It is very observable that in Jeremiah six MSS. make the two passages exactly parallel, by inserting *אש* in the former hemistich, and *רע* in the latter.

— *for a vain thing.*—For what God shall bring to nought.

14. — *the earth shall be filled.*—God's power and providence shall be widely displayed in the destruction of Babylon, in the humiliation of Nebuchadnezzar, Dan. iv. 37, and in the captivity and restoration of his people. See also Dan. ii. 47. iii. 29. vi. 26. There is a parallel place, Isa. xi. 9.

— *With the knowledge.*—See *מלא* used with *ל*, Dan. ix. 2.

— *cover the sea.*—The verb *כסה* is used with *על* in many places, Deut. xiii. 8. Neh. iv. 5. Job xxi. 26. Ps. xlv. 19. cvi. 17. Prov. x. 12. Ezek. xxiv. 7. xxxi. 15, and perhaps, Mal. ii. 16.

The curious reader will observe the Masoretic point at *הארץ*; introduced, as it should seem, merely to show the proper pause in the measure. See Bishop Lowth's Isaiah, Preliminary Dissertation, p. xxv.

15. — *Who putteth his flagon.*—Vulg. and Symm. favour Houbigant's reading, *המחמי*. The word *ספה* in Chald. signifies *abundare fecit*, and in Arab. *fudit*.

— *his flagon.*—Or, his gull, his poison.

— *their nakedness.*—V. Chald. have, his nakedness.

16.— *and uncover thy foreskin.*—*ו.* Ar. Syr. read *והרעל*, “and be seized with trembling or astonishment.” A remarkably apposite word. See Ps. lx. 3. Isa. li. 17, 22. Zech. xii. 2. *ו.* ed. Ald. and MS. Pachom. read *και διασαλευθητι*.

— *the cup.*—See Ps. lxxv. 8. Jer. xxv. 15, 27. This shall come round to you, in its turn.

— *foul shame.*—“Shameful pollution.” Dr. Wheeler. Six MSS.

- 17 Surely the violence *done* to Lebanon shall cover thee,  
And the destruction of † beasts shall make thee afraid:  
For the ‡ blood of men, and violence *done* to the land,  
To the city and all the inhabitants thereof.
- 18 What profiteth the graven image,  
That the § maker thereof hath graven it?  
*And* the molten image and the teacher of lies:  
That the || maker of his work trusteth therein,  
To make *him* dumb idols?
- 19 Woe unto him who saith to the wood, Awake;  
To the \* silent stone, Arise.  
Shall it teach? Behold, it is laid over *with* gold and  
silver;

† Heb. cattle.

‡ Heb. bloods.

§ Or, fashioner.

|| Heb. the fashioner of his fashion.

\* Heb. stone of silence.

divide the original word and read וְקִי קָלֶן, which may be equivalent to וְקִיא קָלֶן, et vomitus ignominiae. Or, there may be an intensive repetition of the first radical in the root קלה.

Grotius justly observes, that v. 15, 16, contain an allegory. The Chaldeans gave to the neighbouring nations the cup of idolatry and of deceitful alliance; and in return they received from Jehovah the cup of his fury.

Suspicio olim lectum fuisse וְקִיא קָלֶן Repete תשובה e membro priori. Bahrdt.

17. — *shall make thee afraid*.—I read וְחָתַךְ, in Hiphil, with ה. Ar. Syr. Chald. Mr. Wintle also proposes this reading.

18. — *And the molten image*.—Dr. Durell proposes to remove the י from יצַר, and add it to מַסְכָּה. Two MSS. read וְמַסְכָּה, which Green approves of. But the hemistich is very elegant, and in the poetical manner, without the *vau*. There are many such passages, as Isa. xlii. 10. l. 1, 2. 22. l. 3, 4. xliii. 19. l. 3, 4. Ps. cxiv. 1. See v. 19. l. 1, 2.

— *the teacher of lies*.—By oracles, which the statue was supposed to give; but which in fact were given by the artifice of the priest. “The image teaches lies, gives false notions of the Deity.” Secker.

— *the maker of his work*.—I suspect that יצַר, or יצָר, is superfluous; as both may be participles. See Syr. Chald. They seem to be different readings. “MS. Copt. omits ὁ πλασας.” Mr. Woide.

19. — *silent stone*.—אבֶּן is feminine, and therefore דְּבִימָה must be a substantive, *lapidi silentii*. See Isa. xlvii. 5. Sit thou *in* silence.

— *Shall it teach?*—So Vulg. יָעַר is understood.

- Neither is there any breath in the midst thereof.  
 20 But Jehovah *is* in his † holy temple :  
 Be silent before him, All the earth.

---

### CHAPTER III.

- 1 [A prayer of Habakkuk the prophet upon Shigionoth.]  
 2 O JEHOVAH, I have heard thy \* speech ;  
 I have feared, O Jehovah, thy work,  
 As the years approach, thou hast shewn *it* ;

† Heb. the temple of his holiness.

\* Heb. hearing.

---

— *laid over*.—I supply עץ, *the wood*. “Laid hold of,” that is, “enclosed,” says Tayl. Conc.

— *any breath*.—Sciendum, in quibusdam Heb. voluminibus non esse additum *omnis*, sed absolute *spiritum* legi. Jerom, quoted in Kennicott's Diss. Gen. Sec. 84. 13. And Syr. omits כל.

CHAP. III. 1. *A prayer*.—The title seems a Jewish annotation of a later age, and the insertion of it interrupts the connection.

— *Shigionoth*.—The word is probably derived from the Syr. שִׁגְיוֹן, *mutavit, variavit*, and thus may denote a musical instrument of great compass, with which the Jews accompanied this piece of poetry.

2. — *thy speech*.—Which thou hast communicated to me, ch. i. 5—11. ii. 4—20. See Obad. 1.

— *thy work*.—I have been struck with fear, because of the judgments denounced against Judah and Jerusalem, ch. i. 5—11. ii. 4, 5, 8, 17. One MS. reads בפעלך, *because of thy work*.

“Jehovah, I have seen thy work.” Dr. Wheeler.

He reads, רִאִיתִי, *I have seen*. ó. have κατενόησα, and in MS. Pachom. and ed. Ald. we find Κυρίε, κατενόησα.

— *approach*.—Cappellus prefers the reading of ó. and Aquila, εν τω εγγιζειν, εν τω παρειναι: בקרוב.

— *thou hast shewn it*.—Cappellus ingeniously conjectures חִידוֹ, *show it*. I prefer חִידִית, *thou hast shown it*. ó. have ζῶων, which word represents חִידִית. One MS. has at present חִידוֹ, another perhaps חִידוֹ, another חִידִית, which reading Jerom also found. Kenn. Diss. Gen. Sec. 84. 13.

As the years approach, thou makest *it* known,  
In wrath thou rememberest mercy.

- 3 God came from Teman,  
And the Holy One from mount Paran: [Selah.]  
His glory covered the heavens;  
And the earth was full of his praise.
- 4 His brightness was as the light:  
Rays *streamed* † from his hand;

† Heb. to him from his hand.

— *thou makest it known.*—One MS. reads נִתְּנָהּ, *notum facies id.*

— *thou rememberest.*—Observe the topics of consolation, ch. ii. 4, 14, and the several woes denounced against Babylon.

3. *God came.*—Bishop Lowth observes that this is a sudden burst of poetry, in the true spirit of the ode; the concealed connection being, that God, who had formerly displayed such power in delivering the Israelites from Egyptian slavery, might succour their posterity in a like wonderful manner; and the enthusiasm of the poet leading him to neglect all obvious ways of entering on his subject. Præl. Heb. xxviii. v. 3—7, contain a sublime description of God, when he conducted his people to the land of Canaan. The grandest circumstances are selected, and the diction is as splendid as the subjects.

“The captivity brought to his mind the Exodus, and that he who had delivered could deliver. Lowth, p. 257.” Secker.

— *Teman.*—First, perhaps, the name of an encampment, and afterwards of an Idumean city, Numb. xx. 21. Jer. xlix. 7. Job. ii. 11.

— *Paran.*—See Deut. xxxiii. 2. A part of Arabia Petræa, Gen. xxi. 21.

— *Selah.*—See Pol. Syn. Ps. iii. 6. render the word *διαψαλμα*, which, says Suidas, is *μελούς εναλλαγή*, *cantus immutatio*.

— *glory.*—On mount Sinai, and in the pillar of fire.

— *praise.*—On account of his majesty and power. Bishop Lowth, *ubi supra*, renders the word *splendour*; and Green’s version is,

“And his glory filled the earth.”

The verb הָלַל, in Hiphil, signifies *to shine*,

“And his praise filled the earth.” Dr. Wheeler.

4. *His brightness.*—6. Ar. Syr. Chald. Houbigant read וְהוֹרָא, *et splendor ejus* V. has *splendor ejus*. The *vau* may be considered as converse of הָרָא, and may be omitted in an English translation.

— *Rays.*—The verb קָרַן signifies *to shine*, Ex. xxxiv. 29, 30, 35, and a

And there *was* the hiding-place of his power.

5 Before him went the pestilence :  
And flashes of fire ‡ went forth after him.

6 He stood, and measured the land ;  
He beheld, and dispersed the nations :

‡ Heb. at his feet.

pencil or cone of rays, issuing from a point, diverges in the shape of a horn. See Deut. xxxiii. 2 :

“ From his right hand *issued* streams of light :”

The original word being אֲדִירִית, from אָדַר, in Syr. and Chald. *to pour forth*. See the learned Dr. Durell’s note on the place. Twenty MSS. and one ed. read יָקָרִית, and *rays*.

— *And there*.—In the place whence the light proceeded he gloriously concealed his presence. Three MSS. originally, and V. Chald. read שָׁם, *there*.

— *of his power*.—Keri, many MSS. and some editions, read עָו, or עָוּ, ισχυρος αυτου, *ó*.

Cappellus understands the verse of the lightning on Mount Sinai ; but I rather refer it to the brightness which occasionally issued from the Shechinah, Ex. xvi. 7, 10.

5. — *the pestilence*.—See Numb. xi. 33. xiv. 37. xvi. 46. It was occasionally inflicted on the Israelites, for their guilt.

— *flashes of fire*.—רָשַׁף, *quicquid volando adurit et inflammat*. Cast. lex, *Ardor vibrans ac coruscus*. Schultens on Job v. 7. See also Gussetius, who, by comparing Ps. lxxviii. 48 with Ex. ix. 29, collects that רָשַׁף has the nature of אָר, *fire* ; but thinks it *id*, *quod in igne vehementiori sese vibrat ; flamma rubens*. Lev. x. 2. Numb. xi. 1. xvi. 35. the Israelites were consumed by a fire which went out from Jehovah. And Lev. ix. 24, the burnt-offering was consumed by a fire which came out from before Jehovah.

— *after him*.—As it is translated, Gen. xxx. 30. 1 Sam. xxv. 42, is quite parallel. Secker.

6. — *measured*.—“ Divided it out, like a conqueror, Ps. lx. 6.” *Green*. *ó*. have εσαλευθη, and Chald. מוּע from מוּע, *movit*. Hence Cappellus conjectures מוּדַד, and Houbigant, מוּרַד, *et concussit*, or מוּרַדַּד, *et subjecit*. Possibly מוּרַד, and *moved*.

— *dispersed*.—One signification of the Arabic root in Cast. lex. is *sparsit dispersit* ; and in Syr. Chald. Arab. the word signifies *defluxit decidit*. It may, therefore, be rendered in Hiphil, *defluere, vel decidere, fecit*.



And the everlasting mountains were broken asunder;  
 The eternal hills bowed down:  
 The eternal paths § were trodden by him.

7 Thou sawest the tents of Cushan || in affliction:

The \* curtains of the land of Midian trembled.

8 Was the anger of Jehovah kindled against the floods?

Was thy wrath against the floods?

Was thine indignation against the sea,

When thou didst ride on thine horses, *and* on thy  
 chariots of deliverance?

§ Heb. were his.

|| Heb. under.

\* Or, tent-curtains.

— *the nations*.—All who opposed his people, and particularly the seven nations.

— *mountains—hills*.—This may be understood of cleaving the rock for water, Ex. xvii. 6. and of God's wonderful display of his power on Sinai, when the mountain shook, Ex. xix. 18.

— *eternal paths*.—Literally, God occupied the summit of the eternal mount Sinai, and led his people over the eternal mountains in Arabia Petrea. And this sense is preferable to the figurative one; that his ways, or doings, are predetermined from everlasting.

7. *Thou sawest*.—"I saw," supposing the prophet to speak, seems harsh. And therefore I propose רָאִיתָ, *Thou sawest*, addressed to God, as v. 12—15.

— *in affliction*.—If חַרַת אֵין cannot signify *in affliction*, or, *under the punishment of iniquity*, we must have recourse to conjecture. Houbigant and Green adopt חָרַתִּים; which may signify *struck with terror*. "*Sub peccato esse reddi potest, puniri, succumbere scelerum affectibus*." Bahrdr.

— *Cushan*.—That is, some say, of Chus or Midian. Compare Numb. xii. 1. Exod. ii. 16, 21. Numb. xxxi. 7, 8, &c. Others think that Judg. iii. 10, vii. 1, &c., are referred to. Perhaps for חַרַת אֵין we should read עַי בְּרִישׁוֹן, and for חַרַת, בְּרִישׁוֹן.

"Thou sawest the terror of Og;

The tents of Bashan trembled;

The curtains of the land of Midian." Numb. xxi. 33. xxxi. 3.

— *The curtains*.—V. pelles, δερμας, vetustissimus liber majoribus literis exaratus. See the notes on this chapter in S. Quintus's edition of ὁ. That is, the coverings of their tents, made of skins.

8. — *floods*.—If the Red Sea only is referred to, and not Jordan, we should render, *the floods*, Ps. lxi. 6. Jon. ii. 3. Otherwise, translate *rivers*.

— *and on thy chariots*.—Many MSS. supply the *vau* twice, וַיַּכְבִּירוּךָ; and V. ὁ. Ar. Syr. represent it the beginning of the word.

- 9 Thy bow was made bare,  
*According to the oath unto the tribes even the promise.*  
 [Selah.]
- 10 Thou didst cleave the streams of the land :  
 The mountains saw thee *and* were in pangs :  
 The overflowing of waters passed away :  
 The deep uttered its voice :  
*It* lifted up its hands *on* high.
- 11 The sun *and* the moon stood still *in their* habitation :

God is described as a mighty warrior, attended by his chariots, even thousands of angels, Ps. lxxviii. 17.

9. — *made bare*.—Nudatione nudabatur, i. e. e theca educebatur, say some; and others, *nudatione excitabatur*. And Harmer informs us, from Sir I. Chardin, that the oriental bows were wont to be carried in a case hung to the girdle, ii. 513. If ער does not signify *nudare*, we may read הער from ערה. Houbigant adopts the reading of V. *suscitans suscitabis*, הער הער. And ó. MS. A. and ed Ald. have ευσεισταν ευσεισταν.

— *the oath*.—The preposition is very often understood in the poetical parts of scripture. Here ל may be supplied, if we read with the greatest number of MSS. שבועת, oaths. Sixteen MSS. read שבועת; which, in statu constructo, may signify *the oath unto the tribes*, as Ps. lxxxix. 39. ברית עבדך signifies *the covenant with thy servant*,

— *the promise*.—See אמר, Ps. lxxvii. 8.

The question, asked in a very bold and poetical manner, v. 8, is answered, v. 9; that God displayed his power to deliver his people, according to his faithful word, Gen. xxii. 16. xxvi. 3. Ps. cv. 9, 10. v. 13. l. 1, 2.

The passage through the Red Sea having been beautifully mentioned in an indirect manner, v. 8; the prophet continues his magnificent description of the Deity, v. 10, 11, 12; and adds the reason why such power was displayed, in the two first hemistichs of v. 13.

10. — *the streams*.—When Jordan was divided.

— *The mountains*.—ó. Ar. suggest another reading, עמים, *the people*. But see Ps. cxiv. 4.

— *The overflowing*.—The lower streams of Jordan, whose banks were then overflowed, passed away toward the Dead Sea, Josh. iii. 15, 16.

— *voice*.—The upper waves stood on an heap, not without roaring. See Green.

— *on high*.—לרם for לרם. So, Ps. xcvi. 8, we have, “The floods clap *their* hands.”

11. — *and the moon*.—V. ó. Ar. Syr. Chald, ten MSS. and two ed. read ירח, and the moon; and two other MSS. read so originally. But see

By *their* light thine arrows went abroad;  
By *their* brightness, the lightning of thy spear.

12 In *thine* indignation didst thou march through the land;  
In *thy* wrath didst thou † tread the nations.

13 Thou wentest forth for the deliverance of thy people,  
*Even* for the deliverance of thine anointed ones.

Thou didst wound the head out of the house of the  
wicked:

Thou didst lay bare the foundation to the rock: [Selah.]

† Heb. thresh.

the omission of the connexive particle defended by instances, Boeth. Hieroz. 844, who refers to Exod. xxii. 30. Deut. xxiv. 17. 2 Chron. xviii. 30.

— in *their habitation*.—Perhaps וּבֵיתָם, or וּבֵיתָם; the ה and ב being easily mistaken. See Syr. Chald.

— *By their light*.—Or, in light—in brightness—furnished by their shining.

— *thine arrows*.—Calvin says that the arrows and spears of the Israelites are called those of God, under whose auspices his people fought. Or, the instruments of destruction which God employed, Josh. x. 11, may be metaphorically called his arrows and spear.

— *lightning*.—See Nahum iii. 3.

12. — *tread*.—Crush them, as corn by the drag.

13. — *thine anointed ones*.—Houbigant reads בְּשִׁמְחָתְךָ, and refers to *ó*. MS. A. and τοὺς ἐκλεκτοὺς σου in Montfaugon's Hex A MS. referred to in S. Quintus's edition and MS. Pachom. have also τοὺς χριστοὺς σου, and two Hebrew MSS. read plurally, and perhaps two more. See Ps. cv. 15. "Plur. χριστοὺς, MS. Copt." Mr. Woide. "Rather, for the salvation of thine anointed. For תּוֹ is often for the genitive case. See Nold. Or עָרַךְ may be a verb." Secker.

— *Thou didst wound*.—The ardour of the prophet having led him to begin in the midst of his subject, v. 3; he here returns to what passed in Egypt before the dividing of the Red Sea, the mention of which astonishing miracle he repeats, v. 15.

— *out of the house*.—Or, So that there should be no house. The prophet returns to the transactions in Egypt; and here refers to the destruction of the first-born.

— *Thou didst lay bare*.—The verb is in the infinitive, *Laying bare*. *ó*. V. Syr. and ed. v. in Montfaugon read עָרַךְ.

— *to the rock*.—Cappellus, Houbigant, and Green read עָרַךְ, „To the

- 14 Thou didst pierce with thy rod the head of his villages.  
 They rushed as a whirlwind to scatter us :  
 Their rejoicing *was*, as if they should devour the poor  
 secretly.
- 15 Thou didst march through the sea *with* thine horses ;  
*Through* the heap of mighty waters.
- 16 *When* I heard *thy speech*, my bowels trembled :  
 At the voice my lips quivered :  
 Rottenness entered into my bones, and I trembled in †  
 my place ;  
 Because I shall be brought to the day of trouble,

† Heb. under me.

rock on which the foundation rested." The death of the first-born is figuratively called the utter overthrow of the Egyptian houses.

14. — *with thy rod*.—Houbigant and Green read בַּמִּטָּר. Three MSS. read בַּמַּי, which resembles the conjecture proposed.

— *of his villages*.—Many MSS. five editions, and Keri, have פְּרוֹי. The first-born are called the heads of the Egyptian villages; and these God smote with the rod of his anger.

The word פְּרוֹ is derived from the Arab. *segregavit*, see Cast. lex ; because the houses are *separated* ; and not joined together as in cities.

Dr. Wheeler conjectures פְּרִישִׁי.

" His horsemen, when they came as a whirlwind to scatter us."

— *to scatter us*.—I follow Green's excellent conjecture, לְהַפִּצֵּץ.

— *Their rejoicing*.—Thirty MSS. read עֲלִיצוֹתָם, *their rejoicings*. The Egyptians rapidly followed the Israelites, and in imagination devoured a defenceless people. Whereas the Israelites entered the land of Canaan armed, and struck the inhabitants with great fear, Josh. iv. 13. v. 1.

16. — *I heard*.—See on v. 2.

— *Rottenness*.—The learned Schræder observes, that ḡ. Ar. Ch. Syr. read רָטַו, *tremor*, and that Lilienthal found this reading in the margin of a Hebrew MS. Diss. Philol. ad Cantic. Chabacuci, Groningæ. 1781.

— *I trembled*.—Palluit, et subito genua intremuere timore. Schræder. Ovid. Met. ii. 180.

— *I shall be brought*.—One MS. reads אָנָה, which may be the future in Niphal from נָחַה ducere ; a verb, indeed, not elsewhere used in that form. Or, we may read הָבִיאוּ, *he hath brought me*, from נָחַה, ducere ; or, *he hath left me*, from נָחַה, agreeably to Chald., where we have דִּשְׁבַּקְנִי, *quoniam reli-*

To go up *captive* unto the people *who* shall invade us  
with their troops,

- 17 But although the figtree shall not flourish,  
And *there shall be* no produce in the vines;  
The fruit of the olive shall fail,  
And the fields shall not yield food;  
The flocks shall be cut off from the fold,  
And *there shall be* no herd in the stalls;  
18 Yet will I rejoice in Jehovah,  
I will exult in the God of my salvation.  
19 The Lord Jehovah *is* my strength;

*quit me.* Syr. also expresses the pronoun *I*. רָחֵמֵי, *et ostendit mihi*. The prophet may speak in the person of the Jews who would be then living.

“If so be I might have rest in the day of affliction,  
When he goeth up against his people, and harasseth them with his troops.”  
Dr. Wheeler.

17. But *although*.—Or, For, and *v.* 18, But I—. תְּפִירָה, καρποφορησει, *ó.* quasi legissent תְּפִירָה. Non malè: nec enim floret ficus. Sed germinare etiam notat פִּירָה. Vid. Cast. in voc. Or, for; or, when.” Secker.

It is observed that some of the oldest versions never translate פִּירָה, flowering; and that it is distinguished from צִיץ, a flower, Numb. xvii. 8. And indeed it seems rather to signify shoots than flowers, Job. xiv. 9. Ps. xcii. 7 or 8. Prov. xi. 8. Isa. v. 24. lxvi. 14. Epict. l. i. c. 15. p. 86, says of a figtree, Αφες ανθησεν πρωτον, ειτα προβαλϋ τον καρπον, ειτα πεπανθη Secker.

—*The fruit*.—As פֶּרֶה signifies *to produce*, as a tree or a field, see Gen. i. 11, 12. Ps. i. 3, תְּפִירָה will naturally denote *fruit*. Hence ποιουν καρπον in the New Testament, Matt. iii. 10, &c.

—*fields* — *yield*.—Read עָשָׂה.

—*shall be cut off*.—One cut off; or, He, God, cut off. Or read, in the participle passive, כָּטוּעִים.

—*stalls*.—The Arabic root of the original word signifies *fregit, comminuit, stramen*. The places where the herds were fed with *cut* straw. “Bubile. Alludit Arabicum רֶפֶת *scænum*.” Boch. Hieroz. 305.

19. *The Lord*.—This verse is an imitation of Ps. xviii. 33. Twelve MSS. and one ed. transpose the two first words of this verse, and read אֲרֵכִי יְהוָה.

“Jehovah, my Lord, is my strength.”

Dr. Wheeler.

And he will make my feet like hind's *feet*,  
 And will cause me to tread on mine high places.  
 [To the chief musician on my stringed instruments.]

---

— *cause me to tread*.—Eight MSS. read as in the psalm, עָמִידִי, “Thou shalt cause me to return with strength and swiftmess from the land of my captivity, and to possess its fastnesses. See Deut. xxxiii. 29. xxxii. 13.

The state of the land during the captivity may be described, *v.* 17; or the prophet may declare that such circumstances should not shake his confidence in God. And *v.* 19. he may speak in the person of his people, who were to be restored.

— *chief musician*.—From נָצַח, *præfuit, superavit*. Cast. lex. See 2 Chron. ii. 18.

— *my stringed instruments*.—From נָנָה, *pulsare musice*. 6. Ar. Syr. read *his stringed instruments*; which reading I prefer, as this seems a Jewish annotation. “*My* may be the king’s word, and this his direction. Lowth.” Secker.

THE BOOK  
OF  
O B A D I A H.

---

CHAPTER I.

- 1 THE vision of Obadiah. Thus saith the Lord Jehovah concerning Edom.

We have heard a \* report from Jehovah.

And an ambassador is sent among the nations :

*Saying :*

“ Rise ye : and let us rise up against her to war.”

- 2 Behold I have made thee small among the nations :  
Thou *art* greatly despised.

\* Heb. a hearing.

---

CHAP. I. 1.—*Obadiah*.—I suppose that he prophesied between the taking of Jerusalem, which happened before Christ 587, and the destruction of Idumea by Nebuchadnezzar, which latter event probably took place a very few years after the former. Usher places the destruction of Jerusalem in the 588th year before Christ, and the siege of Tyre in the year 585 before Christ. This siege lasted thirteen years; in which interval Usher says that the Sidonians, Moabites, Ammonites, and Idumeans, seem to have been subdued by the Babylonians. Josephus says that Nebuchadnezzar began to besiege Tyre in the seventh year of his reign; but Cappellus proposes reading the seventeenth. Blair places the taking of Tyre in the thirty third year of Nebuchadnezzar.

— *sent*.—Jer. xlix. 14. we have שָׁמָעָה. Compare the passages.

2. — *small—despised*.—Compare Jer. xlix. 15. Idumea was a country if compared with the dominions of flourishing states, very moderate in extent, and inconveniently situated. “The land of Moab occupied the eastern part of the sea of Sodom. Next to this country Idumea turned towards the south; though it did not border on all Canaan southward, but

- 3 The pride of thine heart hath deceived thee.  
 He that dwelleth in the clefts of the rock, *in* his † high habitation,  
 Hath said in his heart, Who shall bring me down to the ground?
- 4 Though thou exalt thyself as the eagle,  
 And though thou set thy nest among the stars;  
 Thence will I bring thee down, saith Jehovah.
- 5 If thieves had come unto thee,

† Heb. the height of his habitation.

only on its eastern part. The rest lay open to Arabia Petraea, by which Idumea was situated southward, made a part of it, and went far into it." Vit. on Isa. xxxiv. 6. "The country of the Idumeans was properly circumscribed by that mountainous tract which enclosed Canaan to the south, near the sea of of Sodom, as appears from the whole sacred history; whence mount Hor, situated there, is said to have been on the edge, border, or extremity, of the land of Edom, Numb. xx. 23. It is true that, about the time of Solomon, the Idumeans occupied some part of the Elanitic gulph of the Red Sea; whence a tract of that coast was called the land of Edom, 1 Kings ix. 26. But all the prophets who speak of Edom about these times restrain their lands to mount Seir, in the tract which I have marked out." Vit. on Isa. xxi. 1. However, that part of Idumea partook of the qualities of the land of Canaan appears from Gen. xxvii. 39. compared with v. 28; and Numb. xx. 17. the fields and vineyards of the Idumeans are mentioned.

3. — *He that dwelleth.*—שָׁכֵן, with the *yod* paragogic, occurs also in the parallel place, Jer. xlix. 16. See Præl. Heb. iii. p. 34.

— *clefts of the rock.*—There were many habitable caverns, difficult of access, in the mountainous country of Idumea.

— *in his high habitation.*—*ó.* Vulg. מְנַבְיָהּ לְשִׁבְתָּהּ ut alibi מְנַבְיָהּ לְשִׁבְתָּהּ ut alibi Secker.

If we read שִׁבְתְּךָ and בְּלִבְךָ, and V. has in corde tuo, we render :

"O thou that dwellest in the clefts of the rock, in thine habitation;  
 Who sayest in thine heart," &c.

4. — *eagle.*—Which builds in high rocks.

— *thou set.*—Houbigant reads תָּשִׁים with the versions. "*ó.* Syr. Ch. Vulg. quasi legissent תָּשִׁים. Sed vide omnino Num. xxiv. 21." Secker. שָׁם may be rendered *is set, positus est.* See Job xx. 4. If we suppose this prophet the imitator, he has finely improved Jeremiah xlix. 16, in the hemistich before us.



If robbers by night ;

Would they not have stolen till they had enough ?

If grape gatherers had come unto thee,

Would they not have left gleanings of grapes ?

6 How art thou cut off !

How is Esau searched out !

*How are his hidden things inquired after !*

7 All the men of thy confederacy

Have brought thee to the border :

The men ‡ who were at peace with thee, *and* who ate bread with thee,

Have deceived thee, *and* have prevailed against thee :

They have spread a snare under thee.

‡ Heb. of thy peace, of thy bread.

5. *If thieves*.—Compare Jer. xlix. 9 ; where, I think, we should render :

“ If grape gatherers had come unto thee,

Would they not have left gleanings of grapes ?

If thieves by night, would they *not* have destroyed till they had enough ?”

6. *How art thou cut off*.—This clause is usually thrown into a parenthesis after the words, *if robbers by night*, in v. 5. Le Clerc places it at the beginning of v. 5. It may very well make a part of v. 6. Thieves and robbers would have stolen till they had satisfied themselves. Grape gatherers would have left gleanings after them. But the Babylonian invaders have destroyed thee utterly. See a like opposition, Jer. xlix. 10.

— *searched out*.—*ó*. Ar. Syr. Chald. read נחפש. See a similar passage, Isa. xlv. 3. “ Professor Michaelis proposes נחששו, *made bare*, from Jer. xlix. 10.” Mr. Woide.

7. — *the border*.—Thy own border, where they delivered thee into the hand of thy enemy. Or, to the border of their once friendly country, whither thou hadst fled for refuge ; thus dismissing thee ignominiously.

— *who ate bread*.—Enmity was not to be expected from such, according to the customs of those countries. Syr. reads ולחמך, “ the men of thy peace and of thy bread.” *ó*. MS. Pachom. render οἱ συνεσθιοῦντες σοι ἄθην. “ Ante לחמך repetendum videtur ἀπο κοινοῦ אכש.” Moerlius. “ Ante לחמך omittunt *ó*, et sane potuit a præcedenti לחמך oriri.—Etiam אכלי—facile potuit inter præcedentem לחמך et sequentem ל absorberi ; vel forte legendum לחמך, nam לחם comedere notat.” Secker.

— *a snare*.—V. *ó*. Ar. Syr. Chald. have this idea ; and seem to have read נצור, for נזר. “ To place a wound under a person,” seems a harsh expression.

- There is none understanding in thee.*
- 8 Shall I not in that day, saith Jehovah,  
Destroy the wise men from Edom,  
And understanding from the mount of Esau?
- 9 Shall *not* thy mighty men, O Teman, be dismayed;  
That every one may be cut off from the mount of Esau?
- 10 For slaughter, *and* for § oppression, of thy brother  
Jacob,  
Shame shall cover thee, and thou shalt be cut off for ever.
- 11 In the day when thou stoodest on the other side;  
In the day when strangers carried away captive his forces.  
And *when* foreigners entered into his gates,  
And *when* they cast lots on Jerusalem;  
Thou also *wast* as one of them.
- 12 But thou shouldest not have looked *with delight* on the  
day of thy brother, on the day when he became a  
stranger;  
Nor have rejoiced over the sons of Judah, in the day  
when they were destroyed:  
Nor have magnified thy words in the day of distress.
- 13 Thou shouldest not have entered into the gate of my  
people, in the day of their calamity:

§ Or, violence against.

— *understanding*.—For which the Idumeans were remarkable. See Jer. xlix. 7.

8. *Shall I not*.—"דלוזא omittunt ó. Syr." Seeker. It is also wanting in MS. 96.

— *the mount of Esau*.—Mount Seir.

10. *For slaughter*.—The versions point thus. This conduct of the Idumeans is referred to, Amos i. 11, where see the note.

— *for ever*.—See Ezek. xxxv. 9. They never recovered possession of Arabia Petræa. See on Amos i. 12.

11. — *his gates*.—שערי, many MSS. some editions, Keri, and the versions.

12. — *thou shouldest not have looked*.—That the future has this force, see Gen. xlv. 8. Lev. x. 18, 19. Numb. xxxv. 28. Ex. xxii. 2. Jonah iv. 11. So Æn. xi. 112. Nec veni, nisi fata locum sedemque dedissent. Pro Nec venissem. Servius.

- Nor have looked *with delight* on his affliction, in the day  
of his calamity :
- Nor have put forth thine hand on his substance, in the  
day of his calamity :
- 14 Nor have stood in the cross-way, to cut off those of his  
that escaped :
- Nor have delivered up those of his that remained, in the  
day of distress.
- 15 For the day of Jehovah *is* near upon all the nations.  
As thou hast done, it shall be done unto thee :  
Thy dealing shall return upon thine own head.
- 16 For as ye have drunken upon mine holy mountain,  
All the nations round about shall drink :  
They shall drink and shall swallow down; and they  
shall be as though they had not been.
- 17 But upon mount Sion shall be || those that escape :  
and it \* shall be holy :
- And the house of Jacob shall possess their possessions.
- 18 And the house of Jacob shall be a fire,

|| Heb. an escaping.

\* Heb. holiness.

13. — *thine hand*.—I think that יד should be supplied with Chald. and that the true reading is, יד יד. There is a like omission, 2 Sam. vi. 6, where יד, or יד, *the hand*, or, *his hand*, is supplied by all the versions, and by Chald. Another reading may be יד אל יד. See Judg. v. 26. For the phrase see Gen. iii. 22. xxii. 10, 12. See Le Clerc. יד precedes.

14. — *cross-way*.—The root in Arabic signifies, *divisa se obtulit via*. Cast. lex.

15. — *Thy dealing*.—See Ps. cxxxvii. 8. The manner in which thou hast served us.

16. — *as ye have drunken*.—The prophet addresses his own people, to whom he uttered this prophecy.

— *round about*.—*ô*. Ar. read יד, *wine*; which reading is noted by Cappellus and Le Clerc, and adopted by Houbigant. But twenty-seven MSS. and eight editions read יד, *round about*, which suits the place extremely well. See Jer. xxv. 9.

17. — *those that escape*.—Here the return from Babylon is foretold.

— *their possessions*.—"בניהם pro participio habent *ô*. Vulg. Ch. Syr.; recte. Confer Jer. xlix. 2." Secker. The rendering of the versions is "those who possessed them." But it seems more accurate to render "those who drove them out."

And the house of Joseph a flame ;  
 And the house of Esau for stubble :  
 And they shall kindle them and devour them ;  
 And there shall not be *any* remaining of the house of  
 Esau.

For Jehovah hath spoken *it*.

- 19 And *they of* the south shall possess the mountain of Esau ;  
 And *they of* the plain, the Philistines :  
 And they shall possess the field of Ephraim,  
 And the field of Samaria :  
 And Benjamin *shall possess* Gilead.

- 20 And the captivity of this host of the sons of Israel,  
 Which *is* among the Canaanites, *shall possess* unto  
 Sarepta.

And the captivity of Jerusalem, which *is* in Sepharad,  
 Shall possess the cities of the south.

- 21 And deliverers shall go up to mount Sion  
 To † rule the mount of Esau :  
 And the kingdom shall be Jehovah's.

† Heb. judge.

18. — *for stubble*.—This refers to the conquest of Edom by the Maccabees, 1 Macc. v. 3, 4, 5, 65. 2 Macc. x. 15—23, and again by Hyrcanus, Jos. Ant. XIII. ix. 1. p. 659. Haverc.

19. — *they of the plain*.—From Eleutheropolis to the sea. See Le Clerc. Zech. vii. 7. Jer. xvii. 26.

— *Gilead*.—Edom lay to the south ; the Philistines to the west ; Ephraim to the north ; and Gilead to the east. Those who returned from Babylon were to extend themselves every way. *ó.* read, “ And Benjamin, and Gilead.”

20. — *this host*.—Three MSS. read החיל. But Houbigant ingeniously conjectures that we should read יגלוהו הלוה, *And this captivity*.

— *among the Canaanites*.—Houbigant and Chald. read בכנענים.

— *Sepharad*.—Lightfoot's conjecture, that this was part of Edom, is the most probable of any that I have met with. Those who were captives among the Canaanites should possess the country of the Canaanites ; and those whom the Edomites had enslaved, should possess the cities of their masters. See Mr. Lowth's Commentary.

21. — *deliverers*.—The Maccabees. *ó.* read גזעיהם, *servati*, meaning the Jews who were to be restored.

# THE BOOK

## OF

# H A G G A I.

---

## CHAPTER I.

- 1 IN the second year of Darius the king, in the sixth month, on the first day of the month, came the word of Jehovah by \* Haggai the prophet unto Zerubbabel *the* son of † Shealtiel, governor of Judah, and unto Joshua *the* son of Josedech the high priest, saying :
- 2 Thus saith Jehovah *God* of hosts, saying :  
This people have said, The time is not come,  
*Even* the time that the House of Jehovah should be built.
- 3 But the word of Jehovah hath ‡ come  
By § Haggai the prophet, saying ;
- 4 Is it time for you, O ye *people*,

\* Heb. by the hand of.      † Otherwise, Salathiel.      ‡ Heb. been.  
§ Heb. By the hand of.

CHAP. I. 1. — *Haggai*.—The first prophet sent to the Jews, after their return from the Babylonish captivity.

— *Darius*.—The son of Hystaspes, king of Persia. Blair places the second year of his reign 520 years before Christ.

— *Zerubbabel*.—Son of Salathiel, son of Jechoniah, king of Judah, Matt. i. 12. “זר. לעגור. עיפון פרס. ה.” Secker.

— *Joshua*.—Son of Josedech, son of Seraiah, high priest when Jerusalem was taken, and slain at Riblah, 1 Chron. vi. 14. 2 Kings xxv. 18—21.

4. — *O ye*.—Houbigant conjectures אנה. *An venit vobis tempus?* &c. Possibly ענה, *now*. “*An vestrum tempus est, ut domos vestros contabulatas habitetis? Sana sunt omnia. Solent nempe Hebræi in sermone concitatori repetere pronomem ejusdem personæ quæ præcedit. Confer Gen. xxiv. 27. Deut. xviii. 14, &c.*” Dathius.

To dwell in cieled houses :

And *shall* this House *lie* waste ?

5 And now thus saith Jehovah *God* of hosts :

|| Consider your ways.

6 Ye have sown much, and the increase *is* little :

Ye eat, but not till \* ye be full :

Ye drink, but not † in plenty :

Ye clothe yourselves, but not ‡ so as to be warm thereby.

And he that earneth wages, earneth § them for a bag with || holes.

7 Thus saith Jehovah, God of hosts :

\* Consider your ways.

8 Go up to the mount, and bring wood,

And build the House ; that I may have pleasure therein, And be glorified ; saith Jehovah.

9 Ye look for much, and behold *it cometh* to little :

And when ye have brought *it* home, I have blown upon it.

|| Heb. Set your heart on.

\* Heb. to fulness.

† Heb. to.

‡ Heb. to warmth.

§ Heb. wages.

|| Heb. pierced through.

\* Heb. Set your heart on.

— *cieled*.—*ᾠροφωμένοις*, Aquila. Laqueatis, Vulg.

— *waste*.—Its foundations had been laid perhaps fifteen years before, in the second month of the second year after the return of the Jews from Babylon, Ezra iii. 8.

6. — *the increase*.—Literally, *id quod proveniens est*. But the versions seem to have read *הביא*, *ye have brought in*.

— *Ye eat*.—The verb, and also *אכלו* and *לכבוש*, and *בנה*, v. 9, are in the infinitive mood, used as a noun-substantive. *There is* to eat, or, *There is* eating.

— *for a bag with holes*.—They are soon required of him. The present scarcity demands them.

8. — *the mount*.—Mount Moriah, on which the temple was built.

Jon. conscendite montes. Capiendum est collective. Nam de Libano aliisque montibus petenda erant ligna, unde templum extrueretur. Bahrdt.

9. — *brought it home*.—This line may very well be translated,

“ And ye have brought an offering to the House, and I have snuffed at it.”

Why? saith Jehovah *God* of hosts.

Because of mine House, which lieth waste ;

And ye run every man to *build* his own house.

10 Therefore over you

The heavens are stayed from dew ;

And the earth is stayed from her produce.

11 And I have called for a drought upon the land, and upon the mountains ;

And upon the corn, and upon the choice wine, and upon the oil ;

And upon whatever the ground bringeth forth ;

And upon man, and upon † beast ;

And upon all the labour of the hands.

12 Then Zerubbabel *the* son of ‡ Shealtiel, and Joshua *the* son of Josedech, the high priest, and all the residue of the people, hearkened unto the voice of Jehovah their God, and unto the words of Haggai the prophet, according as Jehovah their God had sent him : and the people

13 feared before Jehovah. Then spake Haggai, the messenger of Jehovah, by a message from Jehovah, unto the people, saying :

† Heb. cattle.

‡ Otherwise Salathiel.

See ch. ii. 14. Ezra iii. 3, 8, 10, 11. v. 2, and the verb, נפח, Mal. i. 13, where Houbigant has *rejicitis*. It seems to be a metaphor taken from beasts when they refuse provender. According to our English version of the text before us, נפח must signify *to blast*, or, *blow away*.

10. — *over you the heavens*.—For your sake the heaven. Secker.

כטל. Sic ó. Syr. Vulg. Ch. ; cum tamen alias semper כלא activam coercendi significationem obtineat, quin et in hoc ipso versiculo. Videtur ortum a כ praecedente. Secker.

11. — *the mountains*.—See 2 Sam. i. 21. The clouds, which usually rest on them, supply them with moisture.

— *whatever the ground*.—ó. MS. Pachom. read και επι παντα όσα with Syr. Ar. Chald. fourteen MSS. and another in the margin.

“And upon every thing which the ground bringeth forth.”

12. — *unto the words*.—שמע is used with על, Jer. xxiii. 16. It is also used with אל, את, and ב.

כאשר. Videtur Syr. legisse אשר. Secker.

I am with you, saith Jehovah.

- 14 And Jehovah stirred up the spirit of Zerubbabel *the* son of § Shealtiel, governor of Judah, and the spirit of Joshua *the* son of Josedech, the high priest, and the spirit of all the residue of the people; and they came and || did work in the House of Jehovah *Lord* of hosts,
- 15 their God: on the four and twentieth day of the month, in the sixth *month*, in the second year of Darius the king.

## CHAPTER II.

- 1 IN the seventh *month*, on the one and twentieth day of the month, came the word of Jehovah by \* Haggai the
- 2 prophet, saying: Speak now to Zerubbabel, *the* son of † Shealtiel, governor of Judah; and to Joshua *the* son of Josedech, the high priest; and to [all] the residue of the people; saying:
- 3 Who *is there* left among you  
That saw this House  
In its former glory?  
And what do ye see it now?  
Is it not as nothing in your eyes?
- 4 Yet now be strong, O Zerubbabel, saith Jehovah:

§ *Otherwise* Salathiel.

|| Or, executed.

\* Heb. the hand of.

† *Otherwise* Salathiel.

CHAP. I. 2. — *all the residue*.—So ó. Ar. Syr. and one MS.

3. — *left*.—Seventy years elapsed from the destruction of the former temple, before Christ, 587, to its complete restoration, about four years after the time when this prophecy was delivered. See Ezra vi. 15 and Blair's tables.

— *as nothing*.—An elegant Hebraism. Sicut illud [sc. templum posterius], sic nihil. See Nold. כ, Sec. 17. Ten MSS. and four editions read בנייהו. Josephus says that this temple, through the poverty of its builders, was inferior to the former. Ant. XI. iv. 2.



And be strong, O Joshua, son of Josedech, the high priest :

And be strong, O all ye people of the land, saith Jehovah ;

And work : for I am with you,

Saith Jehovah *God* of hosts ;

5 According to the word which I covenanted with you  
When ye came out of Egypt :

And my Spirit remaineth among you : Fear ye not.

6 For thus saith Jehovah *God* of hosts :

Yet once *more*, in a short *time*,

I will shake the heavens and the earth,

5. *According to*.—See אֲתָא, Nold. Sec. 19. God promised to be with Moses, Exod. iii. 12. See ch. i. 13.

— *remaineth*.—By my prophets. “Stood.” Secker.

6. — *Yet once*.—I suppose בָּעֵת, which is often feminine, see Eccl. vii. 23, to be understood after אַחֶרֶת : adhuc unâ *vice* : and likewise עַתָּה, *tempus*, which is sometimes feminine, see Joel iii. 1, to be understood after נֶעֱשֶׂה : parum *temporis* hoc *tempus* est. When the law was given on mount Sinai, the whole mountain quaked greatly, Exod. xix. 18.

אַחֶרֶת is ten times *semel* in Nold. for בָּעֵת אַחֶרֶת, which occurs several times.—עַתָּה נֶעֱשֶׂה has always וְ after it, and signifies, *Yet a little time, and*, Ezek. xvii. 4. Isa. x. 25. xxix. 17. Hos. i. 4. Jer. ii. 33. Ps. xxxvii. 10. No word, I believe, is elsewhere interposed as here, between עַתָּה and נֶעֱשֶׂה, or between נֶעֱשֶׂה and וְ. אַחֶרֶת agrees with עַתָּה understood. Heb. xii. 26. translate אַחֶרֶת, עַתָּה, ἔτι ἀπαξ, and omits נֶעֱשֶׂה אַחֶרֶת. With this description of time compare רַעַת קָטָן, Isa. liv. 7. Secker.

— *I will shake the heavens*.—The political or the religious revolutions, which were to be effected in the world, or both, are here referred to. Compare v. 21, 22. Matt. xxiv. 29. Heb. xii. 26, 27, 28. The political ones began in the overthrow of the Persian monarchy by Alexander, within two centuries after this prediction ; and if the Messiah's kingdom be meant, which is my opinion, this was erected in somewhat more than five centuries after the second year of Darius ; a short period of time when compared with that which elapsed from the creation to the giving of the law, or from the giving of the law to the coming of the Messiah's kingdom.

It must be observed that the word אַחֶרֶת, *once*, has a clear sense, if understood, of the evangelical age ; for many political revolutions succeeded, as the conquest of Darius Codomannus, and the various fortunes of Alexander's successors, but only one great and final religious revolution.

And the sea and the dry land :

7 And I will shake all the nations ;

And the † desire of all the nations shall come ;

And I will fill this House with glory ;

† Or, desirable things.

7. — *the desire of all the nations.*—I think that the true reading is חמדות ; and that the *vau* has been omitted because it was supplied by a point. Thus *ó.* render τα εκλεκτα, and Ar. *electa, exquisita*, see חיר, *optionem fecit*, in Cast. lex. The word is used plurally, with the force of the singular, like *deliciæ* or *spes* in Latin, Dan. ix. 23, where five MSS. read חמדות for חמדות, and V. *ó.* Ar. rightly supply איש, *vir desideriorum*, ch. x. 3, 11, 19. Cantic. v. 16. we have ויכלו מחמדים, *et ipse totus desideria, for desiderabilis.* Catullus uses *amores* of a person :

“ Acmen Septimius, suos amores,  
Tenens———.”

And Cicero thus addresses Terentia and Tulliola : *Valete, mea desideria.* Ad Fam. xiv. 2.

However, there is a difficulty in applying חמדות to a person ; and we should expect to find in the text ויבאה חמדת, *et veniet desiderium.* If this difficulty could be surmounted, it is easy and natural language to say that he, towards whom the desire of all nations ought to be turned, should come. Compare 1 Sam. ix. 20, and see the parallel prophecy, Mal. iii. 1 and Luke ii. 10. Syr. seems to have read ויבאו, *that they may bring*, רגתא, *cupiditatem, the desirable things of all nations* ; the gold and silver, the *αυθηματα*, Luke xxi. 5, with which this temple was enriched. Chald. follows the Hebrew in its ungrammatical form, וייתו חמדות, *et venient desiderium.*

Houbigant's note is “ *Et advenient pretiosa quæque omnium gentium, quæ templum decorabunt muneribus maximis, ut in summo honore sit apud omnes gentes : quo in honore fuisse sub Onia Sacerdote, narratur in libro Machabæorum : propterea Deus hæc addit, meum est argentum et aurum.*” “ Explicat hæc cel. Mich. de donariis gentilium templo Hierosolymitano illatis ; quod etiam ab aliis factum est, cum Judæis tum Christianis.” Babrdt. Apparatus criticus. Lips. 1775. The objections to this interpretation are, the great solemnity of the introduction, v. 6, and the beginning of v. 7, and the impropriety of the language, “the desirable things of all nations *shall come* :” when it should rather be said, “the desirable things of all nations *shall be brought*.” See Bishop Chandler's Defence, &c. in loc.

חמדה is used twelve times as a genitive after land, or vessels, or some

Saith Jehovah God of hosts.

8 The silver is mine, and the gold is mine;

desirable thing. The three remaining times it is used are 2 Chron. xxi. 20. 1 Sam. ix. 20. Dan. xi. 37, where a Deity so called seems to be meant; and if so, a person is called חמדות in this one place of Daniel, but no where else unless in the text. חמדות is used nine times in all, and sometimes written חמדות. Daniel is twice called איש חמדות, and once barely חמדות; and these are the only times it is applied to a person. When applied to things, it is always a genitive governed by those things, except Dan. xi. 38, 43, where it stands absolutely, for desirable things,—חמדות is used several times, of things and of persons. All these words, when used of things, commonly denote things of value or price. I think the word here should (be pointed so as to) be read חמדות, which is no where in Scripture; or חמדות, which is never found without one ו elsewhere, because of the plural verb. Bishop Chandler thinks that בא cannot be used of things, but persons only. Yet it is used of days perpetually, and of the ark, 2 Sam. vi. 9; and of mounts coming against Jerusalem, Jer. xxxii. 24; and of trees coming to adorn the temple, Isa. lx. 13; and probably of the wealth of the gentiles, v. 5, for compare lxi. 6; and of silver and gold coming into the temple, Josh. vi. 19. And so *μητι ο λυχνος ερχεται*, Mark iv. 21. Why doth incense come to me? Jer. vi. 20.—חמדות, and all the words of that root, signify delight as much as desire. So that חמדות כל הנדב may be translated, *deliciæ humani generis*. כבוד sometimes signifies wealth, Gen. xxxi. 1; compare xiii. 2. Esth. v. 11.—But no other כבוד is said to fill the temple but ידוה כבוד, which filled the tabernacle, Ex. xl. 34, 35; Solomon's temple, 1 Kings viii. 10, 11; Ezekiel's, Ezek. xlv. 4.—Indeed ידוה is not added here; and so the meaning is not quite determinate, especially considering what precedes and follows. But still this doth naturally imply much more than wealth, though not necessarily. And the Lord was to come suddenly to his temple, and, or with, the Angel of the covenant, in whom, or which, they delighted, Mal. iii. 1. Now the second temple had not this Lord's presence, this ידוה כבוד, unless in Christ. But still the glory of the Lord in the temple means in O. T. only the cloud, which was the symbol of his presence." Secker.

—*fill—with glory*.—By the presence of the Messiah. Compare Ex. xl. 34. 1 Kings viii. 11.

8. *The silver is mine*.—Predictions of spiritual and temporal blessings are often blended together in the prophetic writings. We have here a reference to the contributions towards the rebuilding of the temple, Ezra vi. 8. vii. 15—20; and to the donations by which it was to be adorned, 2 Macc. iii. 2. Jos. Ant. XII. ii. 4. XV. xi. 3. B. J. V. xiii. 6. Bahrdt explains the passage thus, "Non opus est ut ornetis hoc templum argento

Saith Jehovah *God* of hosts.

9 Greater shall be the glory

et auro. Ornamentum novi templi supra commemoratum sufficit ad augendum ejus splendorem. Nam ubi Deus aliquid *suum* esse dicit, se eo *indigere* negat. Ps. l. 10."

Bishop Chandler after Michaelis, who learnt it from others, see Pol. Syn., cites Ps. l. 9—12 to show that the manner of speaking here is to prove that God made no account of silver and gold, and intended a glory of another nature for this latter house. Now in both places he asserts his property; and proves from it, Ps. l., that he wanted not the Jews to give him sacrifices: but why may he not still prove from it here, that he can give them ornaments for their temple? And what other purpose do these words so properly serve? Secker.

9. *Greater shall be the glory.*—Notwithstanding the former temple had the Urim and Thummim, the ark containing the two tables of the law, the pot of manna, Aaron's rod that budded, and the cloud which overshadowed the mercy-seat, and was the symbol of the divine presence; yet the glory of this latter house shall be greater by the appearance, doctrines, and miracles of Christ. Some interpret this passage of the richer decorations in the latter temple; but it may well be doubted, whether the second temple could exceed that of Solomon in the splendour and costliness of its ornaments. See 1 Kings vi. 18, 20, 21, 22, 28, 30, 32, 35. vii. 13—50, compared with Ezra i. 7—11. vi. 5. See also 1 Chron. xxii. 14. 1 Kings x. 21, 27. The presumption is, that the former temple was more magnificent and sumptuous in its furniture than the latter; though inferior to it in point of magnitude. Prideaux values the gold with which the Holy of Holies alone was overlaid at £4,320,000 sterling. P. 1. B. iii. Ann. 534. Cyrus 3. However, Josephus says of the temple destroyed by Titus, that it was the most wonderful work which he had ever seen or heard of, in point of building, magnitude, costliness in every particular, and splendour in respect to its holy things. B. J. VI. iv. 8.

Μεγαλή εσταίῃ ἡ δόξα του οικου τουτου ἢ εσχάτη ὑπερ την πρωτην. *ó.* gloria domus istius novissimæ quam primæ. Vulg. But Chald. Syr. may mean either. Our translation follows the Vulgate. And indeed, Ezra iii. 12, הבית הראשון is opposed to הבית החדש. But ch. v. 11—13, the house that was built, destroyed, and rebuilt, is made the same house. Therefore this ninth verse should be understood, not of the glory of a former and latter house, but a former and latter glory of a house considered as the same house. And *ó.* have translated rightly. None of the Jews seem to have hit on this, unless perhaps R. Isaac, l. i. c. 34. And I think not even he. For he says, "Some think the second house had at last more wealth than the first, which doth not appear to be true; and it stood ten years longer."

Of this latter House than of the former,  
 Saith Jehovah *God* of hosts :  
 And in this place will I give peace,

But it had not the presence of God, nor peace. And therefore this is meant of a future temple delineated by Ezekiel xliii. &c., where v. 2, &c. the glory of the Lord entering into it is described particularly. But, as the prophet speaks not of two houses, but two glories, the latter glory may be yet to come, if עַד אֵחָד קֵעַס הוּא will permit it. But extending this to Christ's time is a great deal, and to a time yet future, quite too much.—Abarbanel, in Hulsii Theol. Jud. p. 517, interprets the passage of a third temple to be built hereafter. Secker.

Still it seems to me that the Vulgate and English versions give the natural sense of the Hebrew words. There are many such passages as Isa. ii. 13, 14 ; where the emphatic ה is prefixed to the substantive and its adjective. The translation of ה adopted by the Archbishop, seems to require בבִּיר [אֶת הַבִּיר] הָאֶחָד בֵּית הוּא.

— *this latter House.*—A question has arisen whether the words before us, and the expression *this House*, v. 7, can be applied to the temple which Herod rebuilt, Jos. Ant. XV. xi. 3. John ii. 20. It seems to me that, *supposing* the Messiah to be prophesied of, v. 7, 9, greater precision in the language would not have been used ; for this would have led the Jews to expect a demolition of the temple then building, and the erection of another in its stead. And, as Herod's rebuilding of the temple was a gradual work of forty-six years, John ii. 20, no nominal distinction between Zerubbabel's and Herod's temple seems to have been ever made by the Jews ; but, in popular language, these structures, though really different, were spoken of as the same. On one occasion, Josephus himself mentions only two buildings of the temple ; a former, in the time of Solomon, and a latter, in that of Cyrus. B. J. VI. iv. 8.

To illustrate this, I have extracted the quotations made by Constantine L'Empereur, Cod. Middoth. Præf. 4to. Lugd. Bat. 1630. In Gemara, fol. 32, R. Joseph speaks only of the first and second temple, both which were to be destroyed. R. Nathan adds, The third will remain for ever. Maimonides, when he recounts those things which were always wanted in the temple after the Babylonish captivity, makes mention of the second temple. In Chronicon Hebræum magnum et parvum, Vespasian is said to have destroyed the temple 440 years after it was rebuilt. Rabbi Alschech, in his commentary on Haggai, often inculcates this ; and calls the House which the Jews expect under the Messiah the third House. Agreeably to this Selden asserts, Non templum habebatur aliquod tertium, sed primum tantum et secundum, i. 1738. de Synedr. L. III. c. iii. Sec. 8. Fol. Lond.

— *peace.*—Temporal ; for some time, in a good degree, and compara-

Saith Jehovah *God* of hosts.

10 In the four and twentieth day of the ninth month, in the

tively, see Zech. viii. 10; but the means of spiritual peace were to be given abundantly.

After I had finished these notes, as to their scope and substance, I received the following valuable communication from the learned and respectable Dr. Heberden; which will give the reader great assistance in determining the sense of the prophecy now under discussion.

“Haggai, ch. ii. v. 3, 7, 8, 9.—and in this place I will give peace [of mind for a possession, to every one who forwards the building for the sake of restoring this temple. So the Seventy add, having found it probably in their copy.]

“The prophet in these verses encourages the Jews just returned from captivity to rebuild their temple, and assures them that the splendour and riches of this new building should be very great, and that it should be far from being as nothing in the eyes of those who recollected the grandeur of the first temple. This is the obvious meaning of the words, and no other perhaps would ever have been thought of, if the Vulgate Latin had not translated חמדת כל הגוים, ‘Desideratus cunctis gentibus:’ ‘He that is desired of all nations,’ instead of, ‘the desirable,’ or ‘precious things of all nations;’ which is the true translation of these words; and this sense of them is to be found in all the old versions, the Vulgate excepted. But the Vulgate happened to be the only one which was understood and read for several ages; and hence arose the opinion that Christ must be the person desired of all nations, and that he would add glory to this temple by his presence.

“In deference to this opinion, the English translators of the bible have followed the Vulgate against the plain construction of the Hebrew text, and have differed from all the other old translations.

“The learned father Houbigant, who, as a Romanist, is ready to pay all due regard to the Vulgate, acknowledges that חמדת, being the nominative case to a plural verb יבאו, must be a plural noun, and ought to be translated ‘precious things;’ that it is limited to this meaning by the mention of silver and gold which follows, and that nothing more was intended by the prophet than the common richness of the building and its furniture.

“It appears from 1 Maccabees i. 21, 22, that the second temple was in fact very richly\* ornamented; and, in the twenty-third verse of the same

\* “The vessels of the first temple, which had been taken away by Nebuchadnezzar, were restored by Cyrus; presents, according to Ezra, ch. i., were made to the second temple by Artaxerxes and his courtiers, as well as by the Jews themselves; the yearly increase of gold, and silver, and precious stones, circulating in the hands of men, the constant improvement of arts, the increase of trade

second year of Darius, came the word of Jehovah § by  
 11 Haggai the prophet : saying : Thus saith Jehovah God  
 12 of hosts, Ask now the law from the priests, saying : If a  
 man carry holy flesh in the skirt of his garment ; and  
 with his skirt touch bread, or pottage, or wine, or oil, or  
 any food ; shall it be holy ? And the priests answered

§ Heb. by the hand of.

chapter, Antiochus is said to have taken away the silver and the gold, and the *precious* vessels ; which, if the book had been written in Hebrew, would probably have been the very words mentioned by Haggai.

“It is observable that this Hebrew word is found in Daniel xi. 43, joined with gold and silver, and is translated in the English bible, precious things. Isaiah likewise, lxiv. 11, mentions the destruction of the temple, and together with it נְחִמְתִּי, all our, or its, pleasant things, nearly the same word with that of Haggai. See also Joel iii. [Heb. iv.] 5, and Nahum ii. 9. [Heb. x.]

“Besides, according to Josephus, it is not true that the Messiah’s presence ever added to the glory of the temple which was building in the time of Haggai ; for the Jewish historian assures us, in the plainest words, that, before Christ was born, this temple was pulled down, and the foundations of it were taken away by Herod the Great, who built an entire new one in its room : his words are *Ανελων δε τους αρχαιους θεμελιους, και καταβαλομενος ετερους, επ’ αυτων τον ναον ηγειρε.* Joseph. Antiq. l. 15. 11. 3. ‘[Herod] after he had taken away the old foundations, and laid others, upon them erected the temple.’ Now, if there be any difference between rebuilding and repairing, if Haggai’s temple differed from Solomon’s, and was a second temple, then Herod’s was not the same with Haggai’s, but was truly a third temple. [The learned Mr. Peirce on the Heb. xii. 26, p. 189, 2d. edit, allows this to be a third temple.]

“The most plausible objections to the Christian religion have been made out of the weak arguments which have been advanced in its support ; and can there be a weaker argument than that which sets out with doing violence to the original text in order to form a prophecy, and then contradicts the express testimony of the best historian of those times, in order to show that it has been accomplished ?”

12. — *shall it be holy ?*—So the priest, by bringing oblations to my altar, ch. i. 9, did not sanctify you.

among the Jews during the time of the second temple, and their numerous settlements in various parts of the world, from which they could send all sorts of costly presents to Jerusalem ; all these considerations make it probable that the second temple was in no respect inferior to the first, except in the want of the ark and the shechinah.”

- 13 and said, No. Then said Haggai: If a man unclean by a dead body touch any of these things, shall it be unclean? And the priests answered and said, It shall be unclean. Then answered Haggai and said:  
 So *was* this people,  
 And so *was* this nation,  
 In my sight, saith Jehovah:  
 And so *was* all the work of their hands:  
 And what they offered there *was* unclean.
- 15 And now, I beseech you, || consider:  
 From this day and upward,  
*Even from the time* before \* one stone was laid on another  
 In the temple of Jehovah, what were ye?
- 16 *When one* came to an heap of twenty *measures*, there were *but* ten.  
*When one* came to the vat to draw out fifty *vessels*  
 From the winepress, there were *but* twenty.
- 17 I smote you with blasting, and with mildew, and with hail;  
*Even* all the works of your hands:

|| Heb. set your heart.

\* Heb. a stone was laid on a stone.

14. — So was *this people*.—Your neglect of my temple made you unclean; as if you had contracted legal pollution by touching a dead body.

15. — *upward*. “Forward.” בן—ומעלה means a person of such an age and upward. But out of that phrase the word is used only, 1 Sam. xvi. 13, and xxx. 25, to signify time, besides here and v. 18: and in both the former places it means from such a time and afterwards. He had bid them look back, ch. i. 5, 7; and now he bids them look forwards, ch. ii. 15, 18. Seeker.

— *Even from the time before*.—Consider the interval between this day, and your ceasing to build on the foundations of the temple formerly laid, Ezra iii. 10.

— *what were ye?*—I read מיה הייתם, τινες ητε, with ó. Arab. Our translation very well renders מיהייתם, “Since those *days* were.” One MS. reads בהייתם, “while those *days* were.” Observe the addition in ó.

16. — *an heap*.—Of corn, which seemed likely to produce twenty measures; but which failed from the poverty of the ear.



Yet none among you *turned* unto me, saith Jehovah.

- 18 † Consider, I pray you,  
From this day and upward,  
*Even* from the four and twentieth day of the ninth  
month;

And from the day in which the foundation of Jehovah's  
\* temple was laid,

‡ Consider ye *it*.

- 19 Is there yet seed in the barn?  
Yea, as yet the vine, and the figtree, and the pome-  
granate,  
And the olivetree hath not borne.  
*But* from this day will I bless.

- 20 And the word of Jehovah came the second time unto  
Haggai on the four and twentieth *day* of the month, say-  
21 ing: Speak unto Zerubbabel *the* governor of Judah,  
saying:

I will shake the heavens and the earth;

- 22 And I will overthrow the throne of kingdoms;

† Heb. set your heart.

‡ Heb. set your heart.

17. — *saith Jehovah*.—*ó*. MS. Pachom. have  $\overline{\kappa\varsigma}$  παντοκρατωρ. This verse is capable of different punctuations:

“ I smote you with blasting, and with mildew ;  
And with hail all the works of your hands :  
Yet none of you *turned* unto me,  
Saith Jehovah [*God of hosts.*.]”

ראין אתכם. Επιστρεψατε. *ó*. Ch. Syr. Legebant שבחם, ut legendum patet ex Amos iv. 9. Videtur V. legisse ut in textu, et supplevisse verbum. Vertit enim, Et non fuit in vobis qui reverteretur. Secker.

18. — *upward*.—“ Forward.” Secker.

— And *from the day*.—In like manner *ó*. supply και. The Jews are again called on to consider the interval between the day when Haggai addressed them, see v. 10, and the day when the people shouted because the foundation of the temple was laid, Ezra iii. 11.

19. Inchoat hunc versum Syr. a duobus postremis verbis versus præcedentis: non male. Secker.

21. Addunt *ó*. in fine versus, και την θαλασσαν και την ξηραν. Secker.

And I will destroy the strength of the kingdoms § among the nations :

And I will overthrow the chariots, and those that ride therein :

And the horses shall come down, and those that ride thereon,

Every one by the sword of his fellow.

23 In that day, saith Jehovah *God* of hosts.

I will take thee, O Zerubbabel, son of || Shealtiel,

My servant, saith Jehovah ;

And I will make thee as a signet.

For thee have I chosen, saith Jehovah *God* of hosts.

§ Heb. of.

|| Otherwise, Salathiel.

22. — *by the sword of his fellow.*—We may well understand this and the foregoing verse of the calamity undergone by Babylon in the reign of Darius; of the Macedonian conquests in Persia; and of the wars which the successors of Alexander waged against each other.

23. *In that day.*—Some think that Zerubbabel is put for his people and posterity. But it may well be said, that the commotions foretold began in the rebellion of Babylon, which Darius besieged and took; and exercised great cruelties upon its inhabitants. Herod, iii. Sec. 220. Justin. i. 10. Prideaux places this event in the fifth year of Darius; others, with more probability, in his eighth year. Compare Zech. ii. 9. Vitranga calls this event, “*secundum gradum interitus Babylonis.*” See his imperfect comment on Zech. p. 259, and his comment on Isa. xiii. P. i. p. 420.

— *signet.*—See Jer. xxii. 24. Cantic. viii. 6. As one under my peculiar care.

# THE BOOK

OF

# Z E C H A R I A H.

---

## CHAPTER I.

I IN the eighth month, in the second year of Darius, came the word of Jehovah unto Zechariah, *the son*

---

CHAP. I. 1. The six first verses of this chapter contain a separate and distinct revelation; but, at the same time, connected with the general purport and design of the visions that follow, to which it forms a suitable introduction. The people of the Jews were dispirited with the recollection of their past sufferings, and a sense of their present weak and dependent state. The divine wisdom thought meet to rally their courage, and animate them to the undertaking of what was necessary for the restoration of their affairs; and, particularly, to a vigorous prosecution of the building of the temple, already in hand, by holding forth to them a prospect of better times. Accordingly they are assured, that God was now ready to restore them to favour, and accumulate his blessings upon them, provided they would turn to him, and not provoke his judgments, as their fathers had done, by wilful disobedience. Blayney.

— *the eighth month.*—This month, according to the sacred reckoning, which begins the year with the month Abib or Nisan, Ex. xii. 2, falls in with the latter part of October, and the beginning of November. It is called Marchesvan, in the Syriac or Chaldee; in which language, it is observed, the names of the months are given in this book and that of Esther, differently from the usage in the other books of Scripture. The work in the house of God had been already resumed this same year on the twenty-fourth day of the sixth month, that is, the beginning of September, in pursuance of a divine message delivered by the prophet Haggai. Hag. i. 14, 15. Blayney.

— *Darius.*—The son of Hystaspes. Therefore this prophecy was delivered between the times mentioned, Haggai ii. 1, 10.

of Barachiah, *the* son of Iddo, the prophet, saying.

2 Jehovah hath been greatly \* angry with your fathers :

3 But say thou unto them :

Thus saith Jehovah *God* of hosts :

Turn ye unto me, saith Jehovah *God* of hosts :

And I will turn unto you, saith Jehovah *God* of hosts.

4 Be not as your fathers,

Unto whom the former prophets called,

Saying :

Thus saith Jehovah *God* of hosts :

Turn ye now from your evil ways, and from your evil doings,

But they heard not, nor hearkened unto me, saith Jehovah.

5 Your fathers, where *are* they ?

\* Heb. angry with anger.

— *of Iddo*.—Nineteen MSS. and two editions, read עירא, as v. 7 ; and, v. 7, eight MSS. read עיר, as here. Chald. v. 7, has עירא.

— *saying*.—"Speak unto all the people of the land, saying." There are no words in the Hebrew that answer to these ; but there are strong indications of a defect in this place. It is evident, from the tenor of the verses which follow, that the people of the Jews are addressed in them. But no previous mention is made of that people, nor is the word of Jehovah said to come to them, but to Zechariah ; nor is there any antecedent to which the pronoun in אמרת אלהם (or אליהם), "but say thou unto *them*," can properly be referred ; I say, properly, for in strictness of grammar it can be referred only to אבותיכם, "your fathers." The difficulty is obvious ; but neither the collated MSS., nor the ancient versions, help to remove it. Perhaps after אמר אל כל־עם הארץ לאמר (as ch. vii. 5,) may originally have followed (for some such words must needs be understood), and the word לאמר coming in at the end of two lines together, the transcriber into some earlier MS. may inadvertently have passed from the end of the first line to the beginning of a third, skipping over the second, which once lost, may never have been retrieved. Blayney.

3. — *unto them*.—For אלהם, twenty-eight MSS. and three editions read אליהם.

5. *Your fathers*.—Your fathers are dead, and the prophets who prophesied to them : but the testimony of facts to the truth of my predictions remains.

And the prophets do they live for ever?

- 6 But my words, and my statutes,  
Which I commanded my servants the prophets,  
Did they not overtake your fathers?  
And did they *not* return and say;  
Like as Jehovah *God* of hosts thought to do unto  
us,  
According to our ways, and according to our doings,  
So hath he done with us?

- 7 On the four and twentieth day of the eleventh month,  
this *is* the month *Sebat*, in the second year of Da-  
rius, came the word of Jehovah unto Zechariah, *the*  
son of Barachiah, *the* son of Iddo, the prophet; and

6. — *overtake*.—As an enemy does one whom he pursues. “Post צור addunt *ὁ. ἐν πνεύματι μου.*” Secker.

The second revelation, made to Zechariah, about three months after the first, contains eight distinct visions, following each other, in the same night. The first vision is of an angel in a human form, sitting on horseback, in a low valley, among myrtle-trees, attended by others, upon horses of different colours. The prophet asks the meaning, and is informed that they were the ministers of providence sent to examine into the state of the whole earth, which they report to be quiet and tranquil. The angel here-upon intercedes for Judah and Jerusalem, which he represents to have suffered under the divine indignation seventy years. He receives a consolatory answer. The prophet is directed to proclaim, that God’s wrath against Judah was at an end; that he would cause the temple and Jerusalem to be rebuilt; and would fill the country with good, as a token and consequence of his renewed favour, v. 7—17. Blayney.

7. — *Sebat*.—A Chaldee or a Syriac name. *Mensis Syro-Græcorum, i. e. Februarius.* Gol. Lex. “This month corresponded with the latter end of January and the beginning of February.” Blayney.

— *and he said*.—“In this wise.” So לאמר may be here translated. It is frequently used as the Latin adverbs, *nempe, scilicet*; or, as in English, *to wit, namely, that is to say*; so as to denote a specification in what follows, of what had before been mentioned in more general terms. “The word of Jehovah” is a revelation, of which the substance is here prefaced by לאמר in the sense above-mentioned. Vitranga translates it, *in hunc modum.* Blayney.

- 8 † he said: I saw *in* the night, and behold, a man riding on a red horse; and he stood between the myrtles which *were* in the ‡ valley; and after him *were* red, dun, and  
 9 white horses. Then I said, What *are* these, O my lord? And the angel, who talked with me, said unto me: I  
 10 will show thee what these *are*. And the man who stood among the myrtles answered and said; These *are they* whom Jehovah hath sent to go to and fro through the  
 11 earth. And they answered the angel of Jehovah, who stood among the myrtles, and said: We have gone to and fro through the earth; and behold all the earth remaineth still, and is at rest.

† Heb. saying.

‡ Or, depth; or, bottom.

8. — *a man*.—An angel in the shape of a man. See v. 11 and Luke xxiv. 4.

— *red horse*.—So Rev. vi. 4, and Theocritus *Ἀδωνιαζ*. l. 53. *Ορθος ανεστα ὁ πυρρός*. The bay, chesnut, and sorrel, approach this colour.

— *myrtles*.—This was an emblem of peace.

— *valley*.—In depressa valle. Houb. Many MSS. and four editions read במצולה.

— *dun*.—Bochart prefers *gilvus*; i. e. subflavus, ad mellis colorem accedens. Hieroz. P. I. L. I. c. vii. Some translate, *spotted*. “Brown.” Blayney.

— *horses*.—With riders, who were angels, v. 11. They had horses to show their power and celerity, and horses of different colours, to intimate the difference of their ministries. See Cappellus.

9. — *the angel*.—Distinct from those represented, v. 8, he who talked with the prophet, v. 13. Angelus comes et interpre. Vitranga.

— *I will show thee*.—I will cause that it shall be explained to thee by the angel who stands first among the myrtles. This may have been done by a sign given to that angel, or by words omitted in the relation.

10. — *hath sent*.—They are messengers, or ministering spirits, of Jehovah.

11. — *they answered*.—The rest of the angels, implied at the end of v. 8, and who came after the first.

— *all the earth*.—Means the Persian empire, and the other nations connected with Judea, which enjoyed peace at that time. But the state of the Jews was unsettled, see v. 16, which circumstance gives occasion to the following intercession.

- 12 Then the angel of Jehovah answered and said: O Jehovah *God* of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation these seventy years?
- 13 And Jehovah answered the angel who talked with me good words *and* comfortable words.
- 14 And the angel, who talked with me, said unto me, Pro-

— *had indignation.*—Thirteen MSS. read ועמה.

— *seventy years.*—See on Haggai ii. 3. According to Blair, if we compute from the destruction of the former temple, when Jerusalem was taken by Nebuchadnezzar, the seventy years were not completed till the sixth of Darius; and the angel must be supposed to speak with latitude, though with sufficient exactness for popular language. Others assert that the computation in this place is exact. Est pulcherrimum Petavii aliorumque observatum, periodum lxx. annorum, decretorum punitioni Judaicæ gentis, ad perfectum implementum prophetiæ his repræsentatum esse. A quarto Jehojachimi usque ad initia Babylonica Cyri, quando dimissi sunt Judæi ex exilio, effluerunt anni lxx. Rursus totidem anni effluerunt ab excidio templi et urbis, quod accidit octodecim post annis, usque ad secundum Darii Hystaspis: intersunt enim rursus inter initia Cyri Babylonica et Darii secundum anni *octodecim*. Camp. Vitringa in Zech. proleg. 17.

A primo anno Nebuchodonosori, quem scriptura copulat cum quarto Jehojachimi, xxii ad exeuntem Cyri, quo captivitas est soluta, anni sunt lxx. Adde Cyri viii, Cambysis et Magi viii, Darii ii, fiunt lxxxviii. Deductis annis xviii, restant lxx ab excidio urbis ad annum ii Darii, quo vaticinatus est Zacharias. Petav. doctr. temp. l. xii. c. xxv. See Prideaux ann. 518. Bishop Newton on Proph. i. diss. viii. p. 203, 8vo.

13. — *Jehovah answered.*—By a voice or by impulse. And the angel communicated the reply to Zechariah.

— *who talked with me.*—Chald. rightly explains 'ב, עמי, *mecum*. See 1 Sam. xxv. 39.

14. *I have been jealous*—It has been doubted, whether the jealousy spoken of here, and ch. viii. 2, be God's resentment against his people for their disloyalty towards him, or his concern for their honour and welfare, mixed with indignation towards those who had persecuted them. The latter is thought to be countenanced by Joel ii. 18. But even there, perhaps, may be some room for doubting. The former is the more usual acceptation of the word קנאה *jealousy*, which is defined to be "the rage of a man," or husband on account of his wife's infidelity, Prov. vi. 34. And with this rage God, speaking in the past tense, here says, he had been inflamed on account of the disloyalty of Jerusalem. This occasioned a

claim, saying :

Thus saith Jehovah, *God* of hosts :

I have been jealous for Jerusalem and for Sion, *with* a great jealousy ;

15 And *with* great anger am I angry with the nations that are at ease.

Because I was *but* a little angry,

And they helped forward the affliction.

16 Therefore thus saith Jehovah :

I have returned to Jerusalem with mercies :

Mine house shall be built in it,

Saith Jehovah, *God* of hosts ;

And a line shall be stretched forth on Jerusalem.

17 Moreover proclaim, saying ;

Thus saith Jehovah, *God* of hosts :

temporary separation, during which the neighbours were forward to distress the unprotected wife, Ps. cxxxvii. 7. Obad. 10—14. But when God, like a pacified and relenting husband, was disposed to take her again, he would naturally be displeased with the nations for their malicious interference. Accordingly, it follows in the present tense, “ But *now* am I exceedingly angry with the nations,” &c. The different tenses mark the different affections at different times. Then follow the good and consolatory words, “ Therefore,” that is, in consequence of this change of sentiment, “ I am returned to Jerusalem, with great mercy ;” בְּרַחֲמִים, the plural number, serving to denote the intenseness of degree. Blayney.

15. — *am I angry*.—Six MSS. read קָרַץ *irascens sum*.

— *the nations that are at ease*.—The remnant of the Babylonians, Philistines, Edomites, &c.

— *a little angry*.—See Isa. liv. 7, 8. Mine anger did not rise so high as the punishment which the enemies of my people inflicted. God was displeased with the instruments of his vengeance, for their extreme cruelty to the Jews ; and with the nations who insulted over them in their distress.

— *the affliction*.—לְרָעָה. That the verb עָוַר is used with ל after it, see 1 Chron. xviii. 5. xxii. 17.

“ To her hurt.” The לְרָעָה הַזֶּה, I take to be the feminine affix. So לְרָעָה לוֹ, Eccles. viii. 9, *to his hurt* ; and לְרָעָה לָכֶם, *to your hurt*, Jer. vii. 6. xxv. 7. Blayney.

16. — *with mercies*.—This has a reference to the words of the angel, v. 12.

— *a line*.—“ i. e. The architect’s measuring line for laying out the building.” Blayney. Twelve MSS. one ed. and Keri read קָו.



My cities shall yet be spread abroad through prosperity;  
And Jehovah will yet comfort Sion,  
And will yet choose Jerusalem.

18 Then I lifted up mine eyes and looked; and behold,  
19 four horns. And I said unto the angel, who talked with  
me, What *are* these? And he said unto me, These *are*  
the horns which have scattered Judah, Israel, and Jeru-  
salem.

20 And Jehovah shewed me four workmen. Then said I,

17. — *be spread abroad*.—Over the face of Judea. See Gen. x. 18. Houbigant proposes תפוצתה, *affluent bonis*. Schultens gives this very signification to פָּצָה, from the Arab. Gen. ix. 19. See Animadv. Phil. "Videntur Vulg. Ch. תפוצתה, legisse. Recte." Secker. "עִיר. Non agnos-  
cunt ḥ. Syr." Secker. The word seems to have been written "עִיר" for עִירִים.

18. — *four horns*.—The emblems of power. See Amos vi. 13. Jer. xlviii. 25. Why four? To denote that these kingdoms had many enemies; enemies on every side, Ezra iv. 1. Neh. iv. 7. See on Micah v. 5.

In this second vision, under the emblem of four horns, is represented, that God, by such agents as he would appoint, would quell and bring down all those powers which had risen, or should rise, to oppress his people. Horns are an usual emblem of strength and power, and aptly denote conquering and oppressive princes and states. The most ancient and prevailing opinion among the Jews themselves, and the most probable of any, is that the four great empires, the Assyrian or Babylonian, the Persian, Grecian, and Roman, which most certainly were alluded to by the four beasts in the seventh chapter of Daniel, and, I think, are designed by the four chariots in the last of these eight visions, ch. vi., are here likewise intended; by each of which the Jewish nation hath been, in turns, oppressed; and all of them have been successively brought down and annihilated; although from the depression of the last, the Jews have not as yet apparently derived any considerable advantage. Blayney.

19. — *Israel*. And Israel. V. ḥ. Ar. Syr. Chald.

— *and Jerusalem*—This is wanting in ḥ. MS. A. "and in MS. Copt." Mr. Woide.

20. — *four workmen*.—Vitranga supposes that the horns were iron, and that these were, "fabri ferrarii malleis dolabrisque instructi."

"Four ploughmen." חֲרִישִׁים. Our translators have called them *carpenters*. But Michaelis is not satisfied that either smiths or carpenters have any thing to do with *frightening horns*, and, therefore, renders חֲרִישִׁים, *aratores, ploughmen*; and so far I agree with him; but not with the exposition he has given. Blayney.

- 21 What come these to do? And he § spake saying: 'These are the horns which scattered Judah, so that no man lifted up his head: and these are come || to make them afraid, to cast out the horns of the nations which lifted up *their* horn against the land of Judah, to scatter it.

§ Heb. said.

|| Or, fray; or affright.

21. *And he spake [or said] saying.*—For לאמר, *saying*, *ó*. MS. A. Arab. Syr. and one MS. read, אלי *to me*. One MS. omits לאמר, with *ó*. MS. Vat. ed. Ald. and Sixti Quinti. Two MSS. read אלי לאמר, "And he spake unto me, saying." But see ch. iii. 4. iv. 13.

—*scattered Judah.*—*ó*. add "and brake Israel." Instead of which addition Ar. has, "and destroyed Jerusalem." See v. 19.

להחריר. Forte להחרים Sed vid. Ezek. xxx. 9. Secker.

"And these are come sharpening their coulter, for to use upon the horns of the nations, which lifted up a horn against the land of Judah to scatter it." *Parum placent fabri, cornua terrentes*, says Michaelis, nor am I myself better satisfied with the idea of frightening horns; and, therefore, gladly accept an emendation offered by *ó*. who, instead of להחריר, appear to have read להחריר, *του ὀξυῖναι*. But it could not be meant that they came to *sharpen the horns*, which were sharp enough before, it should seem, to be offensive; ארם, therefore, is not to be rendered *avra*, *them*, but to be considered as a compound of the noun אר, *a coulter*, and the plural affix; and thus להחריר ארם will signify "sharpening their coulter," a cutting iron belonging to a plough, and which a ploughman might apply to the purpose of demolishing horns that were lifted up with a mischievous intent. Blayney.

"For to use upon the horns." ידה, does not any where, as far as I can perceive, bear the sense of *deificare*, given it by some of the versions, as suitable to the place. But, as Taylor in his Concordance observes, coming from יד, *the hand*, it may signify to exercise the hand vigorously in any way, according to the sense and scope of the place. A pertinent instance occurs Jer. l. 14, where ידו אלי, referring to "the bow" there spoken of, signifies "use, [or employ] it against her." In like manner לידת את קרנות may signify for to use or employ against the horns. Blayney.

## CHAPTER II.

1 AND I lifted up mine eyes and looked; and behold a  
 2 man \* in whose hand *was* a † measuring-line. Then  
 said I, Whither goest thou? And he said unto me, To  
 measure Jerusalem; to see what *is* the breadth thereof,  
 3 and what *is* the length thereof. And behold, the angel  
 who talked with me went forth: and *the* other angel  
 4 went forth to meet him, and said unto him: Run, speak  
 unto that young man, saying;  
 Jerusalem shall dwell *in* villages,

\* Heb. and in his hand.

† Heb. a line of measuring.

---

CHAP. II. 1. This chapter contains the substance of a third vision. In conformity to what was said, ch. i. 16, a man or an angel appears with a measuring-line in his hand, going, as he says, to take the dimensions of Jerusalem, in order to its being rebuilt according to its former extent, which was afterwards done by Nehemiah. This is accompanied by a message delivered to the prophet, showing the great increase of her population and wealth, her perfect security under the Divine protection, the recall of her exiles from the north country, and the punishment of those that had oppressed them; the return of God's presence to dwell in her, and the conversion of many heathen nations; and, lastly, the re-instatement of Judah and Jerusalem in the full possession of all their ancient privileges. Blayney.

— *a man*.—An angel in the form of a man; who advanced forward, v. 3, to meet the angel that talked with the prophet

3. — *unto him*.—For אֵלֶי eleven MSS. five ed. and Keri have אֵלַי.

4. — *young man*.—See Jer. ii. 6; where we should translate *youth*, instead of *child*.

— *in villages*.—It shall overflow with inhabitants, who shall occupy spaces beyond the circuit of the walls. A city is then said to be inhabited, *κατα κομης*, *vicatim*. That this was fact with regard to Jerusalem, see Jos. B. J. V. iv. 2. p. 328; where we learn, that “the city, overflowing with its number of inhabitants, by degrees extended itself beyond its walls;” and that Herod Agrippa fortified the new part called Bezetha. *Vitringa*. “Or, shall inhabit villages. See Isa. xlix. 19, 20.” Secker.

Jerusalem is here personified under the symbol of a woman, by which cities and countries are often figuratively represented, as may be seen on ancient coins, and very frequently occurring in the other prophetic parts of

- For the multitude of men and of cattle within her.
- 5 And I will be unto her, saith Jehovah,  
A wall of fire round about;  
And ‡ glory will I be § within her.
- 6 Ho ! Ho ! || flee  
From the land of the north, saith Jehovah.  
For towards the four winds of the heavens  
Have I spread you abroad, saith Jehovah.
- 7 Ho ! Sion ; escape,  
O thou that dwellest *with* the daughter of Babylon.
- 8 For thus saith Jehovah *God* of hosts :  
After *the obtaining of* glory hath he sent me

‡ Heb. for glory.

§ Or, in the midst of.

|| Heb. and flee.

Scripture. For want of attending to this symbolical representation, חשב has been frequently mistaken for the passive verb. Blayney.

5. — *A wall of fire.*—This most sublime image strongly expresses the protection of the Deity. It must have reminded the Jews of the pillar of fire, by which God directed and defended their ancestors.

— *glory.*—לכבוד. So לעם, *a people*, v. 11. See also ch. viii. 8. An allusion to the symbol of the divine presence in the Holy of Holies, Rom. ix. 4.

Vitringa refers the literal completion of this prophecy to the time of the Maccabees, but thinks that the protection and glory of the future Jerusalem may also be predicted. Apoc. xx. 9.

6. — *towards the four winds.*—Five MSS. and two ed. read בארבע ; and two more copies read so originally. Syr. has לארבע ; V. *in quatuor ventos*.

7. — *flee—escape.*—The Jews, who still remained in Persia, Chaldea, and Babylon, are called on to hasten into their own land. See Ezra vii. viii. “Prideaux thinks this exhortation relates to the siege of Babylon under Darius Hystaspis.” Secker.

8. — *After the obtaining of glory.*—Syr. renders the Hebrew literally *post honorem*. The Latin translator, in the London polyglot, gives his sense of this, *ad prosequendum honorem*. Chald. has *post honorem quem vobis adducturum se dixit*. The other versions represent the Hebrew as it now stands. Houbigant reads אהו כבוד, *He who possesseth glory*. For אהר Secker proposes אהיה, v. 5. “I will be glory. He hath sent, &c.” The best sense which I can make of this obscure place is, Jehovah hath sent me to follow after glory ; i. e. for the purpose of acquiring glory to his people, in restraining and humbling their enemies. A great calamity was

To the nations which spoiled you.

For he that toucheth you

Toucheth the apple of his eye.

9 For behold, I *will* shake mine hand \* upon them,

And they shall be a spoil unto their † servants :

And ye shall know that Jehovah *God* of hosts hath sent me.

10 Sing and rejoice, O daughter of Sion :

For, behold, I *will* come,

And I will dwell ‡ within thee, saith Jehovah.

11 And many nations shall be joined

Unto Jehovah in that day,

And shall be § my people.

And I will dwell || within thee, and thou shalt know

That Jehovah *God* of hosts hath sent me unto thee.

12 And Jehovah will possess Judah, his portion,

In the \* holy land ;

And will again choose Jerusalem.

\* Or, over.

† Or, slaves.

‡ Or, in the midst of.

§ Heb. unto me for a people.

|| Or, in the midst of.

\* Heb. land of holiness.

soon to befall Babylon, when Darius, the son of Hystaspes, besieged and took it.

— *his eye*.—" Mine eye : " Vulg. reading עֵינִי. " This has been sometimes misunderstood, as if God's eye was meant ; but the meaning certainly is, that he who meddled with the Jews to hurt them, would be doing himself the most essential hurt, wounding himself in the tenderest part." Blayney.

9. — *unto their servants*.—As the Babylonians to the Medes and Persians, who were subdued by Nebuchadnezzar, King of Babylon. See on Haggai ii. 23.

10. — *dwell within thee*.—As thy mighty defender. See v. 5.

11. — *be joined unto Jehovah*.—Many were made proselytes to Judaism. The Edomites were converted in the time of John Hyrcanus.

12. — *will possess*.—He will again be worshipped in his temple at Jerusalem ; and hereafter will gloriously display himself in his holy city, Rev. xxi. 3, 11, 23.

- 13 Be silent, O all flesh, before Jehovah :  
For he is raised up from his † holy habitation.

---

### CHAPTER III.

- 1 AND he shewed me Joshua the high priest standing  
before the angel of Jehovah: and \* Satan standing at  
2 his right hand to be his adversary. And [the angel of]  
Jehovah said unto Satan,

† Heb. the habitation of his holiness.

\* Heb. the adversary.

---

13. *Be silent.*—God's interposition in behalf of his people shall be manifest, strike their adversaries dumb, and impress all with awe and wonder.

CHAP. III. 1. Vision the fourth.—Zechariah sees Joshua, the high priest, standing before an angel of Jehovah, as it were soliciting to be admitted to the discharge of his sacred functions; and Satan, or the adversary, standing by in the act of opposing him. The adversary receives a rebuke from Jehovah himself, by whose special command Joshua is stripped of his filthy garments, and invested with the priestly robes of service, and a clean bonnet set upon his head. The angel delivers him a solemn charge. After this follows a clear and interesting prediction of the coming of the Messiah, and the establishment of his church, of which Joshua and his companions are ordained to be signs. Pardon and peace are held forth as the blessed effects of Christ's coming. Blayney.

— *he shewed.*—The angel mentioned in the former part of ch. ii. 3. But 6. Ar. V. render, "And the Lord showed me." This may be accounted for by supposing that the text stood "ויראני י", that is, ייראני יהוה, "And Jehovah showed me."

2. — *the angel of.*—Syr. adds the word *angel*, and I think that it ought to be admitted into the text. Compare Jude 9.

— *said unto Satan.*—It is at least uncertain whether Satan, the grand adversary of mankind, be here intended; or (which appears to me more probable), the adversaries of the Jewish nation in a body, or, perhaps, some leading person among them, Sanballat for instance, who strenuously opposed the rebuilding of the temple, and, of course, the restoration of the

Jehovah rebuke thee, O Satan ;  
 Even Jehovah, who chooseth Jerusalem, rebuke thee,  
*Is not this man* a firebrand plucked out of the fire ?

- 3 Now Joshua was clothed with filthy garments, and  
 4 standing before the angel. And he answered and spake  
 unto those who stood before him, saying ; Take the  
 filthy garments off him. Then he said unto him ; See,  
 I have caused thine iniquity to pass from thee, and will

service of the sanctuary, and the re-establishment of Joshua in the exercise of his sacerdotal ministry. Blayney.

“ And Jehovah said.” By a voice from heaven, or from out of the sanctuary, supposing the transaction to be represented as passing before the temple. Blayney.

— *rebuke thee*.—“ Jehovah will rebuke thee, O adversary, even as Jehovah hath rebuked thee.” The imperative in the third person is, no doubt, often expressed by the future tense ; but it cannot be so here, because Jehovah is himself the speaker, who doth not command or exhort, but simply declareth, that he will rebuke or check the malevolence of the adversary in this instance, as he had done before in another, when he chose Jerusalem, or took her again into favour in spite of his opposition. Blayney.

— *a firebrand*.—May not Joshua, and those who returned with him from Babylon, be compared to firebrands with difficulty preserved from the fire ? And shall God permit a flame to be again kindled to devour them ?

3. — *with filthy garments*.—Appeared in the vision clothed with the squalid and polluted garments of a captive.

What is meant by *the filthy garments*, is evident from what is said by Jehovah in the next verse, “ See, I have caused thine iniquity to pass from thee.” It is no other than the stain of moral pollution, which is, in some degree, found in every man, though done away by the grace of Christ. And it is in this respect that it is said, Isa. lxiv. 6, “ We are all as an unclean thing, and all our righteousnesses as filthy rags.” This makes us unworthy in ourselves to appear in the presence of a God of purity, and this afforded the adversary his ground of objection against Joshua. Blayney.

— *before the angel*.—“ Ἀγγέλου. Addit Copt. του Κυριου, sicut Syr.” Mr. Woide. Arab. has the same addition.

4. — *he answered*.—The angel of Jehovah. See v. 2.

— *those who stood before him*.—Other attendant angels.

— *thine iniquity*.—The effect, or punishment, of national iniquity ; which partly consisted in the cessation of sacred rites. So v. 9.

- 5 clothe thee with goodly apparel. And he said: Let them set a † fair mitre on his head. And they set a † fair mitre on his head; and clothed him with garments. And the angel of Jehovah stood by.
- 6 And the angel of Jehovah testified unto Joshua, saying:
- 7 Thus saith Jehovah *God* of hosts:  
 If thou wilt walk in my ways,  
 And if thou wilt keep mine ordinance;  
 Then thou shalt also judge mine house,  
 And thou shalt also keep my courts;  
 And I will give thee places to walk

† Or, pure.

† Or, pure.

— *will clothe thee.*—V. Syr. Chald. translate in the first person, and read with Houbigant יאליבש, which I prefer to יהלבישתיך, because nineteen MSS. and one ed. read אורך.

— *goodly apparel.*—Bishop Lowth translates the word “embroidered robes,” Isa. iii. 22. The Arabic root in Cast. lex. signifies, *Bonus et exquisitus fuit, bene habuit.*

“Clean garments.” מְחֻלָּצִים; this word properly signifies, “the garments that are *put off*,” from the verb חָלַץ, to *put off*. The holy garments of service are hereby meant, with which the priests were to be clothed, when they came into the inner court of the temple to minister before God; and these they were directed to *put off*, when they went into the outer court and conversed in common with the people. Blayney.

The vision imports, that the priestly office was to be resumed and exercised with decency and splendour.

5. *And he said.*—Sic. Syr. Vulg. Omittunt ó. et *vau* voci sequenti præfigunt. Sed Ch. dixi, licet versio habeat dixit. Secker.

— *stood by.*—As in waiting to receive and execute his Sovereign's commands, which he proceeds to do, as in the next verse. Blayney.

6. — *testified.*—Strongly affirmed, as a witness does an important truth.

7. — *keep mine ordinance.*—Discharging all the duties required of thee as high priest. See Deut. xi. 1. Lev. viii. 35.

— *judge mine house.*—Thou shalt be a judge, or ruler, over my family, or people.

— *keep my courts.*—Have the charge of the sacred courts; the temple being rebuilt.

— *places to walk.*—The original word may be a substantive, and may signify *goings, paths, ways*. Thus it may be understood either of Joshua's



Among those who stand by.

- 8 Hear now, O Joshua high priest,  
Thou and thy companions who dwell before thee;  
For they are men ‡ to be wondered at.  
For behold, I *will* bring forth my servant, The Branch :

‡ Heb. of wonder, or, of a sign.

entrance into the Holy of Holies, where the Cherubim were, or of his future entrance into heaven, or of both, Or מַהֲלִיכִים may be a participle. "I will assign thee, as guardians and protectors, some of those that walk among the angels who stand near me." Chald. paraphrases in the former sense; and the rendering of V. 6. Ar. Syr. favours the latter sense. "And I will appoint thee ministers among these that stand by."

"Ministers." מַהֲלִיכִים. Literally *walkers*; persons ready to go and come under his direction, and be subservient to his will. By "these that stand by," I do not conceive are meant the angels attending upon God's throne, but some of the subordinate priests who attended upon Joshua. And as it is promised to him, that he should be reinstated in the honours of his high office, so it is also added, that he should be waited upon by those inferior priests whose business it was to officiate in the service of the temple under the authority of the high priest. And the same persons are presently after designed under the name of "the companions" of Joshua, "that sat before him." Blayney.

8. — *thy companions*.—Thy countrymen, who returned with thee from captivity.

— *dwell before thee*.—"That sit before thee." Possibly, these may have been some of those who were called chief priests; who, though subordinate to the high priest, were entitled by their rank to sit in his councils, Blayney.

— *to be wondered at*.—On account of their extraordinary deliverance from Babylon. See v. 2. Or, types of a great future restoration.

"These are men of sign." "These," רֵמָה, must be understood to include both Joshua and his companions; being equally intended to represent, as types, something more than what they in themselves were. See נִיפֶטֶת thus used, Isa. xx. 3. Ezek. xii. 6, 11. xxiv. 24, 27. The next line points out him of whom Joshua was meant to be a type; as the verse following does those of whom his companions were to be representatives or signs. Blayney.

— *The Branch*.—Zerubbabel, ch. vi. 12, 13; so called because he was the grandson of Jehoiakim, or Jechoniah, king of Judah, Matt. i. 12, and heir to the throne of Judah. "Neither here nor ch. vi. 12. is Zerubbabel named; nor is there any reasonable ground to conclude that he is designed

9 For behold, the stone  
Which I have placed before Joshua;

in either place by the title of צמח, "The Branch." It is true he was a descendant from David, and appointed under the authority of the kings of Persia to be a subordinate governor of the Jews who returned from Babylon, and in that capacity he presided, and took an active part with Joshua the high priest, and with the chief of the fathers, in forwarding the building of the temple. But there surely does not appear, in what we know of his character and performances, any thing to merit the particular notice imagined to be here taken of him. The same person must needs be intended here as is spoken of under the same title, Jer. xxiii. 5; nor is it conceivable that terms so magnificent as those used in the latter place especially, can be applicable to one of so limited power and authority as Zerubbabel enjoyed. Besides, it is evident, that the *Branch* is promised as one that was to come or be brought forth, and not as one that had already enjoyed his estate, such as it was, for many years past. In short, for these and for many other reasons, it may be concluded against Zerubbabel, and, I think, against any other of less consequence than the great Messiah himself, through whom alone iniquity is put away, and the reign of perfect peace and righteousness is to be established. Compare Ps. cxxxii. 17. Isa. iv. 2. Jer. xxxiii. 15, 16. Blayney.

9. — *the stone*.—Stones, such as were used in rebuilding the temple, were represented before Joshua in this vision.

—*Which I have placed before Joshua*.—It seems as if the prophet saw in his vision a stone or rock set before Joshua, with seven עינים, *fountains*, springing out of it, which God says were opened by himself. The Hebrew עין, signifies a *fountain*, as well as an *eye*, and there seems to be a plain allusion here to the rock which Moses smote in the wilderness, and brought waters out of it for the refreshment of the people of God; and "that rock was Christ," 1 Cor. x. 4. In speaking of which transaction, the Psalmist says, "He opened, פתח, the rock, and the waters gushed out;" Ps. cv. 41. Observe the same verb is used as here הפתח פתחה, "Behold I open the opening, or door thereof;" that is, the hole or orifice through which the fountains shall flow. Again it is said, Isa. xli. 18, אפתח על שפיים נהרות, "I will open rivers in the high places," where not only the verb פתח is used, but is followed by the preposition על, as here before אבן. And it is said, ch. xiii. 1, "In that day shall there be opened a fountain," ביקר נפתח, "to the house of David, and to the inhabitants of Jerusalem." For what purpose? "For sin and for uncleanness." This was spoken of the gospel times; and in like manner it is here said of the same, "And I will remove or take away the iniquity of the land in one day." There cannot surely remain a doubt of what is intended, nor that עינים must signify fountains of

On one stone *are* seven eyes :  
Behold, I *will* engrave the engraving thereof,  
Saith Jehovah *God* of hosts.  
And I will remove the iniquity  
Of this land in one day.

10 In that day, saith Jehovah *God* of hosts,  
Shall ye invite every man his neighbour  
§ Under the vine,  
And || under the figtree.

§ Heb. To under.

|| Heb. to under.

living waters issuing from Christ. The living waters are the doctrines of the gospel, and the fountains the dispensers of them, the apostles and evangelists, who are said to be "fellow-workers with Christ," and therefore aptly represented by the companions of Joshua. The number *seven* is frequently used in scripture to denote multitudes, 1 Sam. ii. 5. Jer xv. 9. Blayney.

— *one stone*.—Perhaps the head-stone, ch. iv. 7.

— *seven eyes*.—The eyes of God's providence. See ch. iv. 10. The work will be conducted and completed under the divine superintendence.

— *I will engrave*.—Its engraving shall be wrought by my finger: its ornaments shall be my workmanship. By my co-operation the temple shall be erected and adorned. Or we may render, *I engrave*; the symbol of the seven eyes is my engraving.

— *I will remove*.—Schultens observes that the Arabic words *حذف* and *يمحو*, signify *delere*, *abstergere*. Animadv. Phil.

— *the iniquity*.—See on v. 4.

— *in one day*.—The day of dedicating the temple, Ezra vi. 16; or, of Artaxerxes's decree, Ezra vii. 11. "If what has preceded be rightly applied, then we must understand here that one day on which Christ died to put away sins by the offering of himself." Blayney.

10. — *invite*.—That ל is used after קרא, in the sense of calling to a feast, see 1 Kings i. 9.

— *under the vine*.—אֶל־תחת signifies simply *under*. See Sam. xxi. 4. Jer. iii. 6. The meaning of this passage is to show the peace and security that should prevail in those happy days when a man that had any thing to say to his neighbour, or, as we should express it, should *call upon* his neighbour, would be sure to find him sitting at his ease, without doors, unapprehensive of any danger. Blayney.

## CHAPTER IV.

- 1 And the angel who talked with me returned, and awaked me as a man who is wakened out of his sleep : And said  
 2 unto me, What seest thou? And I said; I have looked, and behold, a candlestick \* all of gold : and a bowl upon the top thereof; and its seven lights upon it; and seven pipes to the seven lights which *are* upon the top thereof :

\* Heb. of gold all of it.

CHAP. IV. 1. In this chapter the prophet is called upon to contemplate a fifth vision of the most sublime and mysterious import. He sees a candlestick of pure gold with its seven lamps communicating by seven pipes with a bowl at the top, which serves for a reservoir, and is constantly supplied with oil from two olive trees standing on each side of the candlestick. He inquires into the meaning, and receives an answer, which, though it may in some sort apply to the circumstances of the temple then in building, yet from the solemnity of the manner, and the terms in use, must be concluded to point to something far higher, no less than the final and complete establishment of Christ's holy catholic church, not by any human means, but by the power of the Holy Spirit, surmounting all obstacles thrown in the way. Annexed is a special prediction, that Zerubbabel, who had begun, should have the honour of finishing the material building of the temple; the accomplishment of which is made a sign, or proof, of the divine mission. The meaning of the seven lamps is then explained, and also of the two overhanging branches of the olive trees on each side of the candlestick. Blayney.

—*returned*.—I consider this vision as represented on the same night, ch. i. 8, with the preceding ones. See the latter part of v. 10, compared with ch. iii. 9. After some interval, the prophet, overpowered by the vision which had been presented to him, was awakened from his prophetic trance as from a sleep.

—*awaked me*.—It should seem as if the prophet was plunged into a deep reverie, musing on what he had already seen, when he was roused again by the angel to give his attention to what follows. Blayney.

2. *And I said*.—Very many MSS. Keri and six editions read ראמר.

—*a bowl*.—To supply the lamps with oil, by seven conduits issuing from it to the seven lamps ranged in its front.

—*seven lights*.—"Seven lamps." Blayney.

—*and seven pipes to the seven lights*.—I remove the word שבעה from

- 3 And two olive trees over it, one on the right side of the  
 4 bowl, and the other on the left *side* thereof. And I  
 answered and spake unto the angel who talked with me  
 5 saying: What *are* these, my lord? Then the angel who  
 talked with me answered, and said unto me; Knowest  
 thou not what these *are*? And I said, No, my lord.  
 6 Then he answered and spake unto me, saying; This is  
 the word of Jehovah unto Zerubbabel, saying;  
 Not by might, nor by power,  
 But by my spirit;  
 Saith Jehovah, *God* of hosts.  
 7 What art thou, O great mountain?  
 Before Zerubbabel, *thou shalt become* † a plain.

† Heb. for a plain.

the beginning of the clause, and read לשבעה נרות. *Ar. V. and Houbigant omit שבעה entirely. "רשבעא שבעא. Syr.: recte, ut videtur." Secker.*

3. — *over it.*—Calmet in his dictionary, article *chandelier*, represents the olive trees in the ground, hanging over the candlestick.

5. — *Knowest thou not.*—Cappellus observes that this is said, not to upbraid the dulness of the prophet, but to excite his attention.

I cannot help thinking, that by this question the angel meant to tax the prophet with dulness in not discerning what a reasoning and reflecting mind, versed in the allegories of prophecy, might, in some measure at least, have discovered. Our Saviour in this manner reproves the ignorance of Nicodemus, "Art thou a master of Israel, and knowest not these things?" John iii. 10. Blayney.

6. — *the word of Jehovah.*—It may be observed, that the prophet's question, "What are these?" is answered, not by descending to an explanation of particulars, but by giving the general purport of the vision; the design being, not to gratify a partial curiosity, but to comfort and encourage an almost desponding people by the assurance that God would, not by those human means in which they were sensible of their own deficiency, but by his own Spirit, render his church triumphant over all opposition. Blayney.

7. *What.*—כִּי. See Deut. iv. 8. Houbigant conjectures כִּי; and one MS. reads so.

"For thou, O great mountain  
 Before Zerubbabel *shalt become* a plain."

- And he shall bring forth the head-stone  
*With shoutings, crying, Favour, favour unto it.*
- 8 Moreover, the word of Jehovah came unto me, saying;  
 9 The hands of Zerubbabel have laid the foundation of  
 this house; and his hands shall *also* finish it. And ye  
 shall know that Jehovah, *God* of hosts hath sent me unto  
 10 you. For who hath despised the day of small things?

— *he shall bring forth.*—*ó.* Ar. read וְאֶנִּי, And I will bring forth. “If in this prophecy not only the completion of the material temple is promised, but also, as we have supposed, the erection of a spiritual building, it is obvious, that, in this secondary sense by ‘the head,’ or ‘chief corner-stone, must be understood that person who is emphatically so called, Ps. cxviii. 22. Matt. xxi. 42. Eph. ii. 20. and whose coming was ushered in, as is here announced, by the joyful acclamations of the multitudes, Matt. xxi. 8—10. &c. In this latter sense, either the Spirit of God must be the nominative of the verb וְאֶנִּי, or it may be rendered passively, as with an indefinite nominative.”

“And the head-stone shall be brought forth,” &c.

Blayney.

— *the head-stone.*—הִרְאֵשׁ occurs only here. I think that we should read הִרְאֵשׁ הַרְשׂוּאָה, lapidem capitis, lapidem exclamatum.

“And he shall bring forth the head-stone,  
 The stone of shoutings, crying, Favour, favour, unto it.”

See Ps. cxviii, 22.

— *shoutings.*—Of the people, imploring the divine blessing on the chief corner-stone of the temple.

8. — *came unto me.*—The voice of Jehovah was immediately addressed to the prophet, v. 9, 10.

9. — *shall also finish it.*—Cappellus observes that בָּצָעַת in Arab. signifies *the sum total of numbers*. Hence the Hebrew word may have the sense of *consummare, perficere*.

— *ye shall know.*—V. Syr. Chald. and three MSS. read וְיִדְעֶתֶם. But *ó.* Ar. read אֵלֶיךָ, *to thee*, for אֵלֵיכֶם.

10. — *of small things.*—דְּבָרֹת, is understood in the original. See Ezra iii. 11, 12, 13, for the small beginnings alluded to. “By ‘the day of small things,’ I suppose to be meant the time when the resources of the Jewish nation appeared in the eyes of many, even well-wishers, so small and inadequate to the building of the temple, against a powerful oppo-

They shall rejoice, and shall see the † plummet in the hand of Zerubbabel. These seven *are* the eyes of Jehovah: They run to and fro through the whole earth.

- 11 Then answered I, and said unto him: What *are* these two olive trees, upon the right *side* of the candlestick,  
 12 and upon the left *side* thereof? And I answered the second time, and said unto him: What *are* the two branches of the olive trees, which *are* by the side of the

† Heb. the stone of tin.

sition, that they despaired of seeing it carried into effect. Such persons would, of course, rejoice, when the event turned out so contrary to their expectations." Blayney.

— *plummet*.—The use of the plummet is to try, after the stone is laid, whether it be in its just position. So that this implies the work drawing to a conclusion, and the last finishing hand about to be put to it. Blayney.

— *These seven*.—I follow the punctuation of the ancient versions. The clause contains the ground of the preceding assertion. The temple shall be rebuilt by Zerubbabel. For these seven, &c. Unless, as Houbigant thinks, something is wanting. [And I answered and said unto him, What are these seven eyes? And he spake unto me, saying:] These seven, &c. J. Mede, Disc. x. Epist. lxi., thinks that the seven eyes of Jehovah are the seven archangels, Tobit xii. 15. Rev. i. 4. iv. 5. v. 6. viii. 2. They may be symbols of the divine providence. See ch. iii. 9.

"These seven are the fountains of Jehovah, running to and fro through the whole earth." Here, again, as in Chron. iii. 9, עֵינַי, I conceive, should be translated "fountains." The lamps, considered as a part of the furniture belonging to the candlestick, that is, the church, can represent no other than the ministers and dispensers of evangelical light and knowledge; in which sense our Saviour says of them, "Ye are the light of the world," Matt. v. 14. In what sense these can be said to be "the eyes of Jehovah," I do not comprehend. But taken in conjunction with their pipes, they may not improperly be represented as fountains or conduits for conveying and communicating to others the gifts and graces of the Holy Spirit, with which they are replenished themselves. And as fountains they are said to "run to and fro through the earth," which was, in an eminent degree, seen in the apostles, and the first preachers of the gospel, Romans x. 18. Blayney.

12. — *branches*.—Bearing much fruit, like an ear of corn. But the Arabic root signifies *effluxit*; and the word may be rendered *ducts*.

"Orderers." ܕܠܝܬ in Syriac has the sense of *direxit, in via duxit*. I am

two § golden tubes which empty the oil out of them-  
 13 selves? And he spake unto me, saying: Knowest thou  
 14 not what these *are*? And I said, No, my lord. Then  
 said he; These *are* the two || anointed ones, who stand be-  
 fore the Lord of the whole earth.

§ Heb. tubes of gold.

|| Heb. sons of oil.

inclined, therefore, to suppose that by the שְׂבִלֵי הַיַּיִם, were meant two beings, probably in human shape, who were seen by the prophet, employed in arranging the fruit of the olive trees, and giving it a direction for its juice to flow into those channels, through which it might be conveyed into the body of the lamps, there to serve for food and nourishment of their light. Nor is it any objection to this more than to any other hypothesis, that they were not enumerated before among the objects of vision. They might not, perhaps, have presented themselves to the prophet's view till the very instant when he had asked the question concerning "the two olive trees;" and their sudden appearance may account for the immediate change of it to another, before he had received an answer to the first. This answer being thus superseded, we are left without any direct information as to the meaning of the olive trees; but we may fairly presume them to be no other than the two dispensations of the law and the gospel. Of course, the "orderers" and directers of these dispensations must be Moses and Jesus Christ, "the two sons of oil," or "anointed ones," that stand by, &c., foretelling his will and executing his commands. Of the latter of these it is expressly said, "The spirit of the Lord, &c.," Is. lxi. 1. Nor do I conceive that any other can be meant by the two witnesses appointed to prophesy for a certain time, clothed in sackcloth, Rev. xi. 3; the next verse plainly showing that an allusion is there made to this prophecy of Zechariah, concerning the candlestick and olive trees; though not with all that accuracy of citation, which we should look for at present. "These are the two olive trees, and the two candlesticks standing before the God of the earth, Rev. xi. 4. Blayney.

— *tubes*.—צִנּוֹר is a tube, or canal, in Hebrew. צִנּוֹר is used only here. In Arab. צִנּוֹר is *cistula*: which would lead to the sense of *vessel*, *receptacle*; and Symm. renders εἰσπύκτης, *ampulla*.

It is sufficiently clear what is meant, namely, open spouts laid inclining from the olive trees, to the bowl upon the top of the candlestick, so as to receive the fluid flowing from the trees, and pour it continually into the bowl to supply the waste. Some have supposed צִנּוֹר, may have been composed of two words, namely, צִנּוֹר, a *pipe* or *canal*, and נָר, which, in Chald. and Syr. signifies, *decidit*, *defluxit*. Blayney.

14. — *the oil*.—I read צִדְדֵי, *the oil*, for צִדְדֵי, *the gold*; the sense re-



## CHAPTER V.

1 AND I lifted up mine eyes again, and looked; and  
2 behold, a flying roll. And he said unto me, What  
seest thou? And I said, I see a flying roll: the length

quiring it. Chald. has, "which pour from themselves the oil into the candlesticks of gold;" as if the words *יצהר לנרות*, had been omitted before *זהב*. "Potest reddi, *evacuant ex se in aurum*. Nam invenitur *הריק* absque acc. Eccl. xi. 3; sed f. *הזהב* legendum *יצהר*, quod sequitur v. 14." Secker.

In the Hebrew copies there is not the least vestige of such a reading, and all the ancient versions concur in expressing "gold" at the end of this verse. There is no doubt but that the liquor drawn from the olive trees must be oil; but it is here intended to represent what, for its precious quality, may be denominated "gold;" that being considered as the most valuable of all material substances, but yet of far less worth than the word of divine truth. "More to be desired," says the Psalmist, speaking of it, "than gold, yea than much fine gold," Ps. xix. 10. And again, "The law of thy mouth is better unto me than thousands of gold and silver," Ps. cxix. 72. In this sense then *הזהב*, may be used for gold, and, perhaps, from the resemblance between the appearance of gold in a state of fluidity and oil. Blayney.

— *anointed ones*.—Partakers of oil, *οἱ τῆς πικτικῆς ὀ.*

— *before the Lord*.—Thus Syr. renders by *קדם*; and in Noldius the participle *על*, signifies both *ante* and *apud*. Accordingly, ch. vi. 5, it is rendered by V. *coram*, by Syr. and Chald. *קדם*, and by our English translators *before*. Zerubbabel and Joshua may be meant; who presided over the temporal and spiritual affairs of the Jews; were the ministers, or vicegerents, of Jehovah; and acted, not by their own strength, but by the divine assistance, v. 6. Houbigant understands the passage of two angels, who watched over the Jewish state; "alter præses reipublicæ, alter religionis." It is plain that the golden candlestick is the Jewish state, both civil and religious: and that the oil, with which the lights are supplied, is the Spirit of God, in opposition to human efforts.

CHAP. V. 1. The visions represented in this chapter are of a very different kind from the preceding ones. Hitherto all has been consoling, and meant to cheer the heart of the Jewish people, by holding forth to them prospects of approaching prosperity. But lest they should grow presumptuous, it was thought proper to warn them, and to let them see, that

thereof is twenty \* cubits, and the breadth thereof ten † cubits.

3 And he said unto me :

This is the curse that goeth forth

Over the face of the whole land.

For every one who stealeth *shall* be cut off from hence,  
according to it ;

And every one who sweareth *shall* be cut off from hence,  
according to it,

\* Heb. by the cubit.

† Heb. by the cubit.

however God was at present disposed to show them favour, his judgments would assuredly fall upon them with still greater weight than before, if they should again provoke him by repeated wickedness. Accordingly, in the first of these visions, which was the sixth in succession, the prophet is shown an immense roll or book, like that which Ezekiel describes, Ezek. ii. 9, 10, filled with curses, and in the act of flying, to denote the celerity and speed, as well as the certainty with which the thief and the false swearer, who might otherwise flatter themselves with hopes of impunity, would be visited to their utter destruction. The next vision presents the appearance of an ephah, or measure, in which sat a woman, representing a nation whose wickedness was arrived at such a height, as required an immediate check. Accordingly, a heavy cover is cast upon her, and she is carried into exile in a distant land, there to abide the full time allotted for her punishment. Blayney.

2. — *twenty cubits*.—The roll was very ample, to show what a number of curses should come upon the wicked.

3. — *cut off*.—Houbigant prefers נקם, *puniatur*, sive *ultio de eo sumetur*. נקם, *vindicabitur*, occurs in Pual ; or we may read נקם, *ulciscens sum*. Another conjecture is נכה, part. Niphal, *percussus* erit: the word read by the Chaldee paraphrast, according to Houbigant.

“Because on the one hand every one that stealeth, *is* as he that is guiltless; and on the other hand, every one that sweareth *is* as he that is guiltless.” For כמיה נקה read כמו הנקה. נקה signifies *innocent, blameless*. כמיה and כמיה signify, *on one side, and on the other*. And the reason assigned for “the curse going through the whole land,” is, that the good and the bad, the innocent and the guilty, were treated alike ; so that it was time for divine justice to interpose and make the proper distinction. Blayney.

— *from hence*.—From the land. But Houbigant understands מזה of time, and renders it *deinceps*.

— *according to it*.—According to its tenor. But 6. MS. A. read twice במות, or למות, *to death*.

4 I have brought it forth, saith Jehovah *God* of hosts ;  
And it shall enter into the house of him who stealeth :  
And into the house of him who sweareth ‡ falsely by my  
name :

And it shall § abide in his house,  
And shall consume it, || with the timber thereof, and the  
stones thereof.

5 Then the angel who talked with me went forth, and  
said unto me, Lift up now thine eyes, and see, what  
6 this *is* which \* goeth forth. And I said, What *is* it ?  
And he said, This *is* an ephah, which † goeth forth.  
7 And he said, This *is* their iniquity in all the land. And  
behold, a talent of lead was lifted up : and behold, a

‡ Heb. to a falsehood. § Or, shall abide the night. || Heb. and.

\* Or, cometh.

† Or, cometh.

4 — *abide*.—And shall at length consume it. Or, according to Houbigant, it shall abide the night in his house, which shall be consumed suddenly, and in one night.

This vision may be considered as a republication of the curses contained in Deut. xxvii. xxvii. ; the thief and the false swearer, says Cappellus, are put for every kind of transgressor.

5 — *went forth*.—Advanced onward, to view the object which presented itself at a distance.

— *goeth forth*.—Approacheth us in vision.

6. — *an ephah*.—A vessel in the form of an ephah, but more capacious.

— *their iniquity*.—Read עֲוֹנוֹם, with *6*. Ar. Syr. Houbigant, and one MS. The *vau* is on a rasure in two other MSS. This woman representeth their iniquity in all the land.

In this there is somewhat of a mistake. The case stands thus: four MSS. exhibit at present עֲוֹנוֹם, in one of which the whole word, in another *v* is upon a rasure. Hence it is inferred, that the original word have been עֲוֹנוֹם, in those two MSS. But it is clear, that, in the latter instance, the presumption can go no farther than עֲוֹנוֹם. And this, I am persuaded, was the true reading, and is confirmed by Syr, which renders in the plural. But, if we read עֲוֹנוֹם, “their iniquity,” I doubt it will be difficult to find a proper antecedent noun, to which the affix can be referred. Blayney.

7. — *a talent*.—This lid of the ephah weighed 3000 shekels, or 1500 ounces. It is called אֶבֶן, *a stone*, or, *weight*.

- 8 woman sat ‡ within the ephah. And he said This is wickedness. And he cast her § within the ephah; and he cast the weight of lead upon the mouth thereof.
- 9 Then I lifted up mine eyes, and looked; and behold, two women || went forth, and the wind *was* in their wings: for they had wings as the wings of a stork: and they lifted up the ephah between the earth and between
- 10 the heavens. Then said I to the angel who talked with
- 11 me, Whither do these bear the ephah? And he said unto me, To build it an house in the land of \* Babylon: and it shall be established and set there upon its base.

‡ Heb. In the midst of. § Heb. in the midst of. || Or, came. \* Heb. Shinar.

— *And behold, a woman.*—The true reading is ורעה. See V. 6. Ar. “Omittit Syr. et sane potuit a præcedenti שאת oriri.” Secker.

— *wickedness.*—“The wicked one.” That is, the wicked one representing the wicked nation. Her being driven back within the ephah denotes the check given to her farther progress; and the weight of lead, the weight of God’s judgments falling upon her. Blayney.

8. — *he cast her within.*—The angel caused her to contract herself within the compass of the vessel.

9. — *two women.*—Mere agents in the symbolical visions.

— *was in their wings.*—Their flight was promoted by the wind. Insolitos docuere nixus venti. Hor.

— *lifted up.*—Thirty-four MSS. and six ed. read ורעאתה.

These and other circumstances mentioned in this verse, seem to indicate nothing more particular, than that Providence would make use of quick and forcible means to effect its purpose. The stork, like other birds of passage, is provided with strong wings.

10. — *bear.*—Twenty-four MSS. and three ed. read מוליכיה.

11. — *an house.*—A mansion, an abiding-place, where, when the ephah is set on its base, the woman denoting iniquity shall be imprisoned.

The meaning of the vision seems to be, that the Babylonish captivity had happened on account of the wickedness committed by the Jews; and that a like dispersion would befall them, if they relapsed into like crimes. Thus the whole chapter will be an awful admonition that multiplied curses, and particularly dispersion and captivity, would be the punishment of national guilt.

But Cappellus’s interpretation well deserves our attention. He considers v. 8, as denoting that God treads on the neck of wickedness, and restrains it from expatiating; and v. 9, 10, 11, as signifying that God was propitious

## CHAPTER VI.

1 AND again I lifted up mine eyes, and looked; and behold four chariots went forth from between two moun-

---

to the Jews, and transferred the punishment of iniquity to the Babylonians, whom the weight of divine vengeance should ever depress. It may be added to the remark of this critic, that Babylon was soon to suffer a signal calamity from the reigning Persian monarch.

CHAP. VI. 1. The main design of this eighth and last vision, is to confirm the Jews in their faith and dependence upon God, by showing them, that, weak and defenceless as they seemed to be, they had nothing to fear from the greatest earthly powers, whilst they remained under the divine protection; since all those powers originally proceeded from the counsels of the Almighty, were the instruments of his providence, and could not subsist nor act but under his permission. Four chariots drawn by horses of different colours, represent the four great empires of the world in succession, the Assyrian or Babylonian, the Persian, Grecian, and Roman, distinguishable both by their order and attributes. The first, is only enumerated, and nothing more said of it, having already run its career. The second is characterized by going forth against the land of the earth. The third, by going forth against the posterity of the preceding. And the fourth, whose horses were spotted and strong, by their conquests in the south. These are also said to be ambitious, soliciting and obtaining permission to extend their dominion far and wide. The second are also said to have already executed God's judgments upon the land of the north. —After this the prophet is favoured with another revelation respecting a kingdom differing from all the preceding. By God's command, in the presence of witnesses, and for a memorial to them, he places a crown, or crowns, upon the head of Joshua the high priest, thereby constituting him a type of Christ, the Branch, whom he proclaims as about to come to build the spiritual temple of Jehovah, and to preside over it, both as king and priest, for the great purpose of peace. The accession of strangers to assist in building the temple is foretold, and given as a proof of the prophet's divine mission. Blayney.

—*four chariots.*—A chariot is in itself no unfit emblem of government. But a chariot of war very aptly represents a conquering nation, rushing furiously on, and overturning all before it. Such were the four formidable empires before-mentioned. But these four chariots are described as coming forth from between two mountains of brass, meaning

2 tains : and the mountains *were* mountains of brass. To  
 the first chariot *were* red horses, and to the second  
 3 chariot black horses, and to the third chariot  
 white horses, and to the fourth chariot spotted bay  
 4 horses. Then I answered and said unto the angel who  
 5 talked with me, What *are* these, my lord? And the  
 angel answered and said unto me, These *are* four spirits

probably the firm and unalterable decrees of the Almighty, by which they stood confined, as within the barriers of a course, till it pleased the great master of the race to give the signal for starting. Blayney.

2. — *red horses*.—"Bay horses." I question if the colours of the horses design any thing more than the diversity of the people of whom those empires respectively consisted; not any characteristic quality belonging to them. Blayney.

3. — *spotted*.—With white spots, like hail. Kimchi. Bochart Hieroz. P. I. L. II. c. vii. Sec. v. *guttati*, λευκοστικτοι.

— *bay*.—V. renders, *et fortes*; as if the reading was רַמְצִים. Bochart gives רַמְצִים the same sense with רַמְצִי, Isa. lxiii. 1; and thinks that it denotes a bright red, "*ruborem, οξυςτρον*, qui plus habet vigoris atque luminis;" and he shows that four horses of different colours were sometimes yoked together by the ancients. See Iphig. in Aul. 220—5. One MS. seems to read רַמְצִים, and fourteen MSS. and two editions read רַמְצִים. Now the *vau* is never elsewhere inserted between the second and third radicals of רַמְצִי, *fortis*, but רַמְצִי, *tinctus rubro*, occurs, Isa. lxiii. 1. רַמְצִים, *tincti rubro*, may, therefore, be the true reading in the place before us. My opinion is, that the words רַמְצִים בְּרִידִים signify party-coloured horses, whose two colours were white and red.

I join with the Vulgate in rendering רַמְצִים, according to the usual acception of the word, *fortes, robusti*, "strong;" and the rather because the Roman empire, which I suppose to be here designed, is characterized by Daniel, ch. vii. 7, 19, 23, as more strong and powerful than any of the preceding. בְּרִידִים, signifies, "spotted as with hail." And it is to be noted that when they, like the rest of the horses, are distinguished by their colour, v. 6, they are simply called הַבְּרִידִים. But when they afterwards, v. 7, as in confidence of their strength, petition to have the range of the whole earth, then they are styled רַמְצִים, "the strong ones." Vulg. *robustissimi*. Blayney.

5. — *spirits*.—Or angels, the ministers of God's will. See Dan. x. 13, 20, 21.

"Winds." So רוחות should be rendered, as it is in the margin of our bibles, and by δ. άνεμοι, Vulg. *venti*. The before-cited prophecy of Daniel also begins thus: "Behold, four winds of the heaven (in the Chald. שְׁמַיָּא

- of the heavens, who go forth from standing before the  
 6 Lord of all the earth. The black horses, which *are*  
 thereto, go forth into the north country, and the white  
 go forth after them: and the spotted go forth into the  
 south country.  
 7 And the bay went forth, and sought to go, *even* to  
 move to and fro in the earth; and he said, Go:  
 8 move ye to and fro in the earth. And they moved to  
 and fro in the earth. Then he called me, and spake

רוּחַ) strove upon the great sea," Dan. vii. 2. But how, it may be asked, could these chariots be said to be winds? Like strong winds, they rushed violently on, and produced great agitations and commotions in the earth, the effect of strong winds both by sea and land. And these winds are said to go forth from attending upon the lord of the whole earth; that is, they waited his pleasures, and went forth like ministers, "fulfilling his word." Ps. cxlviii. 8. Blayney.

6. *The black horses.*—As for that in which are the black horses, they &c. Secker.

— *after them.*—"Against their successors." אַחֲרֵיהֶם, the successors of the Persians, who were designed by the black horses. Blayney.

7. — *sought to go.*—They walked, *sæm.* referring to רוּחוֹת, or מְרַכְבּוֹת. Secker. The ambition of the Romans is here described, who, under the divine permission, extended their conquests to every quarter of the globe. Blayney.

8. — *called me.*—See וָקַע, thus used, Judges iv. 10, 13.

The black horses seem to denote the Persian empire, which, by subduing the Chaldeans, and being about to inflict a second heavy chastisement on Babylon, quieted God's spirit with respect to Chaldea; a country always spoken of as lying to the north of the Jews. See on Zeph. ii. 13. The white horses seem to be the Macedonian empire; which, like the Persian, overcame Chaldea. The spotted bay horses seem to be the Roman empire. Cappellus says, that this description suits it, because it was governed by kings, consuls, dictators, and emperors. It penetrated southward to Egypt and Africa, v. 6; and, as Houbigant observes, "stare loco nesciebat, aut cancellis coerceri," v. 7. Nothing is said of the bloody Assyrian empire, denoted by the red horses, v. 2; because it had passed away. The Roman empire is mentioned twice. v. 6 and v. 7; under each epithet given it, v. 3.

The two brazen mountains may be merely an ornamental part of the vision; or they may denote God's firm and immutable decrees, by which he governs the earth. "His righteousness is like great mountains," Ps.

unto me, saying : See, those that go forth into the north country have quieted my spirit in the north country.

9 And the word of Jehovah came unto me, saying :

10 Take from *those of* the captivity, from *the family of* Heldai, and from *that of* Tobijah, and from *that of* Jedaiah ; and thou shalt go on the same day, and shalt enter into the house of Josiah, *the* son of Zephaniah,

xxxvii. 6. Vitringa in Apocalyps. vi. 1, 2, p. 247, thus interprets the passage, “ e medio veluti immutabilium Dei decretorum.”

— *quieted my spirit.*—“ See those that went forth against the north country have caused my wind to rest upon the north country.” The sense of this passage has been quite mistaken by those who read הניחו את רוחי, “ have quieted my spirit.” רוח, signifies *wind* here as well as verse 5, and denotes a judgment or calamity sent by God, as all the four winds likewise do. So רוח is used, Jer. iv. 11, 12. And הניח signifies *to cause to rest or abide*, that is, *to inflict*. See Isa. xxx. 32. Ezek. v. 13. xxiv. 13. And the same verb in *Kal* signifies *to rest or settle upon*, as a calamity doth, Exod. x. 14. Blayney.

9. — *came unto me.*—After the night on which the foregoing eight visions were represented to the prophet.

10. — *the captivity.*—After a busy night of visions, the prophet is commissioned to proceed, the next morning, we may suppose, to communicate by an external sign or memorial, another prophecy of a most important and interesting nature. מ is sometimes used partitively, or to express part of a whole, in which sense it may easily be understood, when placed before את הגולה, to denote some of those who had been in exile, and were returned home. But when afterwards it is found before the names of individuals as מחלדי, &c., it seems to be redundant or expletive, of which Noldius cites instances before accusatives. For it appears to me, that the prophet is not required to take the silver and gold from the persons named, but to take them as witnesses of what he was going about, and to go with them into the house of Josiah, the son of Zephaniah, and when there, to take silver and gold, and cause it to be made into a crown or crowns for the purposes specified. Blayney.

— *from the family of Heldai.*—One MS. reads מנחת חלדי.

— *and from that of Tobijah.*—Many MSS. and some editions read ומנחת. So V. 6. Ar. Syr. Chald.

— *and thou shalt go.*—For אתה, *thou*. Houbigant reads אִתָּם, *with them*.

— *Josiah.*—Probably a worker in gold and silver.



11 who \* returned from Babylon. And thou shalt take silver and gold, and shalt make crowns; and shalt set one on the head of Joshua, the son of Josedeck, the

12 high priest. And thou shalt speak unto him, saying :

Thus speaketh Jehovah God of hosts ;

Saying :

Behold the man † whose name is The Branch ;

And he shall branch out from his place ;

\* Heb. came.

† Heb. The Branch is his name.

— *who returned*.—One MS. reads בָּא, *venit* ; agreeably to 6. Ar. Syr. “What shall be taken is not said till the next verse, and the words, *which are come from Babylon*, stand at the end in Heb. and all old versions. 6. Syr. have, *who is*. It should be, *whither they are come*. So אָשׁר is used, Numb. xiii. 27. 1 Kings xii. 2.” Secker.

11. — *make*.—That is, cause to be made by the artist.

— *crowns*.—Syr. Chald one ed. two MSS. and 6 ed. Pachom. read עֲטָרָה, *a crown*.

עֲטָרָה, is singular. Silver and gold might be used in the same crown.—If the former וְיִזְכְּרוּ in וְיִזְכְּרוּ, were omitted, as Ch. omits it, and there is a ו immediately before it, or if it be superfluous, as often, but not naturally here ; the translation would be, Behold, the man, whose name is the Branch, shall branch up ; and so Joshua would not have the name given him, but only a prophecy made to him on putting this crown on him, just of the same nature with that which was made him when the mitre was put on him, ch. iii. 5, 8. Or if עֲבָדִי depended immediately on דָּבָר, it would not prove the presence of that servant, but only assert the certainty of his coming. See Isa. xlii. 1. קָצַף, signifies to receive, Ps. xxiv. 5. The counsel of peace between them both agrees excellently to Zerubbabel and Joshua.

12. — *The Branch*.—Zerubbabel.

There cannot be a doubt that the same person is meant by The Branch here who is so called, ch. iii. 8, and this has already been shown to be, not Zerubbabel, but the Messiah himself ; of whom Joshua is made a type, by the crown placed on his head. But to what end should he have been called in to represent Zerubbabel, who was his contemporary, and altogether as ready at hand as himself ? Nor will this passage, strictly and literally translated, answer to any other but him, who was at once both king and priest, and, by uniting both characters in himself, was completely qualified to bring about the counsel of peace or reconciliation between God and man. Blayney.

- And he shall build the temple of Jehovah ;  
 13 And he shall receive glory,  
 And shall sit and rule upon his throne.  
 And a priest shall *also* be upon his throne :  
 And *the* counsel of peace shall be between these two.  
 14 And *there* shall be a crown for Heldai, and for Tobijah,  
 and for Jedaiah, and for Josiah *the* son of Zephaniah ;

— *And he shall build.*—After this hemistich follows another of the same import,

“ Even he shall build the temple of Jehovah.”

But *ô*. Ar. Syr. omit the repetition. I consider the present Hebrew text as giving us two different readings of the same clause, one of which should be expunged. “ In my opinion, this clause is not superfluous, but highly emphatic, implying that ‘ Even He,’ the self same person, who should build the temple of Jehovah, even he, יהוה, should have the honour of governing and presiding in it both as king and priest, in both capacities advancing the peace and prosperity of his people.” Blayney.

— *temple of Jehovah.*—The church of Christ, which is expressly called, “ the temple of God,” 1 Cor. iii. 16. 2 Cor. vi. 16 ; “ a spiritual house,” 1 Pet. ii. 5, &c. Blayney.

13. — *shall receive glory.*—הדר, signifies the glory, the honour, and authority belonging to a sovereign or chief ruler. So when Moses was directed to give up his command and authority to Joshua, it is said, ונתת מהדרך עליו. “ And thou shalt put of thine honour upon him,” Numb. xxvii. 20. And in this sense Christ was to receive glory, ישא הדר, Ps. xxi. 5. Dan. vii. 14. Acts iii. 13. v. 31. Phil. ii. 9—11. Heb. ii. 9. He was to be exalted to the right hand of God, there to sit upon his throne, as a king, governing his church, and, as a priest, making intercession continually for it. It is impossible not to see that this prophecy was completed in Christ, so as it never could be in any other ; and, therefore, it must be understood of him. Blayney.

— *be upon his throne.*—*ô*. Ar. read על ימינו, *on his right hand.*

— *counsel of peace.*—Zerubbabel and Joshua shall firmly unite in promoting the public good.

14. — *crown.*—So *ô*. Ar. Syr.

— *for Heldai.*—So Syr. and Houbigant. הלב is plainly a corrupt reading.

— *and for Josiah the son.*—So Syr. And Houbigant observes that we must read thus, or ילבן צפניה, *and for the son of Zephaniah.*

15 for a memorial in the temple of Jehovah. And they *that are far off* shall come and build in the temple of Jehovah: and ye shall know that Jehovah *God* of hosts hath sent me unto you: and *this* shall come to pass, if ye will diligently hearken unto the voice of Jehovah your God.

---

## CHAPTER VII.

I AND it came to pass, in the fourth year of Darius the king, *that* the word of Jehovah came unto Zechariah on

---

— *memorial*.—Of the pious zeal of these persons; when, after having been publicly worn by them, they are hung up in the temple.

— *far off*.—As in the building of Solomon's temple, at which the Tyrians assisted.

“This is a plain prediction of the coming in of the Gentiles, whom St. Paul expressly calls *οἱ μακρὰν ὄντες*, Eph. ii. 13, to build or constitute a part of the Christian church. Blayney.

— *ye shall know*.—As the foregoing words respect the conversion of the Gentiles, so do these both the unbelief and conversion of the Jews, of whom it is said, that they would then be assured of the truth of the prophet's mission, when they should be disposed to hearken to the divine call. Blayney.

— *and this shall come to pass*.—Syr. omits *וזה*. Houbigant places the whole clause at the beginning of the verse. “And it shall come to pass, if ye will diligently hearken unto the voice of Jehovah your God, that they who are far off,” &c.

CHAP. VII. 1. In these two chapters (vii. viii.) is contained a third and distinct revelation made to Zechariah, about two years after the former, of which the occasion and matter are as follows: A considerable progress having, by this time, been made in the rebuilding of the temple, and affairs going on pretty smoothly, the hopes of the Jewish nation began to revive, and a deputation was sent to inquire of the priests and the prophets, whether it was God's will that they should continue to observe the fast, which had been instituted on account of the city and temple having

- the fourth day of the ninth month, *even* in Chisleu:  
 2 (Now Sharezer, and Regem-melech and his men, had  
 been sent to the House of God, to entreat the face of
- 

been burned by the Chaldeans. To this the prophet is directed to reply. That this, and another fast of the like kind, being of their own appointment, regarded themselves only, and not God; that which he required of them was the practice of moral righteousness, like as he had enjoined it to their fathers, who, disregarding his injunctions, had brought upon themselves and upon their country, all the evil which they had recently experienced. Having thus accounted for God's past severity, the prophet goes on to inform them, that the anger of Jehovah was now appeased, and he was again disposed to be gracious unto his people and to restore Jerusalem. He exhorts them, therefore, to proceed vigorously with the building of the temple; and assures them that they would, from that instant, experience a happy revolution in their affairs. He renews his exhortation to the practice of moral goodness; and promises, that on that condition, their fasts should be turned into joyful feasts, and they should be so distinguished by the divine favour, that many nations should be eager to embrace their religion and sue for their alliance. Blayney.

— *Chisleu*.—This month corresponded with the latter part of November and the beginning of December. Blayney.

2. — *had been sent*.—*One* had sent. See on Jon. iii. 7. *Et miserunt*, V. It is plain, says Houbigant, that all the people and the priests had sent. See *v.* 5. However, the construction may be, Now Sharezer, and Regem-melech and his men, had sent, &c. See Numb. xvi. 1. And a reply, addressed to all, may have been given to the doubt of a few leading men. “*ó.* Vulg. translate—that Sharezer &c. sent. And so Ch. is most naturally understood. And it is the easiest construction.” Secker.

I do not think that *בית-אל* is any where used in Scripture for the temple or tabernacle of Jehovah, but simply denotes the city or district of Bethel. If it be so understood here, then every grammatical difficulty will vanish, and it will be only necessary to conceive, that the community of Bethel had sent a deputation of its citizens, *אנשי*, with Sharezer and Regem-melech at their head, to inquire of the Lord by means of the priests who officiated in the house of Jehovah of hosts (so the temple is distinguished), whether they should or should not continue the fast specified, the reason of it having in a manner ceased. It may, however, be remarked, that the answer dictated to Zechariah is addressed to *all* the people of the land generally, and not to the inquirers only, because the matter was of universal concernment. All the ancient versions, except the Vulgate, consider Bethel here as the proper name; and in eight MSS. of the best note,

- 3 Jehovah : Speaking unto the priests who *were* in the House of Jehovah *God* of hosts, and unto the prophets, saying; Shall I weep in the fifth month, separating  
 4 myself, as I have done these so many years?) *Even* the word of Jehovah *God* of hosts came unto me, saying:  
 5 Speak unto all the people of the land, and unto the priests, saying; When ye fasted and mourned in the fifth *month* and in the seventh *month*, even those seventy  
 6 years, did ye \* indeed fast unto me, *even* unto me? And when ye ate, and when ye drank, did ye not eat *unto*  
 7 yourselves, and did ye not drink *unto* yourselves? *Are* not *these* the words which Jehovah proclaimed by † the

\* Heb. fast fasting.

† Heb. by the hand of.

collected by Dr. Kennicott, and two of the most ancient editions, בִּיתָאֵל is described as a single word without the *Makkaph*. Blayney.

3. — *the fifth month*.—The temple, and the houses and walls of Jerusalem, were destroyed in this month, 2 Kings xxv. 8—10.

5. — *and mourned*.—The versions, Chald., and our translators render, as if in the original they read וְסִפְּרָתָם; or, as Houbigant proposes, יִתְסַפְּרוּ. We may read סִפְּרָה, *cum jejunaretis plangendo*. So הִנָּצַר, *separando* me, v. 3. See on Haggai i. 4.

— *the seventh month*.—Gedaliah, whom Nebuchadnezzar had appointed ruler of the Jews, was murdered in that month, which was a source of new calamities, 2 Kings xxv. 25, 26. Jer. xli. 1, 10. xliv. 12.

— *even those seventy years*.—Nine MSS. and one ed. read וְהָיָה without the *vau*.

— *fast unto me*.—Twenty-five MSS. read צִמְמוֹתֵי; which is the regular form with the affix, and equivalent to צִמְמוֹת לִי. See Numb. xx. 5. Buxt. Thes. Gramm. p. 510.

— *even unto me*.—For a like form, see 1 Kings xxi. 19. Prov. xxii. 19. xxiii. 15. Ps. ix. 7. Affixi et integri ejusdem repetitio emphasin elegantem notat. Buxt. Thes. Gramm. p. 413. Schultens Animadv. Phil. refers to 1 Sam. xxv. 24.

6. — *eat unto yourselves*.—Here the construction may be conformable to that of אָכַל; or לָכֶם, *vobis*, may be understood. When ye offered sacrifices, after which ye feasted, did ye not, in this religious act, regard yourselves more than me?

7. — *the words*.—That אַתָּה is often used before the nominative case, see Noldius. “*ó. Ch. Vulg. quasi legissent אַתָּה אֱלֹהִים pro אַתָּה.*” Secker. This *v.* may refer to v. 5, 6: Did not the former prophets make like declarations

- former prophets, when Jerusalem remained still and prospered: and her cities round about her, and the  
 8 south, and the plain, were inhabited? Then the word of Jehovah came unto Zechariah, saying:  
 9 Thus spake Jehovah *God* of hosts, saying;  
 Judge true ‡ judgment,  
 And shew mercy and § compassion  
 Every man to his brother:  
 10 And the widow, and the orphan,  
 And the stranger, and the poor, oppress not:  
 Neither imagine in your heart  
 Every man evil against his brother.  
 11 But they refused to hearken,

‡ Heb. the judgment of truth.

§ Heb. compassions.

concerning the inefficacy of your external observances? See Isa. lviii. 6, &c. &c. It may also refer to v. 9. And did not the former prophets insist on the superior excellence of moral duties? Amos v. 24. Micah vi. 8, &c. &c.

— *remained still and prospered.*—*Sedens erat et tranquilla.* See ch. i. 11.

Heb. “was sitting.” יָשָׁב. To sit denotes a state of permanent order and security, Ps. cxxv. Hence, a female figure, sitting in a chair of state, is the ordinary symbol, or the ancient one, to represent a city or nation whose constitution is entire and unmolested. But when it is overturned and ruined, the woman is seen cast from her seat, and lying or sitting on the ground. Blayney.

— *the south, and the plain.*—See on Obadiah 19.

— *were inhabited.*—We should read יָשָׁב, which agrees with יָנִיב, and is converted into the past tense by the distant *vau*. The *vau* is omitted in ch. ix. 5. xii. 6, but thirteen MSS. and two ed. insert it.

9. — *spake.*—Dixerat. Houbigant. *Speaketh.* Spoke. Secker.

10. — *And the stranger.*—Ten MSS. and four ed. read יָנִיב, with the ancient versions and Chald. The order of the next clause in the Hebrew is,

“And evil every man against his brother  
 Imagine not in your heart.” See ch. viii. 17.

11. *But they.*—That is, they to whom God had spoken by the former prophets, and who, for their disobedience, were punished as follows. Blayney.

- And || withdrew the shoulder,  
 And made their ears dull that they might not hear :
- 12 Yea, they made their heart *as* an adamant-stone,  
 That they might not hear the law, and the words,  
 Which Jehovah *God* of hosts sent by his Spirit,  
 By \* the former prophets.  
 Therefore came great anger  
 From Jehovah *God* of hosts.
- 13 And it came to pass *that*, as I called and they heark-  
 ened not,  
 So they called and I hearkened not,  
 Saith Jehovah *God* of hosts.
- 14 But I scattered them *as* with a whirlwind among all the  
 nations  
 Whom they knew not :  
 And the land was desolate after them, so that no man  
 passed through nor returned ;  
 And they made a † pleasant land a ‡ desolation.

## CHAPTER VIII.

1 AND the word of Jehovah came unto me, saying ;

|| Heb. gave a withdrawing shoulder.

\* Heb. the hand of.

† Heb. a land of desire.

‡ Heb. for a desolation.

— *And withdrew*.—This line occurs Neh. ix. 29. The metaphor is taken from beasts that decline the yoke. See Hos. iv. 16.

12. — *an adamant-stone*.—Bochart shows that שֹׁמֵר means a hard stone, used to polish gems. Hieroz. P. II. 842.

13. — *I called*.—We may read קרא participle.

14. — *I scattered them as with a whirlwind*.—This sublime metaphor is expressed by a single word in the original.

— *they knew not*.—"Quas nesciebant eas," the ׁ being elegantly redundant, as Isa. liii. 4.

— *after them*.—After their departure. Bochart. Hieroz. P. II. L. IV. c. iv. p. 474.

CHAP. VIII. 1. — *came unto me*.—Twenty-one MSS. and four ed.

- 2 Thus saith Jehovah *God* of hosts :  
 I have been jealous for Sion *with* a great jealousy,  
 And *with* great wrath have I been jealous for her.
- 3 Thus saith Jehovah *God* of hosts :  
 I have returned unto Sion,  
 And I will dwell \* in Jerusalem :  
 And Jerusalem shall be called a city of truth ;  
 And the mountain of Jehovah *God* of hosts, an † holy  
 mountain.
- 4 Thus saith Jehovah *God* of hosts :  
 Old men and old women shall yet dwell

\* Heb. in the midst of.

† Heb. a mountain of holiness.

read אֵלֵי לֹאֲמֹר, and three other MSS. read so originally. This is also the reading of Syr. Chald. and of *6*. MS. Pachom. *προς με λεγων*.

Addit Syr. וְיָרִיד עָלַי post. Ch. צְבֹאוֹת עָמִי post. Secker.

2. — *jealousy—wrath*.—Exercised against her oppressors “ Was jealous. Have been, or am, zealous. *Jealousy*. Zeal. See Lowth.” Secker. “ In the note, ch. i. 14, I gave it as my opinion, that the jealousy there spoken of, was God’s resentment against his people for their disloyalty and misbehaviour towards him, and was totally distinct from the anger with which he is said, in the following verse, to have been angry with the nations that oppressed them, whilst labouring under the divine displeasure. In this opinion I am confirmed by the present passage, where not the least mention is made of the persecuting nations ; but God’s former wrath, the effect of his jealousy, which had led him to punish his offending people with great severity, is contrasted with his present pacific and benign disposition, which would engage him, like a relenting husband, to go home again to his wife, and to treat her with all the marks of renewed regard and affection. That God’s jealousy bespeaks wrath towards the objects of it, needs no other proof than his own words, Numb. xxv. 11.” Blayney.

3. — *God of hosts*.—V. and eight MSS. add צְבֹאוֹת, agreeably to the other places throughout the chapter where this solemn exordium occurs.

— *a city of truth*. — See Zeph. iii. 13.

“ The city of the truth.” The article ה before אֱמֶת, denotes *the truth* by way of eminence, or the true religion ; so that Jerusalem was to be celebrated in future, as the city in which the true religion was particularly professed ; as the mountain of hosts (meaning the mountain of the temple) was to be for the residence of the most holy one. Blayney.

— *an holy mountain*.—On the restoration of the temple.



In the streets of Jerusalem :

Even the man that hath his staff in his hand for *the*  
number of *his* years.

5 And the streets of the city shall be filled  
*With* boys and *with* girls playing in the streets thereof.

6 Thus saith Jehovah *God* of hosts :  
Though it be ‡ wonderful in the eyes  
Of the residue of this people in those days ;  
Shall it also be § wonderful in mine eyes,  
Saith Jehovah *God* of hosts :

7 Thus saith Jehovah *God* of hosts :  
Behold, I will save my people  
From the east-country, and from the country of sun-  
setting :

8 And I will bring them, and they shall dwell || in Jeru-  
salem ;  
And they shall be \* my people,  
And I will be † their God  
In truth and in righteousness.

9 Thus saith Jehovah *God* of hosts :  
Let your hands be strong,

‡ Or, difficult.      § Or, difficult.      || Heb. in the midst of.

\* Heb. to me for a people.      † Heb. to them for a God.

4. — *Jerusalem*.—The walls of this city were not dedicated, Neh. xii. 27, till above sixty years after this prophecy.

6. — *be wonderful*.—"Shall it also be hard." So Gen. xviii. 14. יהפלא מיהרה דבר. "Is any thing too hard for the Lord?" Blayney.

8. *And I will bring them*.—Arab. and ó. MS. Pachom. add *into their land*, אל ארצם, which the place seems to require,

"And I will bring them into their land,  
And they shall dwell in Jerusalem."

— *my people*.—Comp. Jer. xxxi. 33.

— *In truth and in righteousness*.—With faithfulness as to my promises ; and with favour and kindness towards those who obey me. "These words apply equally to God and his people ; and imply that they shall on both sides truly and faithfully perform all the conditions of the covenant once more renewed between them." Blayney.

- Ye that hear, in these days,  
 These words from the mouth of the prophets  
 Who *live* in the time when the foundation of the House  
 of Jehovah *God* of hosts is laid,  
*Even* the temple, that *it* may be built.
- 10 For before those days  
*There* was no recompence to men,  
 Neither *was there* any recompence to beasts :  
 And to him that went out, or came in, *there was* no peace,  
 because of distress :  
 For I set all men, every one against his neighbour.
- 11 But now I *will* not *be*, as *in* former days,  
 To the residue of this people,  
 Saith Jehovah *God* of hosts.
- 12 For the seed *shall be* ‡ prosperous ;  
 ‡ Heb. peace, or, of peace.

9. — *in these days*.—"These days," stands opposed to "the day in which the foundation of the temple was laid," which was two years before. And the people are exhorted to proceed vigorously with the building, inasmuch as they now heard the same things repeated to them by the mouth of the prophets, which had prevailed on them first to engage in it. The ellipsis of the verb after אשר is supplied from the preceding participle השמיעים. Comp. this passage with Haggai ii. 15—19. Blayney.

— *Who live in the time*.—ó. Syr. Vulg. quasi legissent ביום אשר : nec male. Secker.

— *Even the temple*.—Omittit Syr. Secker.

10. — *no recompence*.—No fruit of their labours, from my curse on the produce of their ground. See Haggai i. 6, 9, 10, 11. We should read איננו for איננו.

— *distress*.—Ezra iv. 1—4.

11. — *former days*.—When I was displeased with my people

12 — *the seed*.—We may render, For the seed-time shall be a *time* of peace. See Gen. viii. 22. Syr. reads בשלום, *in*, or *with*, *peace*; as Houbigant observes. ó. Ar. read אראה, *I will show* peace. "ó. quasi legissent אריע, sic enim ter vertunt מוטאעא." Secker.

"I will sow peace." זרע is the participle present, and being so taken, needs no alteration. In the preceding verse, God says, "I will not be to the residue of this people such as I was in former days," that is, a sower of discord, as ver. 10, but זרע השלום, "a sower of peace." To *sow peace*, or *prosperity* is to provide for its springing up in due time. Blayney.

The vine shall yield its fruit,  
 And the ground shall yield its increase,  
 And the heavens shall yield their dew :  
 And I will cause the residue of this people to possess  
 All these *things*.

- 13 And it shall come to pass *that*, as ye have been a curse  
 among the nations,  
 O house of Judah, and O house of Israel,  
 I will so save you that ye shall be a blessing.  
 Fear ye not : let your hands be strong.
- 14 For thus saith Jehovah *God* of hosts :  
 As I thought to do you evil,  
 When your fathers provoked me to anger,  
 Saith Jehovah *God* of hosts,  
 And I repented not ;
- 15 So § have I again thought, in these days,  
 To do good unto Jerusalem,  
 And unto the house of Judah. Fear ye not.
- 16 These *are* the things which ye shall do :  
 Speak ye every man *the* truth to his neighbour :  
 || Determine *the* truth, and *the* judgment of peace, in  
 your gates.
- 17 Neither imagine in your heart

§ Heb. I have returned I have thought,

|| Heb. judge.

13. — *of Israel*.—Many of the ten tribes may be supposed to have returned from captivity in consequence of Cyrus's decree.

15 — *again thought*—*ô*. Ar. Syr. read וּמַחֲשֵׁב. But see Dan. iv. 25.

16. — *Determine*.—Pronounce true, or righteous, judgment; and such as tends to produce peace among men, by deterring the litigious and punishing the evil doer. Syr. and three MSS. read וְשִׁלֹּם: Determine truth, and judgment, and peace, &c. See v. 19. But Ar. and *ô*. MS. Pachom. omit אֱמֶת, *the truth*.

“ And determine the judgment of peace in your gates.”

17. *Neither*.—The order in the Hebrew is,

“ And every man evil against his neighbour  
 Imagine not in your heart.”

See ch. vii. 10.

Every man evil against his neighbour :

And love not a \* false oath,

For all these *are things*

Which I hate, saith Jehovah.

18 And the word of Jehovah *God* of hosts came unto me, saying ;

19 Thus saith Jehovah *God* of hosts :

The fast of the fourth *month*, and the fast of the fifth *month*,

And the fast of the seventh *month*, and the fast of the tenth *month*,

Shall be unto the house of Judah for joy and for gladness, And for cheerful seasons.

But love ye the truth and peace.

20 Thus saith Jehovah *God* of hosts :

*It shall yet come to pass* that [many] † people shall come, And the inhabitants of many cities :

21 And the inhabitants of one *city* shall go

\* Heb. an oath of falsehood.

† Heb. peoples.

Mr. Lowth has an important remark on these two verses ; that the promises made to the Jews after the captivity were conditional.

19. — *fourth month*.—In which Jerusalem was taken, Jer. lii. 6.

— *tenth month*.—In which the siege of Jerusalem was begun, Jer. lii. 4. For the two other months, see on ch. vii. 3, 5.

— *But love*.—"Therefore love ye truth and peace." Blayney.

20. — *It shall yet*.—Nine MSS. and three ed. read ער, and Noldius agrees with the versions and Chald. in rendering ער אשר, *adhuc*. But if we read ער אשר, *until*, we must supply at the beginning of the verse, *Do this, until, &c.*

The design of these four verses is evidently to show the high degree of estimation in which Jerusalem and the Jews would hereafter be held by foreign nations, when those among them who were piously disposed to worship the true God, would come to worship him at Jerusalem as a place of peculiar sanctity ; and those who wanted protection would humbly sue to a Jew for it, convinced that the men of that nation were especial objects of divine favour. See ch. ii. 11. Blayney.

— *many people*.—Many of the gentiles. 6. Ar. and one MS. add רבים, *many*. See v. 22.

Unto another, saying;  
 Let us surely go to entreat the face of Jehovah,  
 And to seek Jehovah *God* of hosts :  
 I will go also.

22 And many ‡ people and mighty nations shall come  
 To seek Jehovah *God* of hosts in Jerusalem,  
 And to entreat the face of Jehovah.

23 Thus saith Jehovah *God* of hosts :  
 That in those days ten men shall take hold,  
 From among all the languages of the nations,  
 They shall even take hold of the skirt of him that is a  
 Jew,  
 Saying ; We will go with you :  
 For we have heard *that God is with you.*

## CHAPTER IX.

1 THE prophecy of the word of Jehovah :

‡ Heb. peoples.

21. — *to entreat the face.*—"To supplicate the favour." Blayney. So v. 22.

— *And to seek.*—"And to seek Jehovah of hosts will I go also." Blayney.

23. — *ten men.*—That is, many men. See on Micah v. 5.

— *take hold of the skirt.*—See Isa. iii. 6 ; iv. 1 ; 1 Sam. xv. 27 ; Bishop Lowth's note on the first passage, and Harmer ii. 32. It is a gesture naturally used to entreat assistance and protection. This and the three foregoing verses refer to the great accession of converts which the Jewish church received between the captivity and the coming of Christ, to the number of Christian disciples which the Jewish preachers made, and to the future conversions of which the restoration of the Jews will be an eminent cause.

— *go with you.*—6. Ar. Syr. read *נָךְ*, *with thee.*

CHAP. IX. 1. *The prophecy.*—J. Mede, in his remarks on Matt. xxvii. 9, 10. Epist. xxxi., says : "It may seem the Evangelist would inform us that those latter chapters ascribed to Zachary, namely, the ninth, tenth, eleventh, &c., are indeed the prophecies of Jeremy, and that the Jews had

On the land of Hadrach, and on Damascus, \* shall it rest :

\* Heb. shall be the resting thereof.

not rightly attributed them. Certainly, if a man weigh the contents of some of them, they should in likelihood be of an elder date than the time of Zachary ; namely, before the captivity : for the subjects of some of them were scarce in being after that time. And the chapter out of which St. Matthew quotes, ch. xi, may seem to have somewhat much unsuitable with Zachary's time ; as a prophecy of the destruction of the temple, than when he was to encourage them to build it. And how doth the sixth verse of that chapter suit with his time ? There is no scripture saith they are Zachary's, but there is a scripture saith they are Jeremy's, as this of the evangelist. As for there being joined to the prophecies of Zachary, that proves no more they are his, than the like adjoining of Agur's proverbs to Solomon's proves they are therefore Solomon's ; or that all the psalms are David's because joined in one volume with David's psalms." See more, Epist. lxi. "As for the titles in the tops of every page, it matters not ; it is a later device. The Jews wrote in rolls or volumes, and the title was but once. If ought were added to the roll, ob similitudinem argumenti, or for some other reason, it had a new title, as that of Agur ; or perhaps none, but was *αρωρυμον*."—"It is certain, that Jeremy's prophecies are digested in no order, but only as it seems they came to light in the scribe's hands. Hence sometimes all is ended with Zedekiah ; then we are brought back to Jehoiakim, then to Zedekiah again, &c. Whereby it seems they came not to light to be enrolled secundum ordinem temporis, nor all together, but as it happened in so distracted a time. And why might not some not be found till the return from captivity, and be approved by Zachary, and so put to his volume according to the time of their finding and approbation by him, and after that some other prophecies yet added of his ?" See Wolf. Cur. Phil. Matt. xxvii. 8. Hammond on Heb. viii. 9. Kidder, Dem. Mess. Part II. c. iii. p. 75. 2d. ed. fol. Dr. Owen on the Septuagint Version, p. 57. Randolph's texts cited in the N. T. n. 28. Kidder's words are, "This is certain, that such things are contained in these chapters as agree well with the time of Jeremiah, but by no means with that of Zechariah." He quotes ch. ix. 5. x. 11, and he supposes that, ch. xiv. 5, there is a reference to a recent fact.

In MS. 195, Bibl. Kenn. this chapter is divided from ch. viii. by the breadth of one line ; but between the preceding chapters there is not so great a distance.

In the English bibles, the chronological date to ch. viii. is, Before Christ 518 ; but to ch. ix. Before Christ cir. 587 ; which latter is the year in which

(For the eye of Jehovah is over man.

---

Jerusalem was taken by the Babylonians. But, ch. ii. 4, Zechariah is called *נער*, a young man.

The eight first chapters appear by the introductory parts, to be the prophecies of Zechariah, stand in connection with each other, are pertinent to the time when they were delivered, are uniform in style and manner, and constitute a regular whole. But the last six chapters are not expressly assigned to Zechariah; are unconnected with those which precede; the three first of them are unsuitable in many parts to the time when Zechariah lived; all of them have a more adorned and poetical turn of composition than the eight first chapters, see præf. Heb. 282, and they manifestly break the unity of the prophetical book.

I conclude from internal marks in ch. ix. x. xi. that these three chapters were written much earlier than the time of Jeremiah, and before the captivity of the ten tribes. Israel is mentioned, ch. ix. 1. xi. 14; [but that this argument is inconclusive, see Mal. ii. 11.] Ephraim, ch. ix. 10, 13. x. 7. and Assyria, ch. x. 10, 11. Other remarks will be made in the notes. They seem to suit Hosea's age and manner. But whoever wrote them, their divine authority is established by the two quotations from them in the New Testament, ch. ix. 9. xi. 12, 13.

The twelfth, thirteenth, and fourteenth chapters form a distinct prophecy, and were written after the death of Josiah, ch. xii. 11; but whether before or after the captivity, and by what prophet, is uncertain. Though I incline to think, that the author lived before the destruction of Jerusalem by the Babylonians. See on ch. xiii. 2—6. They are twice quoted in the New Testament, ch. xii. 10. xiii. 7.

“Before we proceed further, it may not be amiss to take into consideration the conclusiveness of certain arguments which have been brought to prove that Zechariah could not have been the author of the six chapters that follow.

“First, it is alleged, that the Evangelist St. Matthew, ch. xxvii. 9, cites a passage found in Zech. xi. 13, as spoken, not by Zechariah, but by the prophet Jeremiah, *δια Ιερεμου του προφητου*. But is it not possible, nay, is it not much more probable, that the word *Ιερεμου* may have been written by mistake, by some transcribers of Matthew's gospel, than that those of the Jewish church who settled the canon of scripture, of whom Zechariah himself is supposed to have been one, should have been so grossly ignorant of the right author of these chapters as to place them under a wrong name? It is not, I think, pretended that these chapters have been found in any copy of the Old Testament otherwise placed than as they now stand. But in the New Testament there are not wanting authorities for omitting the word *Ιερεμου*. Nor is it impossible to account plausibly for the wrong

And *over* all the tribes of Israel :)

---

insertion of *Ιερεμιου*, Matt. xxvii. 9, by observing that exactly the same words occur Matt. ii. 17, where we read *Τότε ἐπληρώθη τὸ ῥηθὲν ὑπο* (in some copies *δια* ; see Wetstein.) *Ιερεμιου τοῦ προφήτου, λεγοντος*. Now, supposing the transcriber to have had in his copy either *δια τοῦ προφήτου* only, or *δια Ζαχαρίου τοῦ προφήτου*, yet carrying in his mind what he had written a little before, he might inadvertently and without intention have written the same over again, as will easily be granted by those who are at all used to transcribe.

“Secondly, it is urged, that many things are mentioned in these chapters which by no means correspond with Zechariah’s time, as when events are foretold which had actually taken place. But it may be questioned whether those subjects of prophecy have been rightly understood; and whether that which has been construed as having a reference to past transactions, may not in reality terminate in others of a later period, and some perhaps which are yet to come.

“Thirdly, another argument is drawn from ch. xi., which contains a prophecy of the destruction of the temple and people of the Jews; ‘a prophecy,’ it is said, ‘not agreeable to the scope of Zechariah’s commission, who, together with Haggai, was sent to encourage the people lately returned from captivity to build their temple, and to inaugurate their commonwealth.’ J. Mede. Epist. lxi. I grant that this was the general scope of Zechariah’s commission in the eight first chapters; and that it would not have been ‘a fit time to foretell the destruction of both the temple and commonwealth, while they were but yet a building.’ But, between the date of those first chapters, and that of the succeeding ones, many circumstances might have occurred, and certainly did occur, to give rise to a commission of a very different complexion from the foregoing. The former are expressly dated in the second and fourth years of the reign of Darius; to the latter no date at all is annexed. Darius is supposed to have reigned thirty-six years; and the Jews have a tradition, that the three prophets, Haggai, Zechariah, and Malachi, did not die before the last year of that king’s reign. Admitting then, that Zechariah prophesied again toward the close of his life, he may well be supposed to have published, without any incongruity after such an interval what would not altogether have accorded with the period and purport of his first commission. And, as there is good reason to believe this was the case, so upon this ground we may not improbably conclude him to have been that very Zechariah of whom our Saviour spake as slain between the temple and the altar, Matt. xxiii. 35. For he was, according to our Saviour’s description, the son of Barachiah; and comes in, where, from what is said of him, he might naturally be expected, at the close of that series of



2 And also *on* Hamath, *which* bordereth thereby;

prophets who were put to death in the faithful discharge of their duty. That he was become obnoxious to his countrymen may be collected from ch. xi. 8. And if the records of the Old Testament are silent concerning his death, let it be remembered, that it was a very small part of them, if any, that was written after that event.

“Lastly, upon the same supposition, the allowed difference of style and manner may be accounted for, not only as arising from the diversity of the subject, but from the different age of the author, who may well be credited to have written with more dignity in his advanced years, than when he was but a youth as he is said to be, ch. ii. 4. Upon the whole, this conclusion may be drawn, that, setting aside the doubtful authority of St. Matthew’s text, there is nothing else to be found sufficient to invalidate the title of Zechariah to the chapters in question.

“Though it may be doubted whether any more than a small part of the foregoing chapters be metrical, it is very evident that all that follow are so altogether.

“This chapter begins with announcing the fate of the Syrians, Sidonians, and Philistines, contrasted with the better prospects of the Jewish nation. It foretells the coming of the Messiah to Jerusalem, and the peace of his kingdom. The restoration of Israel and Judah is afterwards predicted, together with a series of glorious victories and great prosperity, which are set forth at large in this and the following chapter.” Blayney.

— *Hadrach*.—A name for the valley of Damascus. Boch. Geogr. L. II. c. vi. The name of a place near Damascus, according to some Jewish Rabbies. Calmet’s Comm.

No such name as Hadrach occurs in scripture; but a Syrian king, who is called Rehob, 2 Sam. viii. 3, is by Josephus named *Αραος* or *Αραχος*, which probably was his proper and real name; that of Rehob, or the Charioteer, having been added characteristically on account of the number of his chariots, 2 Sam. viii. 4. This prince reigned over that part of Syria which was called Zobah: so that, if by the land of Hadrach, or Arach, he meant the kingdom of Zobah, the three capital kingdoms of Syria, Zobah, Damascus, and Hamath, will then be cited for the whole. Blayney.

— *shall it rest*.—God’s anger rests on those whom he punishes, Ezek. v. 13. xvi. 42. xxiv. 13. And his rod, or his arm, rests on his enemies, Ps. cxxv. 3. Isa. xxx. 32. The punctuation and rendering are suggested by Taylor, Conc. Voc. חָמָה.

— *Damascus*.—“The prophecies against Damascus and the Philistines would better befit Jeremy’s time, of their destruction by Nebuchadnezzar, than (if of Zachary’s time) by Alexander. See the prophecy

*On Tyre, and on Sidon, though she be very wise.*

against Damascus, Jer. xlix. 23; against the Philistines, xlvii. 2, and Ezek. xxv. 15. For where do we find Damascus destroyed from Zachary's to our Saviour's time? For to come under the hands of new masters, or suffer some direption or pillaging, doth not seem to satisfy the intent of the prophecy. And for the Philistines, though it be true that Alexander destroyed Gaza, (because it held out long against him, and he was wounded there,) yet it appears not that any such desolation befel Askelon whereby it should not be inhabited, or Ashdod; nor should they seem in Zachary's time to have so well recovered that *clades* by Nebuchadnezzar, as to be a subject ripe for a new prophecy to that purpose.

"That of Tyre, *v.* 3, I doubt whether it so well befits her that had so lately been destroyed by Nebuchadnezzar; sure not so well as it would the time of Jeremy. See Ezekiel's prophecies thereabout, ch. xxvi. xxvii. xxviii." J. Mede Epist. lxi.

Damascus was betrayed by a Persian governor into the hands of Parmenio, one of Alexander's generals; but, it seems, without bloodshed. Prideaux, P. I. Anno 333. Curt. III. c. 13. Arrian. L. ii. 15.

Nor could Zechariah prophesy of the Syrian conquests by Pharaoh Necho or Nebuchadnezzar; because in the second year of Darius Hystaspis he is called a youth, see ch. i. 7. ii. 4; that is, according to Blair, 42 years after the death of Nebuchadnezzar; and probably fifty after his invasion of Syria.

—*is over man.*—Houbigant supplies על before ארם. Or ב may be supplied, or perhaps understood; as the preposition very often is. Thus the sense is agreeable to the ancient versions, where we find, "For the Lord seeth men," &c. "For the sons of man are manifest to the Lord," &c. "Or, For the eye over man, &c., belongs to the Lord. So *6.* Ch. Syr." Secker.

עין אדם, oculus hominem respiciens. Casus secundus apud Hebræos sæpe objectum denotat, Matt. x. 1. Act. iv. 3. Gal. iii. 22. Bahrdr in Joelem iii. 19.

"When toward Jehovah *shall be* the eyes of men, and of all the tribes of Israel." I cannot conceive how these words can be made to signify, "the eyes of Jehovah over man," as represented by Houbigant and the ancient versions. The order of the words leads plainly to our present English translation. And this implies that a time would come when men, and the tribes of Israel in particular, should turn their eyes towards Jehovah, either in hope of deriving some blessings from him, or in gratitude for mercies received from him. But the scope of the prophecy goes to show, that even at that time those devoted nations had no chance of emerging; the burden would still rest or settle upon them. Blayney.

2. — *on Hamath.*—ο have ἐν Ημαθ, ed. Vat. probably supplying the

- 3 Though Tyre hath built her a fortress,  
And hath heaped up silver as dust,  
And fine gold as the mire of the streets ;  
4 Behold, Jehovah will † cast her out,  
And will smite her strength in the sea,

† Or, dispossess her.

preposition from the *exigentia loci*. I suppose that Hamath, on the river Orontes, is meant.

— which *bordere*th.—“ Or, which borders. Michaelis.” Secker.

“ And Hamath also shall be bordered by the enemy.” That is, the enemy shall come and possess himself of her coasts. This sense, which corresponds with what is said of the two other Syrian kingdoms, on which the burden should rest, is produced by simply reading כהצר for צר. הצר is used for a foreign invader, ch. viii. 10, and the proposed combination will be found to obviate many difficulties which follow the present reading of the text. It is easy to see how צר came to be detached, and considered as meant for Tyre ; Tyre and Sidon being frequently named together in scripture. But Sidon is referred to singly in the following context as will appear from the translation. Blayney.

— and *Sidon*.—Sidon was the capital of Phœnicia, and mother of Tyre ; for Justin informs us, Lib. XVIII. c. 3, that the Sidonians, when their city was taken by the king of Ascalon, betook themselves to their ships and built Tyre. Hence Tyre is called the daughter of Sidon, Isa. xxiii. 12.

“ And Sidon, though she be very wise ;  
And hath built Tyre a fortress for herself ;  
And hath heaped up silver as dust.”

Blayney.

— *very wise*.—See Ezek. xxviii. 3, 4, 5. *Acutissimam gentem* Prænos dixisse convenit, Imbecilliozem agrum, quam agricolam, esse debere. Columella.

3. — *Tyre*.—We have a paronomasia in צר and כהצר.

— *fine gold*.—Gold cut into ingots, or into coins ; from חרץ *concidere*.

4. — *strength in the sea*.—See Ezek. xxvi. 17.

The Sidonians (according to Diodorus Siculus), on the approach of an army, sent against them by Ochus, king of Persia, first of all destroyed their shipping at sea, and then retiring within the walls of the city, when they found they could hold out no longer, set fire to their houses, and burned themselves and their effects together. Thus their power in the sea was effectually smitten, when, by burning their ships, their commerce, the source of their riches, was annihilated ; and their last act of desperation completely verified the remaining part of the prophecy. No wonder if

- And she shall be devoured by fire.
- 5 Ashkelon shall see *it*, and shall fear ;  
 Gaza *shall* also see *it*, and shall be greatly pained :  
 And Ekron *shall be pained*, because her expectation is  
 put to shame :  
 And the king shall perish from Gaza ;  
 And Ashkelon shall not be inhabited :  
 6 And ‡ strangers shall dwell in Ashdod :

‡ Heb. a stranger.

their neighbours, the Philistines, were struck with consternation, at seeing the fate of those on whose assistance they depended. Blayney.

5. — *see—fear.*—The words in the original have a similar sound, *חירא*, *וחרא*. “Rather, and tremble greatly, or, be greatly afraid. For so the word signifies, 1 Chron. xvi. 30. Ps. ii. 11. xevii. 4. cix. 8. Jer. v. 22 ; and elsewhere, to be in pain as of childbirth. But I know not that it is used of grief ; and understanding it of fear suits best with what precedes.” Secker.

— *put to shame.*—*Confusa est spes ejus*, V. I propose *חירב* in Hophal ; though the verb does not occur in that form. Perhaps *אירש*, or *אחר*, may be understood ; “because *one* hath put to shame her expectation ;” which form is often rendered passively. See on Jon. iii. 7. See parallel prophecies, Amos i. 6, 7, 8. Zeph. ii. 4, 7. Jer. xlvii. “Or, it shall be ashamed of its expectation.” Secker.

It is true that Alexander the Great took Sidon, Tyre, and Gaza. Jos. Ant. XI. viii. 3. But see on Amos i. 8, that the prophecy was fulfilled by Nebuchadnezzar.

— *the king.*—By the title of king any chief ruler may be designed ; so that the plain purport of the passage is, that Gaza should cease to enjoy the benefit of civil government. Accordingly Gaza, having suffered severely upon being taken by Alexander the Great, was at length totally destroyed by Alexander Jannæus, one of the Asmonean kings of Judea ; so that we find it spoken of Acts viii. 26. by the name of “Gaza which is desert.” Blayney.

— *inhabited.*—Read *חירש*, in Niphal.

6. — *strangers.*—A strange and spurious race ; a despicable race ; born of harlots. The root is *זר*, and *כמזר* may literally signify *ab alieno*. The word imports *nothus*, Deut. xxiii. 2 ; because *זרה*, *the strange woman*, (the woman of a different country from the Israelites, whose law restrained their women from impurity,) is used for a harlot, Prov. v. 3, &c. But here *זר*. Ar. Syr. J. H. Michaelis and Houbigant translate simply *stranger*.

And I will cut off the pride of the Philistines.

7 And I will take away his blood out of his mouth,

נִכְזָר. This word, in our English bibles, is translated “a bastard.” But נִכְזָר does not imply an illegitimate offspring, but simply one of foreign extraction, *alienigena*, *ex alieno ortus*. For נִכְזָר, Ps. lxi. 8, means only one of another family or kindred, *alienus*. And נִכְזָר is one descended from נִכְזָר, so that when it is said “נִכְזָר shall dwell in Ashdod” it is meant, that the city shall be peopled with strangers, not descended from its present possessors. The word occurs only in this place and Deut. xxiii. 2; and by considering *both* passages together, light may be thrown on both. In the latter we find persons of certain descriptions excluded from the privilege of entering into קהל יְהוָה, which, there is reason to believe, was a public assembly of God’s people, the great congregation, convened for the purpose of deliberating and deciding on national business. The first were eunuchs, persons deprived of the power of generation, and the reason of their exclusion is obvious, that being incapable of having posterity, they had not the same permanent interest in the state, as those who were bound to it by family ties and respects. Next follow those to whom the name of נִכְזָר belongs, and these were excluded to the tenth generation. But if the law had meant a *bastard*, properly so called, one born out of lawful wedlock, it must have gone to the exclusion of many who, we know for certain, were not excluded. The whole tribe of Judah were in this predicament at the very time the law was made, being all, with Nahshon their prince, the head of their אֲלֵפִים, descended in the fifth, or in the sixth generation at farthest, from not only the illegitimate, but incestuous commerce of Judah with Tamar, his daughter-in-law. But if by נִכְזָר we understand *an alien*, or *foreigner*, both the reason of the thing and the scope of the context, as well as etymology, will bear us out; for in many countries it is deemed wise policy to restrain foreigners, though allowed to settle and reside in the land, from a participation of equal privileges with the natural-born citizens; nor would it be safe, perhaps, to admit them, or their descendants, too hastily into the public councils. They were, therefore, excluded, by the Mosaic law, to the tenth generation, but with an exception in favour of two nations, the Edomites and Egyptians; the latter because the Israelites had been strangers in the land of Egypt, the former on account of consanguinity. Blayney.

— *in Ashdod*.—Ashdod, or Azotus, was burned and destroyed by Jonathan, brother of Judas Maccabeus, and eight thousand of its men burned or slain, Macc. x. 84, 85. These were, probably, what was meant by “the pride of the Philistines,” the prime or excellency of the ancient inhabitants, in whose room the strangers were introduced. Blayney.

7. — *his blood*.—The idolatrous and abominable practices of the

And his abominations from between his teeth :  
 And he also shall be left for our God,  
 And shall be as a Ruler in Judah : and Ekron *shall be*  
 as a Jebusite,

Philistines shall cease. The metaphor is taken from beasts of prey, who gorge themselves with blood.

At what time, or from whence, the new colony was brought to dwell in Ashdod, we are not informed. But some years after, in the reign of Alexander Jannæus, Azotus is enumerated by Josephus among the cities of the Phœnicians, which the Jews had been some time possessed of, and is well known that that people exacted, of all that were under their dominion, a conformity, to a certain degree at least, to their religious rites and its usages. This will serve to explain what is meant by taking his blood, &c. The stranger was required to abstain from eating blood, and from such things as were held in abomination by the Jewish law. Blayney.

— as a *Ruler*.—Shall be regarded and honoured.

“A citizen in Judah.” If כִּנּוּר be a stranger, one who on account of his foreign descent was excluded from entering into “the congregation of the Lord,” קהל יהוה, or, to use St. Paul’s expression, “alien from the commonwealth of Israel,” ἀπηλλοτριωμένος της πολιτειας του Ισραηλ, Eph. ii. 12. כִּנּוּר will, on the contrary, signify one who being a true Israelite by descent or adoption stood in the foremost rank of citizens, and was entitled to the highest privileges, civil and religious, in the Jewish commonwealth. Hence, I conceive, the princes of the tribes are styled ראשי אלפי ישראל, Numb. i. 16. And בְּאֶלְפֵי בִיהוּדָה, Mic. v. 1, may be rendered not improperly, as it is, Matt. ii. 6, ἐν τοις ἡγεμοσιν Ἰουδα, because the אלפים, and they only, being privileged to assist and vote in the public assemblies, had an actual share in the government. See also ch. xii. 5, 6, where I have used the term *citizens*, as none more proper occurred to answer the Hebrew אלפים. Here then it is foretold, that the stranger, כִּנּוּר, who should come to dwell in Ashdod, would, after renouncing all his heathenish practices, become לְאֵלֹהֵינוּ, a convert to the true God, and כְּאֵלֶּף בִּיהוּדָה, entitled to all the same privileges in that city as a prime citizen enjoyed in Judah. And, it may be observed, that these terms seem exactly to correspond with those used by St. Paul, who, having called the unconverted Gentiles, ξένοι και παροικοι, “strangers and foreigners,” entitles them after their conversion, συμπολιται των ἁγιων και οικαιοι του Θεου, “fellow-citizens with the saints, and of the household of God.” Eph. ii. 19. Blayney.

— as a *Jebusite*.—An inhabitant of Jerusalem, Judges i. 21.

That many of the Philistines became proselytes to Judaism, and particularly the cities of Gaza and Ashdod, see Jos. Ant. XIII. xv. 4.

8 And I will encamp about mine House *with* an army, so that none shall pass through, or return ;  
Neither shall the oppressor pass through them any more.

For now have I seen with mine eyes.

9 Exult greatly, O daughter of Sion ;  
Shout, O daughter of Jerusalem :

What this means may be collected from what is said before of the stranger being in Ashdod on the same footing as a privileged citizen in Judah. On the contrary the Ekronite, or natural born Philistine, should rank in Ashdod, as a Jebusite did in Judah, that is, should no longer enjoy the same privileges, which he was once entitled to in a country that was his own, but be reduced to the condition of an alien, one sojourning in it. Blayney.

8. — *with an army.*—See מצבה, 1 Sam. xiv. 12. Ib. xiii. 23, the word מצב is rendered in the margin of our Bibles *standing camp*.

“As a garrison.” מצבה is used for a military guard set to keep watch and ward against any hostile approach, 1 Sam. xiv. 12. The particle of similitude is to be supplied. The purport of this passage is, that whilst these revolutions were taking place in the neighbouring states, God promises that he would act as a guard in favour of his household or family against the armies that were marching forward and backward, so as not to suffer any enemy to come near to molest them ; for which purpose his eyes, he says, were *now*, that is, at the time he was speaking of, continually upon the watch. Blayney.

— *none shall pass through.*—See the phrase ch. vii. 14. I will exclude all hostile approach to the city in which my Temple is placed. See a parallel passage, ch. ii. 5, and the note there.

— *seen with mine eyes.*—See v. 1. Mine eye has pervaded future events, and I have thus determined.

9. *Exult.*—“Rejoice greatly.” The next instance of God’s special kindness to his people, which is here announced, and in its proper order, is the coming of their Messiah or King ; with reference to which this passage is cited in two places of the New Testament, Matt. xxi. 5. John xii. 15, so that we can have no doubt of the application. But from comparing these three texts together we may perceive, that the evangelical writers were not overscrupulous of adhering to the exact words of their original, whether they cited from the Hebrew or from the Greek ; but were satisfied with giving the true sense of the passage, though somewhat differing in terms, and taking more or less of it, as circumstances seemed to require. Blayney.

Behold, thy king cometh unto thee :

He is righteous, and a Saviour :

Humble, and sitting on an ass,

Even on a colt the foal of asses.

10 And I will cut off the chariot from Ephraim,

9. — *king*.—This appellation does not belong to Zerubbabel, who is called *נָחֵם*, *governor*. But the prophet, after having foretold in v. 8. some of the blessings which God had in store for Jerusalem, passes on to that most eminent instance of God's goodness, the sending of the Messiah.

— *righteous*.—*צַדִּיק*, *δικαιος*, *righteous*, are frequently used in Scripture to signify *good*, *gracious*, *merciful*, &c. So let it be understood here. Blayney.

— *a Saviour*.—So the ancient versions and paraphrase. If we read *נִשְׁעָ*, i. e. *נִשְׁעָ*; this word differs very little from the ducts of the letters in *נִשְׁעָ*. Grotius and Houbigant propose *נִשְׁעָ*.

*נִשְׁעָ* is the particle passive, and is no where to be found in the active sense. It is not expressed in either of the New Testament citations, but all the ancient versions concur in rendering "a Saviour."—Blayney.

— *Humble*.—If *עָנִי* has not this sense, we may read *עָנִי*.

"Lowly." This term, as perhaps *עָנִי*, in the original, may denote either the humility of his temper, or the meanness of his external appearance. Blayney.

— *the foal of asses*.—Aquila and ed. E in Montfaucon have *νίου οναδων*, and *νίου ονωον*. V. Syr. Chald. read *אֶרְנָן*, in the singular. *ו*. translate *πῶλον νεον*. "אֶרְנָן. Forte ortum est וָהֵא עָנִי ex וָהֵא sequenti. Et haud scio an pro *νεον* legendum sit *ονον*." Secker.

As horses are used in war, Christ may be supposed by this action to have shown the humble and peaceable nature of his kingdom.

This prophecy is referred to, Matt. xxi. 5; in which passage part of Isa. lxii. 11. is supposed to be interwoven, "Tell ye the daughter of Sion." It is also referred to, John xii. 15; where, says Dr. Randolph, the evangelist either followed some other translation, or chose to express in short the sense, but not the words, of the prophet.

10. — *I will cut off*.—*ו*. Ar. Syr. read *וַיִּכְרֹת*, And he shall cut off; which better suits the rest of the verse. But see v. 12, 13.

By cutting off the chariot, and horse, and weapons of war from Ephraim and Judah, I apprehend is meant, that they should no more be molested by them, but should be left to enjoy quietly that peace, which is made characteristic of the Messiah's kingdom, Isa. iii. 4. Micah iv. 3, 4. Ps. lxxii. 3, &c. Blayney.

Ephraim and Judah shall not engage in war, to spread the Messiah's



And the horse from Jerusalem ;  
 And the battle bow shall be cut off :  
 And he shall speak peace unto the nations :  
 And his dominion *shall be* from sea to sea,  
 And from the river to the uttermost parts of the land.

11 *As for thee also*, by the blood of thy covenant,  
 I have sent forth thy prisoners from the pit

kingdom ; but their spiritual King shall peaceably convert Gentiles, and shall extend his dominion every where.

It is more than probable that the remaining part of this prophecy to the end of the next chapter, relates to matters of which the time is not yet come. It is but reasonable to presume, that as the prediction follows that of the Messiah's coming, the accomplishment was meant to take place in the same order of succession. But since the time of our Saviour's appearance on earth nothing has happened to the Jewish nation in any degree answerable to what is here predicted ; no return from captivity, no victories, no successes, but an uninterrupted series of misfortunes and calamities. This has been thought to favour the notion of Jeremiah being the author of these chapters, and of his foretelling the return of the Jews from Babylon, and their successes under the Maccabees. But let it be noted, that the promise of restoration is here made not to Judah only, but also to Ephraim, that is, the ten tribes, who are still, we know, in their dispersions, and have never yet, in a national capacity at least, experienced any favourable change in their affairs since their first abduction. There is, however, good ground to expect from the writings of other prophets, as well as that before us, that the time will come when "all Israel shall be saved," as well as Judah, and hereafter be brought back to dwell in their own land in the full enjoyment of the like national prosperity. Blayney.

11. *As for thee also*.—"Even as." See the like use of נִסִּים in Noldius, Sec. 14.

— *by the blood of thy covenant*.—By the covenant which I have made with thee, to be merciful to my people. The words allude to the Jewish custom of ratifying covenants by the blood of victims.

"When thou wast in the blood of thy covenant." That is, when thou wast yet wet with the blood that was sprinkled on thee, in confirmation of the covenant which God made with thee.

— *I have sent forth*.—V. 6. Ar. Syr. read אָתָּה and שְׁלַחְתָּ. One MS. has אָתָּה. "Thou also—hast sent forth, &c. But see r. 12, 13.

— *the pit*.—Deep dry pits, says Cappellus, were frequently prisons in the east. The restoration from the Babylonish captivity, and the great

Wherein *was* no water.

- 12 Return ye to the fortress, O prisoners of hope :  
 Even this day do I declare *it*,  
 I will restore double *blessings* unto thee.
- 13 For I have bent Judah for myself ;  
 I have filled the bow *with* Ephraim :

future restoration, may be both foretold in this passage. "Anciently in great houses, and particularly in the east, deep dry pits, called dungeons, were appropriated to the confinement of prisoners. Into one of this kind Jeremiah was cast, Jer. xxxviii. 6. Here I presume, the land of Egypt is metaphorically intended, in which the children of Israel were detained as in a prison, until God delivered them out of it, and entered into covenant with them. To this deliverance he compares that which was destined for them in future." Blayney.

12. — *to the fortress*.—To Jerusalem, rebuilt and fortified, or, to the new Jerusalem, after the dispersion by the Romans. See Rev. xxi. 12.

— *O prisoners of hope*.—A beautiful address; as God, when he doomed his people to banishment, by no means totally rejected them.

— *this day*.—"At this day also." The  $\text{ו}$  here answers to the same particle at the beginning of v. 11, where it introduced the parallel, which is here completed. "As in early days I brought thy prisoners (the address is to the daughter of Sion) out of Egypt, so return ye, &c." Blayney.

13. — *bent Judah*.—A strong and sublime manner of expressing that God would use Judah and Ephraim as his instruments of destruction.

Michaelis calls in question the explanation usually given of  $\text{קשׁו}$  when used with  $\text{קשׁו}$ , that of *bending* the bow by treading it down with the foot. It is certain, however, that the strong bow was thus prepared for action; it was bent down by the foot or knee, and the bow-string held fast by a peg; so that the bow might be carried in the hand ready bent, like a gun cocked, and by pulling out the peg, the bow was instantly discharged, as the gun by pulling back the trigger. Hence  $\text{קשׁו}$  might come to be used by *catachresis* for bending with the hand as well as the foot. Blayney.

— *filled the bow*.—"As a bow have I filled Ephraim." This appears to me the best mode of construction with an ellipsis of the particle of similitude. Both Judah and Ephraim are considered as bows in the hand of God ready prepared for action, the one ready bent, the other furnished or filled with the arrow. But if it be thought better to make Ephraim the arrow, and to supply the preposition before it, rendering, "I have filled the bow with Ephraim," the sense will be still the same in the main; for Ephraim will then be an instrument of destruction in God's hand. Blayney.

- And I will raise up thy sons, O Sion,  
 Against thy sons, O § Greece :  
 And I will make thee as the sword of a mighty man.
- 14 And Jehovah shall be seen over them,  
 And his arrow shall go forth as the lightning:  
 And the Lord Jehovah shall blow the trumpet,  
 And shall go forth with whirlwinds of the south.
- 15 Jehovah *God* of hosts shall defend them ;  
 And they shall devour, and shall subdue *with* sling-  
 stones ;  
 And they shall drink, and shall shout as *with* wine ;

§ Heb. Javan.

— *O Greece*.—Alexander the Great is described as a king of Javan or Greece, Dan. viii. 21. And that the barbarians called all the Greeks *Ιαυεγ*, see Boch. Geog. L. III. c. iii.

“ I will animate the Jews against the troops of Antiochus, who was of Macedonian descent.” Grot. It is true that Judas Maccabeus gained some advantages over the Syrians. But the language of this prophecy seems too strong for these events ; and may remain to be fulfilled against the present possessors of the countries called Javan, which were Greece, Macedonia, and part of Asia Minor.

14. — *shall be seen over them*.—Leading them on and protecting them, as when they came out of Egypt, Ex. xiii. 21. Blayney.

— *the lightning*.—The lightnings are represented as the arrows of the Almighty, Ps. xviii. 14. lxxvii. 17, and he is here said to go forth like lightning, scattering and discomfiting all before him. Blayney.

— *of the south*.—The word is used for the south wind, Ps. lxxviii. 26. With violent tempests, according to the nature of the south wind in the east. See Job xxxvii. 9. Isa. xxi. 1. The images in this *v.* are very sublime.

15. — *they shall devour*.—Houbigant conjectures ירלו, *And they shall go*. But the word is used figuratively for destroying.

— *they shall drink*.—They shall plentifully shed the blood of their enemies ; and, as it were, drench themselves with it. These metaphors are taken from beasts of prey. See Numb. xxiii. 24.

— *and shall shout*.—Twenty-one MSS. and four ed. read ירחו, *ó*. MS. V. read וישתו, *And they shall drink them up as wine*. But MS. A. has *το αιμα αυτων*, *ירם*, *And they shall drink their blood as wine*. Houbigant proposes *ירם*, *blood* ; or *ירם*, *their blood*, as *ó*. MS. A.

And they shall be filled as a bowl, as the corners of the altar.

16 And Jehovah their God shall save them ;

In that day *shall he save* his people as sheep :

For || crowned trophies shall be set up on the land.

17 For how great is their prosperity, and how great is their comeliness !

The \* harvest gladdeneth the young men, and the † vintage the maidens.

|| Heb. stones of a crown.

\* Heb. corn.

† Heb. choice wine.

The bowl or basin, and the corners of the altar all seem to bespeak *blood* ; for the blood of the sacrificed beasts was part of it received in bowls for the purpose of sprinkling, and the rest poured out at the foot of the altar, Lev. iv. 5—7. Blayney.

— *as a bowl*.—Used in sacrifice, to contain the blood sprinkled on the altar.

— *corners*.—At the base of the altar, where the blood was poured out, Lev. iv. 25.

16. — *shall save them*.—MS. 30 reads וְיִשְׁעוּ, and in another MS. the ם is on a rasure. Perhaps the word was written וְיִשְׁעוּהוּ, as it sometimes is ; and the ה might easily pass into ם. According to this reading we may translate :

“ And Jehovah their God shall save,  
In that day, his people as sheep.”

“ *As the flock of his people*. So Vulg. But *ó. Syr. even his people as a flock*.” Secker.

— *crowned trophies*.—“*Victoriæ monumenta, lapides corona redimiti*.” Houbigant, after Cappellus.

“*Consecrated stones*.” The notion of stones crowned with garlands in token of victory is unauthorized by scripture at least. But both single stones, and heaps of stones, set up by way of memorial, are frequently spoken of ; and these might well be called אבני נזר as being *separated, set apart*, or *consecrated* to a particular use, Gen. xxviii. 18. Josh. iv. 5, 20. Accordingly *ó. Syr. V. Ar.* render here λιθοι ἁγιοι, *lapides sancti*. Blayney.

17. — *their prosperity*.—I refer the affixes to עַם, *people*, in the foregoing verse. Perhaps we may render “the prosperity bestowed by him,” as, *Vulnere tardus Ulyssi*.

— *gladdeneth*.—*Lætificat*. Cast. *lex*. But for this rendering I do not find sufficient authority. יִיב, Prov. x. 31, is used metaphorically for

## CHAPTER X.

- 1 Ask ye of Jehovah rain in the time of the latter rain :  
 Jehovah will make *ready* the \* lightning,  
 And will give you † abundance of rain,  
*Even* to every man the herb in the field.
- 2 For the images have spoken vanity ;

\* Heb. lightning

† Heb. rain of showers.

uttering wisdom ; and hence a question may arise whether the word in Pihel can mean *loqui facit*, vel, *exhilarat*. The margin of the English version has, *shall make to speak*. נב is also used in the sense of *abounding*, Ps. lxii. 10 ; and therefore we may possibly render, “The corn aboundeth for the young men [to gather it ;] and the choice wine for the maidens [to prepare it.]” See *ó*. Micah vii. 1 עללית signifies *racemantes fæminæ*. Victory is promised in the preceding verse, and fruitful seasons in this.

“Make the young men thrive.” נב properly signifies to *grow*, *bloom*, or *thrive*. The sense here will be, that by divine blessing the young men who reaped the corn, and the maidens who gathered in the vintage, should both thrive in their respective operations. Blayney.

CHAP. X .1. This chapter is a continuation of the prophecy begun in the preceding one, and goes on with a representation of the future prosperities of Judah and Israel in consequence of the recovery of God's favour ; their military strength and victories ; their complete and safe return into their own land, and their flourishing re-establishment in it. Blayney.

*Ask ye of Jehovah rain.*—The promise of future plenty suggests mention of the means by which it might then be procured ; supplication to Jehovah and not to idols.

“They have asked.” שאלו must be taken as the third person plural of the preter tense, and not, as it is generally rendered, in the imperative. Blayney.

— *give you.*—So Syr. five MSS. and a sixth at present, and Talm. Hierosol.

“Give unto them.” The alteration of לכם for להם, undoubtedly proceeded from the misapprehension of שאלו. Blayney.

— *abundance of rain.*—גשם, *Pluvia fortior*. Cast lex. and the word in Arab. signifies *gravitas ponderis ac oneris*.

2. — *the images*—This does not agree to the times after the captivity, when the Jews were no longer idolatrous.

And the diviners have seen a lie,  
And have told false ‡ dreams; they have comforted in  
vain.

Therefore have they gone away, as a flock;  
They have been afflicted, because *there was* no shepherd.

3 Against the shepherds mine anger hath been kindled,  
And I will § punish the || chief ones.

But Jehovah *God* of hosts will visit

His flock, the house of Judah;

And will make them as his \* goodly horse in war.

4 From him *shall be* the corner-stone, from him the nail,

‡ Heb. dreams of falsehood.

§ Heb. visit upon.

|| Heb. he-goats.

\* Heb. the horse of this glory.

— *as a flock*.—Which changes its pasture in the wide places of the desert.

— *no shepherd*.—No king, or ruler, over them.

The Babylonish captivity seems to be foretold. A determined future event is frequently spoken of by the prophets as past.

3. — *the shepherds*.—The word is beautifully taken up from the preceding clause.

— *chief ones*.—See Isa. xiv. 9, and Chald. has a word equivalent to *principes*.

— *will visit*.—With mercy. The original word should be pointed as a participle. So Syr. and ó. MS. A. have επισκεπτεται, and MS V. επισκεψεται; either of which is a translation of בִּיקֵר *visitans est, vel, erit*.

4. *From him*.—Judah.

— *the corner-stone*.—See Judges xx. 2. 1 Sam. xiv. 38. Isa. xix. 13; where Bishop Lowth renders פִּיּוֹר, *chief pillars*, and Chald. has a word denoting *principes*.

"A corner." Or, "chief." A community is often represented as an edifice or building; and the corresponding parts expressed by the same name. Hence as the largest stones or timbers are used in the angles to bind together and strengthen the sides of the building which meet therein as in a common centre, so the angle or corner metaphorically denotes the chief personage in a community, on whom its strength and security principally depends, Judg. xx. 2. 1 Sam. xiv. 38. Isa. xix. 13. Blayney.

— *the nail*.—That these nails were not only of general and necessary use in the eastern houses, but even ornamental and strengthening, and from the first building of the walls wrought into them, see Bishop Lowth on Isa. xxii. 23, and Harmer i. 191; where Ezek. xv. 3. Ezra. ix. 8, and

From him the battle bow :

From him shall go forth every ruler together.

- 5 And they shall be as men who tread down  
The mire of the streets in war.

And they shall fight, for Jehovah *shall be* with them :

And the riders on horses shall be confounded.

- 6 And I will strengthen the house of Judah,

And the house of Joseph will I save :

And I will bring them back, for I have loved them ;

And they shall be as though I had not removed them afar  
off :

Eccles. xiv. 24, are quoted. It is also probable that the "hooked wooden pins which kept tents firm and steady," and "the hooks on the pillars of tents, on which the Arabs hang their clothes, baskets, saddles, and accoutrements of war, and on which Holofernes hung his faulchion, Judith xiii. 6," may be alluded to. See Shaw's Travels, 4to. 221. fol. 287. "Clavorum geminus usus ; vel ut supellectilia, quæ ad ornatum vel usum domus parata sunt, ab iis suspendantur ; vel ut tabulis, asseribus, trabibus, compingendis inserviant." Vitring. in Isa. xxii. 23.

יֵרֵךְ is properly a *nail* or *pin* used to fasten the timbers, or parts of a building together ; and may therefore serve to denote the officers next in command under the chief, by whose means the common soldiers are united, kept steady, and in regular order. Blayney.

— *the battle bow*.—Both soldier and commander.

— *every ruler together*.—The word נִינֵשׁ is also used in a good sense, Isa. lx. 17. Judah shall furnish both civil and military governors. After the captivity, Judah again became a well regulated state. "Oppressor. See Michaelis." Secker.

"All that draw near together." In the house or building these words would denote the stones of common use placed contiguous or in close order one by another. Correspondently in the army must be meant the close embodied phalanx, or main body of men of war advancing on together in regular order to meet the enemy. Accordingly נִישׁ frequently signifies to *draw nigh* towards an enemy for the purpose of giving him battle, and this both with and without לְמִלְחָמָה following it. See Josh. viii. 11. 1 Sam. viii. 10. xvii. 16, 40. 2 Sam. x. 13. Jer. xlvi. 3. Joel iii. 9, 14. Blayney.

5. — *the riders on horses*.—The descendants of the Macedonians who opposed the Maccabees. Grot. Houbigant.

6. — *bring them back*.—We may read וְהִשְׁבִּיתֵם with V. Syr. Chald. See v. 10. Many MSS. and four ed. read וְהִשְׁבַּתֵם, *And I will settle them*.

— *I have loved them*.—I have adopted them as my people.

For I am Jehovah their God, and I will hear them.

- 7 And Ephraim shall be as a mighty man ;  
And their heart shall rejoice, as through wine ;  
And their sons shall see *it*, and shall rejoice ;  
Their heart shall exult in Jehovah.
- 8 I will hiss for them, and will gather them ; for I have  
redeemed them :  
And they shall multiply, *even* as they have multiplied.
- 9 For I will sow them among the people ; and they shall  
remember me in far countries :  
And they shall preserve their children, and shall return.
- 10 And I will bring them back from the land of Egypt, and  
from Assyria will I assemble them :  
And I will bring them back into the land of Gilead and  
of Lebanon ;  
And there shall not be found sufficient *place* for them.

7. — *shall be*.—Two MSS. and one ed. read יורה. But Ephraim, as a noun of multitude, may be used plurally. “And they shall be as the mighty men of Ephraim. 6. Ch. Syr.” Secker.

— *their sons shall see*.—“They shall see their children.” So the words may be rendered, and, I think, more suitably to the context. “They shall see their children, and rejoice ; their heart shall exult in Jehovah,” who hath bestowed that blessing upon them. See Ps. cxxvii. 6. cxxxii. 3—5. Blayney.

8. — *hiss for them*.—Or, hist them ; make a signal for them by an inarticulate sound. See Bishop Lowth on Isa. v. 26. And see Isa. vii. 18.

“Whistle.” It is very certain that שרק has a very different sense, both here and Isa. v. 26. vii. 18, from what it has in several other places, where it is rightly translated *to hiss* ; which is an inarticulate sound expressive of contempt or reproach. But no such idea is implied here or in the two above-cited passages. The sound here intended is one which may be heard at a considerable distance (which *hissing* cannot), and is commonly used for a summoning signal or call. Blayney.

9. — *preserve*.—The Hebrew word in Pihel signifies *to save alive*. See 6. Ar. Syr. “*Live with, or, bring up*.” Secker.

10. — *Assyria*.—Whither the ten tribes were led into captivity ; many of whom returned in consequence of Cyrus's decree.

— *sufficient*.—See נצח, Numb. xi. 22. Josh. xvii. 16. Judg. xxi. 14.



- 11 And he shall pass through the sea, *with distress unto it*,  
 And shall smite the waves in the sea :  
 And all the depths of the River shall be dried up :  
 And the pride of Assyria shall be brought down,  
 And the sceptre of Egypt shall depart.
- 12 And I will strengthen them through Jehovah [their  
 God;]  
 And in his name shall they walk, saith Jehovah.

## CHAPTER XI.

- 1 OPEN thy doors, O Lebanon,  
 That the fire may devour thy cedars.

11. — *he shall pass.*—"And some shall pass." *ó.* and Ar. seem to have read יעברו and יורכו in the plural. But the Hebrew idiom will justify the use of the singular verb indefinitely, as applied to those that could not find room in their own country, and would therefore be obliged to seek a settlement in the neighbourhood. Blayney.

— *with distress.*—"F. pro צרה legendum מצרים, ut Isa. xi. 15; vel saltem pro genitivis habendi צרה et גלים." Secker. "And some shall pass over the sea to Tyre." Blayney.

— *the River.*—Nile. God will restore his people in a manner resembling the miraculous passage of the Red Sea and of the river Jordan.

— *the pride of Assyria.*—Hence we are led to think that the Assyrian empire subsisted when this prophecy was uttered.

This by no means justifies the conclusion that the Assyrian empire subsisted when this prophecy was uttered. It were sufficient if, after the monarchy were dissolved, some part of its ancient splendour remained. Blayney.

— *of Egypt.*—"Nulla versio legit ממצרים, ut מיהרה, Gen. xlix. 10. Et reperitur סר sine termino a quo vel ad quem, 1 Sam. xv. 32." Secker.

12. — *their God.*—*ó.* Ar. supply אלהיהם, which the hemistich seems to want.

— *shall they walk.*—*ó.* Ar. and one MS. read יחללו, *shall they glory.*

CHAP. XI. 1. That which moveth me more than the rest is in ch. xi., which contains a prophecy of the destruction of Jerusalem, and a description of the wickedness of the inhabitants, for which God would give them

- 2 Howl, O fir tree, because the cedar is fallen ;  
 For that the goodly ones are destroyed.  
 Howl, O ye oaks of Bashan ;  
 Because the fenced wood is felled.

to the sword, and have no more pity on them. It is expounded of the destruction by Titus ; but methinks such a prophecy was nothing seasonable for Zachary's time (when the city yet, for a great part, lay in her ruins, and the temple had not yet recovered her's), nor agreeable to the scope of Zachary's commission, who, together with his colleague Haggai, was sent to encourage the people lately returned from captivity, to build their temple, and to instaure their commonwealth. Was this a fit time to foretell the destruction of both while they were but yet a building ; and by Zachary too, who was to encourage them ? would this not better befit the desolation by Nebuchadnezzar ? J. Mede, Epist. LXI.

This chapter contains a prophecy of a very different cast from the foregoing. The people would not always behave as they ought, and therefore would not always be prosperous. Before their final glorious restoration, an event of a most calamitous nature was doomed to take place, the destruction of the city and temple of Jerusalem, which is here plainly foretold, and ascribed to its proper cause, punishment for notorious wickedness. The flock, meaning God's people, were under the guidance of corrupt and unprincipled pastors, who sacrificed them to their own lucrative and ambitious views. The prophet, by God's command, assumes for a while the direction of them, therein becoming a type of Christ the good shepherd ; but is soon obliged to resign his charge, with mutual dissatisfaction on both sides. He receives thirty pieces of silver as the reward for his services, and casts them by divine direction to the potter. After this the prophet is held forth as the type of a worthless shepherd, or a succession of evil governors, who, heedless of the flock, or seeking only to oppress it, at once ruin the flock, and bring destruction on themselves. Blayney.

*Open thy doors.*—If Zechariah be the author of this chapter, as most probably he was (see prefatory note to ch. ix.) the three first verses can relate only to the destruction of the city and temple of Jerusalem by the Romans. And such was the application made by Rabbi Johanan, when the doors of the temple opened of their own accord, a little before the temple was burned, which circumstance is attested by Josephus. And the same Rabbi expressly cites this as the prophecy of Zechariah. Blayney.

2. — *the goodly ones.*—Trees. The original word is applied to cedars and vines, Ezek. xvii. 8, 23. Under these images the fall of mighty men, and the subversion of the Jewish polity, are represented.

— *the fenced wood.*—“*Forest of the vintage ; or, defended forests.*” Secker.

- 3 *There is* a voice of *the* howling of the shepherds,  
Because their goodliness is destroyed:  
*There is* a voice of *the* roaring of young lions,  
Because the pride of Jordan is destroyed.
- 4 Thus saith Jehovah my God:  
Feed thou the flock of slaughter;
- 5 Whose possessors slay them, and hold not themselves  
guilty;

“A forest—the fenced one.” As the inhabitants are represented under the image of trees, the city is aptly denoted by *יער*, *a forest*, to which is added, by way of distinction, *הבצר*, *the fenced one*; the article *ה* being emphatic, and marking the extraordinary strength of its fortifications or fence, which however proved insufficient for its security. Blayney.

3. — *shepherds*.—“Shepherds—magnificence.” By shepherds are to be understood the rulers of the people; and “their magnificence,” denotes their stately habitations. Blayney.

— *the pride of Jordan*.—The woods on its banks, the receptacles of lions, Jer. xlix. 19. “There translated, swelling of. Michaelis understands the lofty banks.” Secker.

By “the pride of Jordan,” those woods and thickets are primarily intended, that rise proudly above the banks of that river, and greatly decorate the scene. But, here, in a secondary and metaphorical sense, they are put for the residences of those princes and grandees, who, too often like lions, devour and oppress the people under them.

4. — *Feed thou*.—This is an address to the prophet, who was to instruct and admonish a people over whom destruction impended.

5. — *possessors*.—Their governors and false prophets, who expose them to the sword of their enemies by encouraging them in idolatry, the guilt of which they know not.

“Those that buy them.” *קניה* and *מכריהן* are reciprocal terms, the former denoting those into whose hands the latter sell or deliver up the flock. By the former, the Romans may be understood; who, having bought, or by right of conquest acquired, a legal title of property in, or dominion over, the Jewish nation, were justified in respect of the slaughter that was made of them on their rebellion and revolt; the blame wholly resting with their wicked leaders, who, to gratify their own avarice and ambition, cared not for the mischiefs which they brought on their wretched people, whom they instigated to those violences and excesses which terminated in their ruin. Blayney.

— *slay them*.—Twenty-five MSS. and two ed. read *יכרתו*.

— *sell them*.—Those who in effect sell them to their conquerors, regard

And those who sell them say, Blessed be Jehovah, for I am rich :

And their shepherds spare them not.

6 For I will no longer spare

The inhabitants of the land, saith Jehovah :

But, behold, I will deliver men,

Every one into the hand of his fellow, and into the hand of his king :

And they shall crush the land to pieces ;

And I will not deliver out of their hand.

7 So I fed the flock of slaughter, because of the \* poor of

\* Or, afflicted.

nothing but their own immediate advantage, and bless Jehovah with whose worship they mix that of idols, for their shortlived prosperity.

— *say*.—Read יאמרו with the versions and Chald.

— *Blessed be Jehovah*.—That is, they hypocritically and impiously pretend to return God thanks for having put it in their power to acquire riches by such ungodly means. Blayney.

— *And their shepherds*.—Eight MSS. and three ed. read with the feminine affix, הן. The word may denote kings, prophets, and priests.

— *spare them not*.—Read with the versions and Chald. יחמלו.

6. *For*.—I call them the flock of slaughter: For, &c.

“For I will no longer spare.” This verse assigns the reason for calling the people “the flock of slaughter.” Nor can words more aptly describe the calamities which befel the Jews in the war which ended in the taking of Jerusalem by the Romans; when the people, having first by their intestine broils destroyed one another, at length fell into the hand of him whom they had owned for their sovereign (“We have no king but Cæsar,” John xix. 15), and who completely desolated the land for their rebellion against him. Blayney.

— *saith Jehovah*.—*ó*. MS. A. add παντοκρατωρ; and therefore read יהוה צבאות, “Jehovah God of hosts.”

— *deliver*.—“Παραδιδωμι, *ó*. Syr. Vulg. Ch. Recte. Vid. 2 Sam. iii. 8.” Secker.

— *of his fellow—of his king*.—These seem to be the times described Hosea iv. 2. vi. 9. vii. 1, 5. viii. 4.

7. — *I fed*.—Here the prophet speaks in his own person. I obeyed the command of Jehovah, given, v. 4.

— *because of*.—Houbigant proposes to read להבין, *to establish*, for לבן. One MS. read originally להבין, “Because of the poor, or the afflicted, of the flock;” which reading agrees with Syr.

the flock. And I took unto me two crooks; the one I called Beauty, and the other I called Bands: and I fed  
 8 the flock. And I cut off three shepherds in one month; and my soul was grieved at them; and their soul also

— *two crooks*.—I assumed the appearance of a shepherd in the eyes of the people.

— *Beauty*.—Eight MSS. and four ed. read נָעִם, *beauty, pleasantness, or delight*. This was to denote how beautiful and pleasant the land would have been, if its inhabitants had kept their covenant with God.

— *Bands*.—To signify the union which ought to have subsisted between Judah and Israel. See v. 14.

8. *And I cut off*.—Twenty one MSS. and three ed. read וַאֲכַדִּיר. The prophet may be said to do what God did; either in the punishment of certain false prophets, which I suppose to be the preferable sense, or of certain wicked governors. See Hos. vii. 7. 2 Kings xv. xxiii. 34. &c. Secker proposes to point שלשת, as if it signified a third part; and refers to ch. xiii. 7, 8, 9. Rev. viii. 7—12. ix. 15—18. xii. 4.

“And I set aside the authority of the shepherds.” “And cut off three shepherds,” is the translation of our English Bible, and indeed is conformable to most of the ancient versions. But it is encumbered with insuperable difficulties. It is questionable whether אֶת־שְׁלֹשֶׁת־הָרֹעִים could be rendered properly “three shepherds,” at least without prefixing the definite article *the*; and if it could, who the three shepherds were, and how cut off.

The translation I have given (“And I set aside the authority of the shepherds”) rests on a supposition that שלשת has no relation, or at least but a very distant one, to the numeral שלש, but is to be derived from שליט, a captain, one possessed of a degree of power over others; and has the abstract signification of *power* and *authority*. כָּהֵן primarily signifies to hide or conceal; and may denote a withdrawing or setting aside what a person was seen before to possess. Let us now see what happened to him of whom Zechariah is evidently set forth as the type. Our Saviour’s teaching was in a style so far superior to that of the professed guides of his day, that stung with jealousy they exclaimed, “Perceive ye how ye prevail nothing?” οὐδὲν ὠφέλειτε, ye have lost all your boasted influence; “behold, the world is gone after him,” John xii. 19. Even so, it may be presumed, the purity and disinterestedness of Zechariah’s instructions may have gained so far upon the minds of the people, as to deprive the corrupt and selfish teachers of that ascendancy which they once possessed. Blayney.

— *my soul*.—That is, *I*; and *their soul* is equivalent to *they*.

- 9 loathed me. Then I said, I will not feed you: that which dieth, let it die; and that which is cut off, let it be cut off: and let those *sheep*, which remain, eat every one the flesh of her fellow.
- 10 And I took my crook, *even* Beauty, and cut it asunder, to break my covenant which I had made with all the
- 11 † people. And it was broken in that day: and thus the

† Heb. peoples.

— *at them*.—At the sheep of slaughter.

— *loathed*.—בחל has this sense in the Syriac.

9. — *which dieth*.—A natural death.

“Missing.” Or “hidden.” כהר must be construed in a sense short of total excision; for in *v.* 16, it is imputed as a fault in the foolish shepherd, that he did not visit הכבוד. But to *visit* implies looking after what was still in a state capable of recovery, otherwise it could no longer be an object of attention and concern. That which is *missing* must mean sheep that are strayed, or stolen, from the fold, and consequently in danger of being totally lost, if not looked after in time. Blayney.

— *which is cut off*.—By violence.

— *eat—the flesh*.—Become a prey to famine.

10. — *covenant*, *ḥ.c.*—Some make כל עמים to be all the tribes of the Jews; but these two words are never used of them, but the Gentiles are opposed to them by these words. See Michaelis. And this surely should have been the last thing done, not the first. Others: covenant with other nations not to destroy them. See Hos. ii. 18. Job. v. 23. Ezek. xxxiv. 25. Michaelis. Secker.

— *with all the people*.—If the heathen nations are meant, the sense may be, that God broke his covenant with them; which originally was to this effect, that they should not subdue and lead captive his people, Deut. xxviii. 7. If עמים refers to the people of Judah and Israel, as Joel, ii. 6. 1 Kings xxii. 28, the prophet may be understood as declaring by this act that his covenant of feeding the flock was broken.

“Before all the peoples.” The points of distinction, in this verse, have been usually misplaced so as to have led to a wrong interpretation of it. The covenant, which he had entered into, was not a covenant with all the peoples or nations of the earth, as כל העמים, would properly signify, but with one people only, the Jewish nation; therefore, when he broke the crook, he did it as a matter of public notoriety, את כל העמים, *coram omnibus populis*, in the presence of all the neighbouring nations, who were called upon, as it were, to take notice that he had no longer any thing to do with

poor of the flock, who observed me, knew that this was the word of Jehovah.

- 12 Then I said unto them, If it be good in your eyes, give *me* my price; but if not, forbear. So they weighed  
13 *me* my price, thirty *pieces* of silver. And Jehovah said unto me, Cast it unto the potter: a goodly † price at

† Heb. a magnificence of price.

the charge, which he thus solemnly abdicated. A comma, therefore, is to be placed after the word, “the covenant which I made,” in order to connect אברע אמו with את כל העמים. Blayney.

11. — *knew*.—The manner of instructing by action being agreeable to that of the ancient prophets.

12. — *give me my price*.—Rate my labours as a true shepherd. And they rated it contemptuously; thirty pieces of silver being the price of a slave, Ex. xxi. 32. “שכר, never signifies the price of any person or corporeal thing sold, or a consideration given for delivering up or taking away the life of any one, but merely a reward for service done: it is *μισθος*, not *τιμη*, which last word is usually נדור; and I believe the two Greek words are never confounded in Old or N. T. And when a suffix is added to שכר, it signifies usually the person to whom the consideration is paid, once at least the person by whom, but never for whom a consideration is paid to another. And plainly, here the person’s שכר was paid to himself, and should be translated, my wages, *στον μισθον μου*, as *ὁ*. have rightly translated it. Seeker.

13. — *unto the potter*.—It is not likely that the potter was at work within the sacred precincts of the temple, as has been conjectured; because the potter’s field, the place where his business was carried on, was, as we are told, Matt. xxvii. 7, afterwards bought to bury strangers in. But who can suppose that the Jews would have suffered such a defilement of the holy place? It must, therefore, have been a field adjacent to, but without the walls, which, the potters having by digging out the earth for their manufacture rendered it useless for any other purpose, was bought for a trifling sum, and appropriated as before mentioned. Blayney.

— *I have been prized*.—Jehovah calls the price of his prophet his own price; and commands that it should not be accepted, but given to another; and to the potter, to foreshadow the transaction related Matt. xxvii. 7.

It must be observed, that earthen vessels were useful in the temple, to receive the oil and wine brought there. See Dent. xii. 17. xviii. 4 and the note on ch. xiv. 20. We may, therefore, suppose that some Levites were employed within the sacred precincts to furnish them. To these, the

which I have been prized by them. Then I took the thirty *pieces* of silver; and cast § them *in* the house of Jehovah, unto the potter.

§ Heb. *it*.

humblest of his ministers in the temple, God commanded that the degrading price should be cast. “השליכו. This word is commonly used in contempt. See Michaelis. Potter’s vessels were proverbial things of small price.” See Lam. iv. 2. Throwing the money to him therefore was throwing it to one of a mean trade, as suiting him better than the person it was given to. It is not hinted that it was to purchase any of his vessels: if it was, it might mean the price was more proper for them; or might imply that the people should be broken in pieces like such vessels.” Secker.

אֶרֶךְ, is only here and in a very obscure place, Mic. ii. 8. And יָקָר is not the price of any thing, but the preciousness of a valuable thing; and יָקָר, the verb, is not to value or appraise, but to be precious or valuable. So that strictly it would be, the magnificence of the preciousness with which I was held precious. But who is I? Is it God speaking to the prophet, or the Messiah, whom he personates? Or is the sentence partly direct, partly oblique, as in some other places? Or should it be translated, God spoke to me to cast it, &c. In each of the latter cases it will be the prophet as Messiah.

— *by them*.—Sic. Syr. Vulg. Aq. Non video מֵעַל hoc notare. Melius conveniret cum usu verbi יָקָר, בְּעֵינֵיהֶם; quod exhibet Ch. Secker.

— *I took the thirty pieces of silver*.—There can be no doubt but this is the passage referred to, Matt. xxvii. 9. But another question arises how the transaction related by the evangelist can be considered as a fulfilment of that which was spoken by the prophet, considering the striking difference in some of the circumstances. In the one case thirty pieces of silver were given as wages for service; in the other, they were paid as the price of a man’s blood; in the one, they were thrown with contempt to the potter; in the other, they were cast down in the temple in a fit of remorse, and taken up by others who employed them in the purchase of the potter’s field. But notwithstanding these differences, considering that all passed under the special direction of divine providence, it is impossible not to conclude, from a review of both transactions, that there was a designed allusion of one to the other, and not a mere accidental resemblance between them. But the quotation, it is said, is not just; for no such words are to be found in the prophet, which the evangelist has pretended to cite from him. To this it may be answered, that though not the precise words, the substance of them was given, so that the passages are *equivalent* at least, as the following quotation will show.



14 And I cut asunder my second crook, *even* bands; to

“And I took the thirty pieces of silver.” Heb.

“And they [or I] took the thirty pieces of silver.” Matt.

ελαβον may be either *I took* or *they took*.

“Goodly the price at which I was valued by them.” Zech,

“The price of him that was valued [whom they valued] by the children of Israel.” Matt.

“The words *ὃν τιμήσαντο*, “whom they valued” carry all the appearance of an interpolation from some marginal explanation, for they do but overload and obscure the text; and when they are removed, the two passages sufficiently harmonize. None of the ancient versions notice them at all. But the most considerable difference seems to lie in the part which follows :

“And I cast [יִשְׁלִיךְ] them into the house of Jehovah to the potter.”

Heb.

“And they gave [εἰδωκαν] them for the potter’s field, as the Lord appointed me.” Matt.

“But widely as the two texts appear to differ, it may not be impossible to bring them to a nearer accord by the aid of corrections founded on the authority of various readings.

“For, first, in the text of St. Matthew, one MS. for *εἰδωκαν* reads *εβαλον*, and some versions read *εἰδωκα*, which may be either the first person singular, or the third plural. And one MS. together with Evang. 24, and Vers. Syr. probante Beza, read *εἰδωκα*. Wetstein. Add what is suggested by Dr. Randolph, that *εἰδωκα* is the most probable reading in regard of what follows *Καθα συνεταξε μοι Κυριος*. Secondly, in the Hebrew, *אל הויצר*, one MS. of the first reputation for age and excellence, with the probable concurrence of four others reads, *אל בית הויצר*. But *בית* is in one instance, rendered *αγρος* by *δ*. Ruth ii. 17, and possibly may have been so here, supposing the evangelist to have cited from them; for it is almost certain, that the Greek version, which now passes for that of the Seventy, is in this place not theirs. So that *אל בית הויצר* will be found in perfect correspondency with *εις τον αγρον του κεραμεως*. Lastly, for *בית ירה*, one MS. reads *בבית ירה* and another *בבי*. Now, because of the similarity of the letters *ב*, *כ*, and *פ*, especially if the stroke in the body of the last should by chance have been obliterated, it is not impossible that *בבי* may have been substituted at first in the place of *כפי*, or at least of *כפי*. This once done, the rest would follow of course. For it being impossible

break the brotherhood between Judah || and Israel.

15 And Jehovah said unto me again :

|| Heb. and between.

to make any sense with בבִּי, it would naturally be considered as a mistake for בבֵּית, and thence pass into בֵּית יְהוָה. But כִּפִּי יְהוָה, *secundum mandatum Jehovae*, or כִּפִּי יְהוָה, which would come to the same, virtually at least corresponds with καθά συνταξε μοι Κύριος. The Hebrew text, thus corrected, would run thus, ואשליך אתו כפי יהוה אל בית הירוצר. No emendation into which conjecture is at all admitted, can be less liable to objection than this. Blayney.

— in the house of Jehovah.—So Judas threw down the thirty pieces of silver in the temple. “Christi vetera omnia imaginem gerunt.” Grot. in loc.

On Matt. xxvii. 9, it must be observed, that one MS. the Syriac and Persic versions, and Cod. Veron. in Blanchini Evang. Quadr. read *δια του προφητου*. Origen also reads thus. H. 35. And August. de Cons. Ev. iii. 7, says, “Primo noverit non omnes codices evangeliorum habere, quod per Hieremiam dictum sit, sed tantummodo prophetam.” See Wetstein. Griesbach prefixes to *Ιερεμιον* his mark, that it should probably be omitted; and adds to the authorities for omitting it Vers. Neogræca, and Cod. Lat. apud Lucam Brugensem. Kidder refers to R. Isaac, and Gloss. ordinar. as reading “per prophetam.” Dem. Mess. p. ii. 75. Again; for *εδωκαν*, one MS. has *εβαλον*, and Evang. 24. and Syr. Pers. read *εδωκα*. Randolph suggests that this reading is probable from what follows, *καθα συνταξε μοι κυριος*, which clause occurs in Arab. It must be further observed, that the passage in St. Matthew is rather a reference than a quotation. The words, *την τιμην του τετιμημενου, ον ετιμησαντο απο υιων Ισραηλ*, are inserted to remind the reader of the transaction as recorded by the prophet. The words *בֵּית יְהוָה*, in the house of Jehovah, are omitted; though they were apposite to the evangelist’s purpose. And the words, *אל הירוצר*, unto the potter, are accommodated to the particular fact mentioned in the evangelical history. Matthæus sensum magis, quod in allegationibus frequenter fieri solet, quam verborum habitum respexit. See Owen on the Sept. Vers. Sec. vii. Randolph, and Kenn. Diss. Gen. Sec. 49.

14. — the brotherhood.—I cannot explain this passage without supposing that the kingdom of Israel subsisted when the prophet wrote it; and that either the wars between Judah and Israel are referred to, see 2 Kings xvi. 5, or the captivity of the ten tribes, when the brotherly connection between these kingdoms ceased. “Surely, בֵּין-יְבִין, must denote the two parties, as Exod. xi. 7. Josh. xxii. 25, and I suppose every where.

Take unto thee the instruments of an unwise shepherd.

- 16 For, behold, I *will* raise up a shepherd in the land :  
 Of that which is cut off he shall not take account ;  
 That which is young he shall not seek ;  
 And that which is hurt he shall not heal :  
 That which standeth *firm* he shall not sustain :  
 But he shall eat the flesh of that which is fat, and break  
 their hoofs.
- 17 Woe unto the \* worthless shepherd who forsaketh the  
 flock :

\* Heb. shepherd of nought.

If so, either the reading of *וְאֵת אֶרֶץ*, *possession*, must be right, and may mean taking away from both Judah and Israel the land which had been divided between them : or if it be the brotherhood, this must relate to early times, and what precedes to yet earlier. Secker.

15. — *instruments of an unwise shepherd*.—Houbigant reads *אֵיל*. Such instruments, says Grotius, are an iron crook, a scrip containing nothing useful to the sheep, and such like.

16. — *a shepherd*. Some wicked king, and most probably Hoshea, 2 Kings xvii. 1, 2.

There is no occasion to search for an individual to whom this may be applied. It may as well regard a number of persons, who either conjointly or in succession, would misuse the powers entrusted to them. Blayney.

— *which is cut off*.—Five MSS. and one ed. read *הַנִּכְחָרִית*.

— *which is young*.—One MS. reads *הַנֶּעֱרָה*. The word in Chald. signifies *de loco in locum transtulit* ; and in Arab. *qui nullo loco quiescit*. See Buxt. lex. Chald. and Cast. lex. The ancient versions, the Chaldee, and Schultens Animadv. Phil. p. 540, lead us to render, *that which wandereth*. “Videtur legendum *הַנֶּעֱרָה*, nam his reddunt *הַנֶּעֱרָה* *διασκορπιζω* οἱ *ὁ*.” Secker.

Compare Ezek. xxxiv. 4, 16. Jer. xxiii. 1—4.

“That which crieth.” *הַנֶּעֱרָה* may here be understood of a strayed sheep that crieth or bleateth ; but, though the shepherd heareth its voice, he will not be at the trouble to seek it and bring it home. Blayney.

— *break their hoofs*.—By an *ὑστερολογία*. When he catches them with his armed crook, for slaughter.

17. — *shepherd*.—V. Syr. Chald. read in the singular, *רֹעֶה*, *shepherd*, and *עָבַד*, *forsaketh*. One MS. reads *רֹעֶה*, and a second read so originally.

Destruction *shall be* on his arm,  
 And on his right eye :  
 His arm shall surely be † withered,  
 And his right eye shall surely be ‡ darkened.

---

## CHAPTER XII.

### 1 THE prophecy of the word of Jehovah.

† Heb. in withering shall be withered.

‡ Heb. in darkening shall be darkened.

---

— *on.*—"Because of." So *by* may properly be rendered. The purport of the passage is, that since through the misapplication of his power, and his negligence in watching over the flock, they are subjected to desolation or the sword ; therefore, as of strict justice, he shall be punished with a deprivation at least of those faculties which he so fatally misused. Blayney.

— *His arm—his right eye.*—The wicked governor, or governors, spoken of, v. 16, may have been thus judicially punished by the hand of God ; or may have suffered these specific evils from victorious enemies. Or the meaning is, that the punishment of such shall be signal.

CHAP. XII. 1. It is not difficult to perceive, that the prophecies in this and the two following chapters relate to future times, and most probably to those predicted of by Ezekiel in the xxxviii. and xxxix. chapters ; where it is said, that Israel after their restoration and return to their own country would be assailed by a combination of nations. Such an invasion is also here foretold ; but it is not to be expected, that all the particulars of a distant prophecy should be clearly understood before the time of its accomplishment. It is at least likely, that when the time shall come for the establishment of the Jews (of which sufficient intimation is given in the prophecies both of the Old and New Testament), and they shall begin to collect themselves, and attempt a settlement in their ancient possessions ; such a measure would create jealousies and uneasiness in those powers more especially, who are interested in the dominion over those countries. Without pretending to determine precisely concerning the invaders, the substance of the prophecy in this, and on to the seventh verse of the next chapter, will be found to amount to this, that Jerusalem will be besieged by a multitude of hostile nations, to the great terror of the people in its vicinity, as

Concerning Israel saith Jehovah,  
Who stretcheth out the heavens, and layeth the founda-  
tions of the earth,

And formeth the spirit of man within him :

2 Behold I will make Jerusalem

A \* cup of trembling to all the † people round about :

And for Judah also shall it be,

In the siege against Jerusalem.

\* Heb. a bowl.

† Heb. peoples.

well as of Judah itself: but that the attempts of those nations will be frustrated through the special interposition of the Deity, and will terminate in their total discomfiture and ruin, and in the permanent peace and prosperity of the victorious Jews. After which the Jews will be brought at length to see and lament the sin of their forefathers in putting their Messiah to death; and, therefore, will have the means of purification and atonement afforded them; and being thus cleansed from past guilt, will renounce all their former offensive practices, and carefully abstain from a future repetition of them. Blayney.

—*prophecy.*—*Burden*, sentence; *for*, concerning. See Vit. on Isa. xiii. 1. Literally this belongs to the Maccabees; mystically to the apostles. Secker.

—*Israel.*—Under this term all the tribes are here comprehended. See Ezek. xxxvii. 15—22. Mal. i. 1. “Stretched out—formed the spirit of man, &c.” Blayney.

2. —*A cup of trembling.*—An inebriating and stupefying potion of the strongest liquors and drugs. Jerusalem shall strike the nations with dread and astonishment.

—*shall it be.*—I suppose כּף, *the cup*, to be understood. Eleven MSS. and three ed. read כּוּרִיחַ, MS. 251 read so originally, and three others read so now. The gender of כּף is not determined; it makes כּפּוּת in the plural, and may perhaps be joined with a feminine verb. Syr. renders, “And also against Judah shall be distress [מַצָּר] together with [עִם] Jerusalem.” Two MSS. in Houbigant, and 6. MS. A. read כּוּרִיחַ. Houbigant renders, Ascendetque [עֵל] ipse Judah, ut sit [יִרְחַח] eum eis qui Jerusalem obsidebunt; which is inconsistent with v. 4—7. If I were allowed a conjecture, I would read אֲדִירָא “will I [Jehovah] be.” See v. 6, 7.

The noun implied in the pronoun *it* may be either כּף *the cup*, or רָעַל *trembling*, and both afford the same sense, namely, that not only the neighbouring nations shall be seized with terror and astonishment, but Judah also shall partake of the alarm; and with good reason, because her

- 3 And it shall come to pass, in that day,  
That I will make Jerusalem  
A ‡ burdensome stone to all the § people :  
All who burden themselves with it shall be deeply  
|| wounded.  
And all the nations of the earth shall be gathered together  
against her.
- 4 In that day, saith Jehovah,  
I will strike every horse with astonishment, and his rider  
with madness ;  
And upon the house of Judah will I open mine eyes,  
And every horse of the \* people will I strike with  
blindness.
- 5 And the leaders of Judah shall say in their heart :  
*There is strength to the inhabitants of Jerusalem*

‡ Heb. a stone of burden.

§ Heb. peoples.

|| Heb. in cutting shall be cut.

\* Heb. peoples.

capital city Jerusalem shall be besieged by a powerful enemy. By "the nations round about" I do not conceive the invading nations to be meant, but the nations in the vicinage of the land of Judah, who would have reason to be alarmed at the approach of such mighty forces. Blayney.

— *the siege*.—A future siege, after the final restoration of the Jews. See on ch. xiv. 3, and Rev. xx. 9. "Jews and Christians interpret the latter part so, as to make the inhabitants of Judah be forced to join in the siege against Jerusalem ; but these to fall on the common enemy." Secker.

3. — *A burdensome stone*.—Which will bruise, if not crush, those who attempt to move it.

Jerusalem is here compared to a stone of great weight, which being too heavy for those who attempt to lift it up or remove it, falls back upon them and crushes them to pieces. Blayney.

— *all the nations*.—Many nations, as ch. xiv. 2 ; the nations round about, as v. 6, and ch. xiv. 14.

4. *In that day*.—This prophecy remains to be accomplished. The language here and v. 6—9 is much too strong to denote the successes of the Maccabees against the Seleucidæ.

5. — *to the inhabitants*.—For לִי יִשְׂרָאֵל, "The inhabitants of Jerusalem are a strength unto me." Houbigant proposes to read לִי יִשְׂרָאֵל ; and one MS. reads לִי יִשְׂרָאֵל, and perhaps another. "Recte videtur Ch. legisse לִי יִשְׂרָאֵל. Vid.

Through Jehovah *Lord* of hosts their God.

- 6 In that day will I make the leaders of Judah  
As an hearth of fire among wood,  
And as a lamp of fire in a sheaf:  
And they shall devour, on the right hand and on the  
left,  
All the † people round about.  
And Jerusalem shall again be inhabited in her own place  
in peace.
- 7 Jehovah will also save the tents of Judah, as in old  
time:  
That the glory of the house of David should not magnify  
itself,  
Neither the glory of the inhabitants of Jerusalem against  
Judah.

† Heb. peoples.

v. 2, et xiv. 14." Secker. Syr. reads very well, אָמַצוּ לָנוּ, *have prevailed unto us, a nobis*.

The text here has been supposed corrupt, and many attempts have been made to amend it. But without any alteration it well expresses the sentiments of the men of Judah, concerning the interest they had in the safety of Jerusalem and its inhabitants, on which their own strength and security depended in a great degree; so that they would of course be influenced to bring that assistance, the efficacy of which is set forth in the verse that follows. Blayney.

6. — *an hearth*.—The word may be rendered *a pot*. "The Arabs make a fire in a great stone pitcher, and, when it is heated, spread paste upon it, which is baked in an instant." Harmer i. 233.

— *be inhabited*.—The true reading is יִישְׁבָהּ.

— *in peace*.—Houbigant ingeniously conjectures that we should read בְּשָׁלוֹם, for בִּירִשְׁלוֹם. 6. MSS. A. Pachom. Arab. and one MS. omit בִּירִשְׁלוֹם; without which word the sense is complete.

7. — *as in old time*.—Four MSS. the Jerusalem Talmud and V. 6. Ar. Syr. have the particle of similitude כִּי, before רִאשֹׁנָה or רִאשִׁיטָה. See the same alteration, Joel ii. 23.

— *of the inhabitants*.—Six MSS. read יֹשְׁבֵי or יֹשְׁבֵי, with the versions and Chald. In v. 8 four MSS. the versions and Chald. read the same participle plurally; and in v. 10 we find the plural reading of this word in fifteen MSS. two ed. the versions, and Chald. agreeably to ch. xiii. 1.

- 8 In that day Jehovah will defend  
The inhabitants of Jerusalem :  
And he that is feeble among them shall be,  
In that day, as David ;  
And the house of David *shall be* as God,  
As the angel of Jehovah before them.
- 9 That it shall come to pass, in that day,  
*That* I will seek to destroy all the nations  
Which come against Jerusalem.
- 10 And I will pour upon the house of David,  
And upon the inhabitants of Jerusalem,  
A spirit of favour and of supplications :  
And they shall look on him whom they pierced :

8. — *defend.*—The verb גָּן is here used with בָּעֵר, *pro, circa, super* ; as בָּנָן, *a shield*, is used, Ps. iii. 3.

— *he that is feeble.*—"And he that is fallen to decay among them." The word דִּבְכָּשָׁל properly signifies the man that is overthrown and ruined in his fortunes. The intent is there to mark the progressive improvement that would take place at Jerusalem under the divine countenance and protection ; when the man who had gone to decay should revive and flourish again like David, who himself from a state of exile and distress was suddenly advanced to the kingdom ; and the house of David also would rise in proportion to the rank of gods, or, as the term אֱלֹהִים seems explained, of guardian angels marching before the people, see Gen. iii. 5. Ps. viii. 6, and lxxxii. 6. Blayney.

10. *And I will pour.*—God's signal interposition in behalf of Judah and Jerusalem, after their future restoration, having been foretold, the prophet proceeds to foretel their conversion to Christianity.

— *of favour.*—Which shall conciliate favour. See Tayl. Conc. voc. דָּחַן.

— *on him.*—Thirty-six MSS. and two ed. read אֵלָיו ; three other MSS. read so originally ; six perhaps read so ; six read so now ; and eleven have אֵלָיו in the margin, as Keri. And yet אֵלֵי, *on me*, may be traced in the ancient versions and Chald. אֵלֵי was also noted as a various lection by R. Saadiah, who lived about the year 900. See Kenn. Diss. Gen. Sec. 43. "Citant אֵלֵי Talmud et R. Saadiah Haggaon. Poc. Append. in Mal." Secker. Dr. Owen shows that Ignatius, Justin Martyr, Irenæus, Tertullian, and Barnabas favour the reading of אֵלֵי. Inquiry—Sept. version. Sect. iv. The present reading of *ó*. in the



And they shall mourn for him, as *with* the mourning for an only son;

And the bitterness for him *shall be* as the bitterness for a first-born.

English polyglot is, *και επιβλεψονται προς με, ανθ' ων κατωρχησαντο*. The last word arises from transposing דקרר into דקר, as Dr. Owen observes, and Kenn. Diss. Gen. Sec. 70. But Ignatius and Justin Martyr read, *οφονται εις ον εξεκεντησαν*. See Owen and Kennicott ubi supra. And it is very observable that in the Aldine edition of the Septuagint we read, *και επιβλεψονται προς με, εις ον εξεκεντησαν, ανθ' ων κατωρχησαντο*. Here two renderings are inserted; and *εις ον εξεκεντησαν* is made of equal authority with the other. The very valuable Pachomian MS. of *δ*. reads *εις ον εξεκεντησαν*, instead of *ανθ' ων κατωρχησαντο*.

Potest אר אר notare *eo quod*, ut vertunt *δ*. Ch. vel *quem*. Vid. Nold. Et sic post dativum adhibetur, Jer. xxxviii. 9. Quin et אר dativi vicem explet. Vid. Nold. Secker.

See this text, John xix. 37. Apoc. i. 7. and דקר, *to pierce*, ch. xiii. 3.

רובט is an object looked on with dependence on it and confidence in it, Isa. xx. 5, 6. and here ch. ix. 5. Vit. אל רובט often denotes such looking, as Numb. xxi. 9. Ps. xxxiv. 6, &c. דקר is used eleven times besides; almost always of mortal wounds, particularly here, ch. xiii. 3, and never of one clearly not so. Secker.

This passage is undoubtedly cited in St. John's Gospel, ch. xix. 37. *οφονται εις ον εξεκεντησαν*. The present Hebrew text is, רובט אל אר דקר. In order to maintain an uniformity between the evangelist and the Hebrew, an error has been supposed to exist in the latter, and אל has been substituted instead of אר. In support of this emendation, between forty and fifty MSS. are produced. But were the matter to be decided by the number and weight of authorities, I am of opinion with De Rossi, that the scale would turn in favour of אר. But what if it should appear, that there is no error at all in the present Hebrew text, and yet a perfect uniformity between it and the words of the evangelist? It will be granted, that אר דקר, taken by itself, would be rightly translated *ον εξεκεντησαν*, אר being simply the sign of the accusative case. But אל may not be the compound of אל, and the affix pronoun י, as it is now pointed; but the preposition אל, of the same use and signification as אל, and so answering to *εις*, *ad*, *versus*. Nor is it any objection that אל is followed by אר, which some have proposed to expunge; such a concurrence of prepositions being allowed by the idiom of the Hebrew language, see ch. iii. 10. xiv. 5. 2 Chron. xxiii. 14. Blayney.

— *the bitterness*.—Altering the points in דקר twice, will remove all grammatical difficulty from this passage.

- 11 In that day the mourning shall be great in Jerusalem,  
As the mourning of Hadadrimmon in the valley of  
Megiddo.
- 12 And the land shall mourn, every \* family apart :  
The family of the house of David apart, and their wives  
apart ;  
The family of the house of Nathan apart, and their wives  
apart ;
- 13 The family of the house of Levi apart, and their wives  
apart ;

‡ Heb. families families.

11. — *Hadadrimmon*.—Jerom says, that this was a place near Jezreel, called, in his time, Maximaniopolis. De Lisle places it near Megiddo, where Josiah was slain, over whom great lamentation was made, 2 Chron. xxxv. 22—25. “ Pro הררנין habet Syr. בר אמן i. e. Josiæ, 2 Kings xxi. 24, quem et nominat Ch. sed post Achabium ab Hadadrim-mone occisum.” Secker.

— *Megiddo*.—Eight MSS. and Syr. read thus for *Megiddon*.

This mourning of the Jews will take place on the re-appearance of their Messiah from heaven, Apoc. i. 7. xx. 4 ; when the restored descendants of those Jews who slew him shall be touched with the deepest compunction for the guilt of their forefathers.

12. — *Nathan*.—A son of David, Luke iii. 31.

If Nathan be a descendant of David, his house is part of David's.—If families literally be meant, why these? And if a time yet to come, who shall know these? If it relate to a thing near the prophet's time, there might be known families of the name of Nathan and Shimei, as well as David and Levi, who had joined in some bad and fatal action ; and if the family of the patriarch Levi be too large, some other of the name may be meant. Secker.

It is possible that, at the final restoration of the Jews, the genealogies of some tribes may be preserved, and that the family of David may be traced up to more than one of its collateral branches, each of which, on account of its distinguished eminence, is to mourn apart. Observe that, after the mention of four particulars, there is a general clause, v. 14, to complete the induction. Or, as facts of this nature are very important in the estimation of the Jews, they may be supernaturally ascertained. See Rev. vii. 4—8.

— *their wives apart*.—On account of the season of humiliation, 1 Cor. vii. 5.

The family [of the house] of † Simeon apart, and their wives apart :

- 14 All the families which remain,  
Every family apart, and their wives apart.

---

## CHAPTER XIII.

- 1 IN that day shall a fountain be opened  
To the house of David, and to the inhabitants of Jerusalem.

§ Heb. Simei.

---

13. — [*of the house*] *of Simeon*.—Three MSS. and Syr. (chald. supply ביה, which I suppose to be the true reading. For Simei ó. Ar. Syr. have Simeon. In the margin of the English version we have, “Or, of Simeon, as ó.” Our translators therefore thought, that the Hebrew text might sometimes be corrected by the Greek version “As David, Nathan, Simeon, and Levi, are all reckoned among the progenitors of Christ, Luke iii. 29, may not their families be mentioned by name, as more particularly concerned in the guilt to be lamented? John vii. 5.” Blayney.

CHAP. XIII. 1. — *a fountain opened*.—The blood of Christ, which cleanseth from all sin, 1 John i. 7, is manifestly here intended, the Jews being, upon their repentance and conversion, to be admitted to all the privileges of the Christian covenant. חטאת and נדה are legal terms: the former denotes sin generally, or any transgression of the law which required atonement, and is sometimes put for the means of purification from it, Num. xix. 9, 17; the latter נדה is used for that uncleanness, or legal defilement, which secluded man from all intercourse with God and holy things. Now, whatever efficacy the blood of bulls and of goats, and the ashes of an heifer, sprinkled on the unclean had to purify from legal sin and defilement, the same is ascribed to the blood of Christ in the Christian dispensation, for purging the conscience of a sinner from the guilt of dead works, or moral pollution. Blayney.

*Scaturiet, crumpet*. Schult. Animadv. Phil. 549. “An allusion to the one great spring at Jerusalem, which served the uses of king and people. See Vit. on Isa. vii. 3.” Secker.

Both here and ch. xii. 10, only the house of David and the inhabitants of Jerusalem are named, and the latter are distinguished from Judah, ch. xii. 2, 5; and both from Judah, ch. xii. 7; and the mourning is confined to

For sin, and for defilement.

- 2 And it shall come to pass in that day,  
 Saith Jehovah *God* of hosts,  
*That* I will cut off the names of the idols out of the  
 land;  
 And they shall no more be remembered;  
 And the prophets also,  
 And the impure spirit,  
 Will I cause to pass out of the land.

Jerusalem, ch. xii. 11. Can it therefore relate to a time yet future, when for so long no Jews had been inhabitants of Jerusalem? And if the descendants of those who were so be meant, where is the authority for such meaning? how shall they be known? and what so particular cause of mourning have they, above others, for what was done long ago? Secker.

We may suppose a future national mourning at Jerusalem; as general as the solemn rejoicings at the festivals appointed by the law, in the times of its former prosperity. See on ch. xii. 11.

— *defilement*.—Here is an allusion to the water of separation or of purification for sin, Num. xix. 9. Means of purification from moral pollution shall be afforded to the Jews by the terms of the Christian covenant.

2. — *idols*.—This prediction, that idols and false prophets should cease at the final restoration of the Jews, seems to have been uttered when idolatry, and groundless pretensions to the spirit of prophecy, were common among the Jews, and therefore before the Babylonish captivity.

It has been urged in proof that this prophecy was uttered before the Babylonish captivity, that idolatry and groundless pretensions to prophecy were common among the Jews at that time, which has not been the case since. But this argument proves nothing; for there is no assurance that a thing may not take place hereafter which does not exist at present. Admitting the Jews not to have been addicted to idolatry or false prophesying at any particular period, who can say that they will not fall into these transgressions at some future time? It is probable they will do so; for Ezekiel, confessedly prophesying of the latter times, when Israel and Judah, incorporated again into one nation, shall return into their own land, speaks to the same effect as Zechariah, ch. xxxvii. 23. But, besides supposing the Jews themselves to remain untainted with those corruptions, it surely will not be denied, that they do and may still prevail among other nations, who may be included in the term *הארץ*, taken in its most general sense, “the earth;” and so I conceive it should be; for we are taught to expect that the conversion of the Jews will be followed by a further reformation of the world, Rom. xi. 15; and that the time will come when “the kingdoms

- 3 And it shall come to pass, when any shall yet prophesy,  
That his father and his mother shall say unto him,  
*Even* those who begat him : Thou shalt not live,  
Because thou hast spoken falsehood in the name of  
Jehovah.

And his father, and his mother, who begat him shall  
pierce him through when he prophesieth.

- 4 And it shall come to pass, in that day, *that* the prophets  
shall be ashamed

Every one of his vision, when he prophesieth ;  
Neither shall they wear a \* rough garment to deceive.

- 5 But *each* shall say, I *am* not a prophet :

I *am* a man that tilleth the ground :

For *another* man hath possessed me from my youth,

\* Heb. garment of hair.

of this world shall become the kingdoms of our Lord and of his Christ ;” Rev. xi. 15 ; and “ the heart,” the emblem of idolatry, and with him the false prophet, shall be cast into a lake of fire, &c. Rev. xix. 20. Blayney.

— *the prophets*.—The false prophets. “ The prophets and the unclean spirit,” perhaps a *Hendyadis* for those who prophesy by means of an impure spirit. See Acts xvi. 16. Rev. xvi. 13. And what is said in the next verse, “ of any one that shall prophesy,” must be understood of those that undertake to prophesy by means of an unclean spirit, or other false pretences.” Blayney.

— *the impure spirit*.—Of divination by evoking the dead, or by any means which caused legal impurity.

3. — *yet prophesy*.—That is, falsely. So v. 4.

— *pierce him through*.—Fifteen MSS. read דקרוהו.

4. — *of his vision*.—That is, of the extraordinary communication which he pretended to have received, when he uttered a prophecy which he knew to be false. Blayney.

— *when he prophesieth*.—One MS. reads בהתנבאו. And four MSS. read thus, 1 Sam. x. 13.

— *wear a rough garment*.—This seems to have been the practice of false prophets, in imitation of some eminent ones among the true. See 2 Kings. i. 1.

5. — *possessed me*.—הקניי hath been the buyer of me. “ Emit enim me herus jam inde ab adolescentia mea.” Houb.

“ Hath had the property of me.” הקניי is *Hiphil*, from whence comes ביקנה,

- 6 And *one* shall say unto him;  
 What are these strokes within thine hands?  
 And he shall say,  
*Those with which I have been stricken in the house of*  
*my friends.*
- 7 Awake, O sword, against my shepherd,

*a possession.* Disclaiming all pretensions to the character of a prophet, he shall profess himself to be no other than a plain labouring man, employed in husbandry business by those whose property he had been, *quasi adstrictus glebæ*, from his youth." Blayney.

6. — *strokes.*—Marks, or punctures, sometimes received in honour of idols.

"Those wounds." Two ancient usages are clearly alluded to here; the one, that of the idolatrous priests and prophets, who sought to engage the attention and favour of their deity, by cutting and slashing themselves, as the priests of Baal did, 1 Kings xviii. 28; the other that of those who cut themselves as a token of their grief and mourning for their deceased relations and friends, Jer. xvi. 6. It appears also, from Jer. xlviii. 37, that these cuttings were performed on the hands in particular. When, therefore, the man, now ashamed of his pretensions to prophesy, came to be challenged for those scars that were visible on his hands, he would deny them to have proceeded from any idolatrous cause, and would have them thought to be marks left by those wounds which he gave himself in the house of his relations and friends, in the paroxysms of his grief for the loss of them. הכרי is to be taken actively in *Hiphil*, and not passively in *Hophal*. Blayney.

— *of my friends.*—These are not idolatrous marks, but those of the master to whom I belong. See Bishop Lowth on Isa. xlv. 5. "מֵאֲרָבִי always has an impure meaning, literal or metaphorical: and so must mean false gods, or their worshippers here." Secker.

— *within.*—"Vid. Prov. xxvi. 13. ubi בִּין idem sonat quod בָּרוּךְ, Prov. xxii. 13. Vid. et Nold. sign. 2, 3." Secker.

7. *Awake, O sword.*—A new section commences here, but not, I think, a new subject of prophecy. For as far as we can judge of a prophecy before its accomplishment, it appears to be a continuation of the same subject, which was entered upon at the beginning of ch. xii. namely the alarming invasion of Judah, and siege of Jerusalem, by a numerous body of heathen nations. This however was soon broken off, in order to relate the means by which God would compass the deliverance of his people, and the blessed consequences that would afterwards ensue. But now the prophet reverts back again to the time of the invasion, and proceeds to show some fatal circumstances that would attend it at the beginning; the first of which is

And against the man *who* is near unto me,  
Saith Jehovah *God* of hosts.

[I will] smite the shepherd, and the sheep shall be scattered ;

specified in the remaining verses of this chapter ; by which we find that the war would at first prove extremely destructive to its prince and people, of whom two-thirds would be immediately cut off ; but the remaining third, after struggling through various difficulties, would at length become converts to the Christian faith, and be again taken into covenant with God. Blayney.

— *my shepherd*.—Ten MSS. and one ed. read רעי, agreeably to the versions and the masoretical punctuation. רעי may signify *my friend*, which sense better answers עמית, *socium proximum meum*, in the next hemistich. “עמית, or עמיר, is eleven times used with ם or ך suffixum in Lev., and no where else but here in O. T. nor is the root, I think, in Ch. or Syr. at all, or in any like meaning in Arab. nor any other word from it in Heb. but לעמית, juxta. It is equivalent in Lev. to רע, neighbour : but hath no other noun joined with it, as here. It seems to mean a person standing on the same level in society. Grot. understands Judas Macc. Calvin, pastors in general. Secker.

— *the man who is near unto me*.—This passage has been usually understood to predict the sufferings and death of Christ. I have no conception that it has the most distant relation thereto. Yet some have gone so far as to find in the word עמית a proof of the divinity of Christ's person, Cocceii. Lex. in voce עמית. But all that can be made of עמית is, that it may signify a *neighbour*, one that is *near*, or next to another, or that bears some kind of *correspondency* or resemblance to him, but exclusive of the idea of *parity*. נבר is no doubt often used for a *man* simply, but its proper sense is, one superior to others, in strength, power, or authority. I conceive therefore עמית נבר might properly be rendered, “him that is next unto me in power and authority ;” which exactly corresponds with “my shepherd” in the parallel line ; one that rules his flock, or people, under me, or by virtue of my commission. See Calv. *in loc*. Blayney.

— *smite*.—Houbigant observes, that Arab. reads אך, *I will smite* ; which is agreeable to what follows, *And I will turn*, &c. and appears from the *exigentia loci* to be the true reading. See Matt. xxvi. 31. Mark xiv. 27, “MS. n. 1 bibliothecæ, S. Marci, Venetiis, et MS. n. 4, San-Germanensis, Parisiis, habent παραξω τον ποιμενα.” Kenn. Diss. Gen. Sec. 44. ô. ed. Ald. and MS. Pachom. read παραξον τον ποιμενα. “MS. Copt. potest esse percute vel percutite.” Mr. Woide.

The two letters א and ה are so frequently found to be written by mistake for each other, that I could easily believe that אך may have been the

- And I will turn mine hand against the little ones.
- 8 And it shall come to pass in all the land, saith Jehovah,  
That two parts therein shall be cut off *and* shall die,  
And the third part shall be left therein.
- 9 And I will bring the third part through the fire,

original reading of the Hebrew, instead of  $\eta$ .—But a question of more consequence arises here, whether the words of the prophet in their original intention had any direct reference to the death of Christ. For my part I am persuaded they had not; nor do the words  $\text{Ὅτι γεγραπται}$ , or  $\text{Γεγραπται γαρ}$ , with which the quotation is introduced by the evangelists, necessarily imply more, than that our Saviour forewarning his disciples “that all of them would be offended because of him, and would forsake him” that night, refers to this passage as to a proverbial saying (just as we might do, if we had met with one to our purpose in any profane author), laying it down as a matter of course, for *the followers to disperse when their leader was taken off*. It is, I trust, already apparent, that the other events spoken of in the context are not yet come to pass; and perhaps the passage in question might never have been considered differently from the rest, had not our Saviour thought fit to make use of it for the purpose of illustration.—As little reason is there to suppose that in the following sentence, “And I will turn,” &c., those are meant whom Christ calls his “little flock,” Luke xii. 32. Nothing else is surely intended than that not only the great ones, the shepherds and leaders, as before mentioned, but those that are usually held of less account, the common people, would come in for a share of the calamity. For it follows, that throughout all the land two thirds of the people would be cut off, and only one third survive after undergoing severe trials.—Blayney.

— *shall be scattered*.—Nineteen MSS. add the  $\eta$  at the end of the original word. Two read  $\text{וְהַפְּצָה}$ . “ $\text{Διασκορπισθησαν}$ , MS. Copt. et Ald.” Mr. Woide.  $\text{Διασκορπισθησονται}$ ,  $\delta$ . MS. A.

This verse relates to the Messiah and his *little flock*, Luke xii. 32. The prophet goes back to this great subject of prophecy, after having told some events posterior to Christ’s appearance, and then proceeds to other events subsequent to that grand epocha in the history of the Jews and of mankind; some near it, and some remote.

8. — *and shall die*.—“*Præponunt vau, δ. Syr. Vulg. Præcedit vau.*” Secker.

— *the third part*.—One reads  $\text{וְהַשְׁלִישִׁי}$ . I incline to interpret this verse of the destruction brought on the Jews by Titus.

9. — *through the fire*.—The allusion here is to persons, who being in an house on fire, are dragged out through the flames, scorched and burned



And will refine them as silver is refined,  
 And will try them as gold is tried.  
 They shall call on my name, and I will answer them;  
 And I will say, They *are* my people:  
 And they shall say, Jehovah *is* my God.

## CHAPTER XIV.

1 BEHOLD, the day of Jehovah \* cometh,  
*That thy spoil shall be divided within thee.*

\* Heb. cometh to Jehovah.

by the way, and perhaps with the loss of all their effects. See *δια πυρός*, 1 Cor. iii. 15. Jude 23. Blayney.

— *as gold is tried.*—Ut fulvum spectatur in ignibus aurum. Ov.

— *call on my name.*—As disciples of the Messiah.

— *And I will say.*—*ו*. Ar. Syr. read ראמרתי. Observe that ו precedes.

This verse may be understood of those Jewish Christians who survived the calamities which their country suffered from the Romans.

CHAP. XIV. 1. — *the day of Jehovah.*—"Behold a day cometh by the appointment of Jehovah." So I think ליהרה must be rendered according to the use of the preposition ל, see Jer. iv. 12. For whatever may be said of ל as the sign of the genitive case, I question whether it can be so admitted, unless in immediate apposition to the constructing noun. Nor is *the day of the Lord* ever so expressed, but always יום יהרה.

This chapter goes on to foretel a siege, in which Jerusalem will be taken and sacked, and half of its inhabitants carried into captivity, whilst the rest will be enabled to stand their ground. In this critical situation they will be relieved by the arm of divine power, exerting itself wonderfully in their behalf, and attended with the most beneficial consequences; such as living waters going forth out of Jerusalem; the name and majesty of the true God acknowledged through the whole earth; and the entire re-establishment of Jerusalem in security. In the mean time the hostile invaders, debilitated by sickness, thrown into confusion, and falling foul upon each other, will yield themselves and their wealth an easy conquest to the assailing Jews. After this a conformity in religious worship will be

- 2 For I will gather all the nations  
 Against Jerusalem to war :  
 And the city shall be taken, and the houses plundered,  
 And the women defiled.  
 And † half of the city shall go into captivity ;  
 And the ‡ residue of the people shall not be cut off from  
 the city.

† Or, a portion.

‡ Or, a residue.

required of all the nations under a severe penalty ; and all things in Judah and Jerusalem, from the least to the greatest, shall thenceforward be accounted holy. Such are the great outlines of this extraordinary prophecy ; to fill up which with any tolerable certainty, it will be necessary perhaps to wait the times of its accomplishment. Blayney.

2. — *all the nations*.—Many nations served under the Romans.

— *defiled*.—So Lam. v. 11.

— *half*.—That the Hebrew word may be rendered *a portion*, see Judges ix. 43. Dan. xi. 4. Here the city is spoken of ; but ch. xiii. 8 refers to the whole land.

— *the residue*.—The Romans spared the young and useful part of the Jews. Jos. B. J. VI. ix. 2. However these were either condemned to the mines in Egypt, or exposed to the sword and to the wild beasts in the provincial theatres, or sold for slaves, *ib.* It must be observed that the forty thousand, who were permitted to go where they pleased, were Idumeans. B. J. VI. viii. 2.

— *shall not be cut off from the city*.—"Si illi, qui post urbem expugnatam superstites erunt, non delebuntur ex urbe, ergo ipsa urbs non deletur.—Ergo hæc relinquenda sunt ad tempora reditus Judæorum."—Houbigant. Judæi hæc sub Gog dicunt esse complenda. Hieron.

If the reader should think that these words cannot be interpreted of excision *before the destruction of the city by the Romans*, we may suppose that the unconverted Jews will rebuild Jerusalem ; that this city will be taken, ch. xiv. 1, 2 ; that the Jews will be converted by a glorious appearance of their Messiah, and will express great humiliation at the conduct of their ancestors towards him, ch. xii. 10—14 ; that Jehovah will then interpose in their behalf, ch. xii. 2—9 ; that at this period the Jews will be pure from moral pollution, and will abhor the idolatry and false prophesying which were so prevalent when this prediction was uttered, ch. xiii. 1—6 ; that ch. xiii. 7—9 refer to Christ, to the destruction by the Romans, and to the partial conversion of the Jews, and serve as an introduction to another calamity, ch. xiv. 3, 4, 5 ; and that the glories of

- 3 And Jehovah shall go forth, and shall fight against those nations,  
As when he fighteth in the day of battle.
- 4 And his feet shall stand in that day  
Upon the mount of Olives,  
Which is before Jerusalem on the east.  
And the mount of Olives shall be rent  
From the § midst thereof, eastward and westward ;  
*So that there shall be a very great valley :*  
And half of the mountain shall remove northward, and  
half thereof southward.
- 5 And ye shall flee *by* the valley of the mountains :  
For the valley of the mountains shall reach unto Azal :

§ Heb. half.

the future Jerusalem, and God's vengeance on her enemies, are the subject of ch. xiv. 6—21.

From its being said, that "a residue shall not be cut off from the city," together with what follows, the course of proceeding it should seem will be this: upon the city being taken, the most warlike part of the inhabitants will retire in a body to some strong post near at hand, and stand upon their defence; till being encouraged by manifest tokens of God's declaring himself in their favour, and perhaps reinforced by their brethren of Judah at large, they shall sally forth, and with the divine assistance completely defeat their enemies and effect their own deliverance; so that it is said, "Jerusalem shall again sit in her own place at Jerusalem." Compare ch. xii. 5—7. Blayney.

3. —*those nations*.—If, as I am disposed to think, the Romans are meant in the foregoing verse, we may here understand the descendants of the many people who warred under the Roman standard, and who will be confederates with Gog and Magog, or with the Turks who were originally Scythians. See Boch. Geogr. L. III. c. xii. xiii. I consider this prophecy as coinciding with Ezek. xxxviii. xxxix. See also Rev. xx. 8, 9.

—*in the day of battle*.—"על ימא דסער, *at the Red Sea*. Chald. Videtur latere nomen aliquod proprium." Secker.

5. —*ye shall flee*.—Even you who are to be preserved shall be struck with terror at this event; much more the enemies of God.

—*of the mountains*.—Read הרים with *ó*. MS. A. Syr. Chald. and one MS. The *mem* final has probably been omitted by the abbreviated way of writing, "הרי".

—*Azal*.—Probably a place so called because it was *near* Jerusalem.

Ye shall even flee, as ye fled before the earthquake  
 In the days of Uzziah king of Judah.  
 And Jehovah my God shall come,  
 And all his saints with him.

— *earthquake*.—See Amos i. 1.

— *And all*.—So the versions and Chald. many MSS. and one ed.

“ And the valley of the mountains shall be choked up :

(For the valley of the mountains will reach near)

And it shall be choked up, as it was choked up by the earthquake  
 In the days of Uzziah King of Judah.”

6. Chald. and Arab. by a different punctuation, make נסחם the preter in *Niphal* of the verb נסח, και φραχθησεται, *et obthurabitur*, instead of deriving it from נסח, so as to signify *et fugietis*. A sufficient proof, at least, among others, that the vowel points were not in use when those versions were made, or, at least, were not the same as those affixed by the Masoretes. If, in order to determine which of the two interpretations is best, we consider the context, and the history of the earthquake referred to, as well as the age of the interpreters, all will concur in deciding in favour of the former. Scripture is altogether silent in respect to the earthquake in the days of Uzziah, except that it is just mentioned as an era, or date, Amos i. 1. But Josephus describes it as having taken place at the time when Uzziah invaded the priestly office, and was smitten with leprosy, and adds, “ Before the city, at a place called the Cleft, one half of the mountain, on the western side, was broken off, and having rolled four furlongs towards the eastern mountain stopped, so that the roads were choked up, and the king’s gardens.” What then can be more apposite than to render, “ And the valley of the mountains shall be choked up, as it was choked up by the earthquake in the days of Uzziah?” The valley of the mountains was probably that valley which lay between the hills on which Jerusalem was built, one of which was to the south, the other to the north; of course the valley extended itself east and west; and the eastern entrance of it, being opposite to the Mount of Olives, would be filled up by the loose earth and rubbish rolling and tumbling into it, as the mountain parted to the north and south, not far from it. And this seems to be expressed by the words בי יגיע נגא הרים אל אצל, which seem to come in by way of parenthesis. For אל is not a proper name, as it has generally been taken to be, but a preposition or adverb, signifying *hard by*, *near at hand*, and is considered by the Vulg. as used for a noun, governed by אל, and translated, *usque ad proximum*. There is no doubt but we should read נגא הרים (הרי) in the first instance as well as the second. Blayney.

— *his saints*.—So Syr. Ar. Chald.

- 6 And it shall come to pass, in that day,  
*That* there shall not be a || bright light and darkness;  
 7 But there shall be one day :  
 This is known unto Jehovah :  
*There shall* not be day, and there shall not be night:  
 But it shall come to pass *that* at even-tide *there* shall be  
 light.  
 8 And it shall come to pass, in that day,

|| Heb. a light of clearnesses.

“The God of all holy ones with thee.” This is a literal translation of the Hebrew text, as it stands at present, and affords a sense beyond exception or improvement. The same Jehovah, of whom it is said, *v.* 3, that he would go forth and fight against the unsanctified nations; he, as the God, the patron, and protector of all holy ones, all true believers, it is here said, will march *with* thee, O Jerusalem, as thine ally and auxiliary. So the preposition, *ע*, properly imports. The address is here to Jerusalem in the second person, as it evidently is also, *v.* 1. Blayney.

— *with him*.—So the versions and Chald. and many MSS.

6. — *a bright light*.—See יקר, Job xxxi. 26. *Lux claritatum, gloriarum*.

— *and darkness*.—Read with Keri, very many MSS. and nine ed. קפאון, from קפא, *coagulare, condensare*; whence, says Cappellus, the substantive signifies *densa caligo, atra nox*.

“There shall not be light, but cold and a thick fog.” All the ancient versions appear uniformly to have read וקרירות וקפאון. Nothing is more common than to find *darkness* introduced among the adjuncts of God’s coming to execute judgment or wrath. See Ps. xviii. 11. Isa. xiii. 10. Joel ii. 31. iii. 15. Amos. viii. 9. Matt. xxiv. 29, and many other places. But particularly it is said, Ezek. xxxii. 7, “I will cover the sun with a cloud,” which exactly answers to קפאון, “a thick fog,” necessarily occasioning both cold and darkness by intercepting the genial warmth and light of the sun’s rays. Blayney.

7. — *one day*.—That is, for one whole day, from morning until evening, the sun shall be darkened, and the moon and stars shall not give their light, therefore it will, with respect to light, be “neither day nor night;” but, it is added, “at eventide there shall be light,” the thick fog, קפאון, being then withdrawn. Blayney.

— *This is known*.—When this glorious period shall arrive, is known to God only. See Rev. xxi. 23. xxii. 5.

That living waters shall go out from Jerusalem ;  
 Half of them toward the \* eastern sea,  
 And half of them toward the † western sea :  
 In summer and in winter shall it be.

- 9 And Jehovah shall be ‡ King over all the earth :  
 In that day *there* shall be one Jehovah, and his name one.  
 10 And he shall encompass the whole land as a plain,  
 From Geba to Rimmon south of Jerusalem :  
 And she shall be exalted, and shall be inhabited in her  
 place,

\* Heb. former.

† Heb. hinder.

‡ Heb. for King.

8. — *living waters*.—That is, running waters. The passage refers to the wide effusion of divine knowledge from Jerusalem when restored.

By living waters, there is good reason to believe, are meant the gifts and graces of the gospel dispensation. See Isa. xii. 3. xlv. 3. lv. 1. Jer. ii. 13. Ezek. xlvii. 1, and Joel iii. 18. John iv. 10. and vii. 38, 39. That these benefits will be diffused more extensively by the restoration of the Jews is not obscurely intimated, Rom. xi. 15. Blayney.

— *eastern—western sea*.—See the note on Joel ii. 20.

It is probable, that the eastern quarter of the heavens may have been called *הַקִּדְמוֹנִי*, because the sun visits it first every day ; if so, the western should be denominated *הַאַחֲרֹן*, for a contrary reason. Blayney.

— *In summer*.—In those countries most springs failed during that season.

9. — *one Jehovah*.—"Jehovah shall be one, and his name one." He shall be one and the same God alike to all the earth, and not confined, as heretofore, to one people. Compare Rom. iii. 29, 30. x. 12, and Eph. iv. 5, 6. By the name of Jehovah I conceive to be meant, the profession of his true religion, which, it is here foretold, should compass or pervade the whole earth, as it had done the country of Judea, included within the plain extending from Geba north to Rimmon south of Jerusalem. Blayney.

10. *And he shall encompass*.—I suppose the true reading to be *וְיִסָּב*, or *יִסָּב*. V. and Syr. have the conjunction *and*. Jehovah shall encompass the whole land for the purpose of protection, as a plain is encompassed by mountains.

— *Geba*—In Benjamin, north of Jerusalem, Josh. xxi. 17.

— *Rimmon*.—In Judah, to the south of Jerusalem, Josh. xv. 32.

— *shall be exalted*.—One MS. reads *וְרִמָּה*. See on Amos ii. 7.

"And she shall be raised up." That is, Jerusalem, which is here as

From the gate of Benjamin to the place of the former gate,

And unto the corner-gate;

And from the tower of Hananeel unto the king's § wine-presses :

11 And men shall dwell therein, and there shall be no more || curse ;

And Jerusalem shall be inhabited in security.

12 And this shall be the calamity

With which Jehovah will smite all the \* people

Who warred against Jerusalem.

Their flesh shall consume away while they stand on their feet ;

And their eyes shall consume away in their sockets ;

And their tongue shall consume away in their mouths.

§ Heb. vats,

|| Or, utter destruction.

\* Heb. peoples.

elsewhere represented as a female figure, raised from the ground and sitting tranquil on her ancient seat. See ch. xii. 6. Blayney.

— *the gate of Benjamin*.—That this gate was probably to the north of Jerusalem. See Jer. xxxvii. 12, 13.

— *the former gate*.—Supposed to be that called the old gate, Neh. iii. 6. xii. 39 ; placed by Lightfoot towards the southwest, V. ii. p. 28.

— *And unto*.—Five MSS. read וְעַד. So V. Syr.

— *the corner-gate*.—See 2 Kings xiv. 13. 2 Chron. xxv. 23. Jer. xxxi. 38.

— *tower of Hananeel*.—Placed by Cocceius eastward ; who observes that the tower and the corner-gate seem mentioned as the two extremities of the city. Syr. Vulg. read וְהַמִּגְדָּל.

— *winepresses*.—Near the king's garden, southward. Cocceius.

“The king's vats.” What the king's vats were, or where they were to be found, we have not, as far as I know, any scriptural information. But, from a passage in Josephus (Bell. Jud. L. v. c. 4. ed. Haverc.), I am led to think, they were what are there called, σπηλαια βασιλικά, certain caves or hollows, to which from a resemblance in figure the name of *vats* or *wine-tubs* was given, with the addition of βασιλικά, “the king's,” because of their size, being too vast for common use. Blayney.

12. — *shall consume away*.—The versions and Chald. read in the future יִכָּח. A description of famine or of consumption. Mr. Lowth.

- 13 And it shall come to pass, in that day,  
*That there* shall be a great † tumult among them from  
 Jehovah;  
 And they shall lay hold every one on the hand of his  
 neighbour,  
 But his hand shall rise up against the hand of his neigh-  
 bour.
- 14 And Judah also shall fight in Jerusalem:  
 And the wealth of all the nations round about shall be  
 gathered together,  
 Gold, and silver, and apparel, in great abundance.
- 15 And in like manner shall be the calamity  
 Of the horse, of the mule, of the camel, and of the ass,  
 And of ‡ every beast which shall be  
 In those camps; *even* according to this calamity.
- 16 And it shall come to pass *that* every one who is left  
 among all the nations,  
 Which came against Jerusalem,  
 Shall go up from year to year  
 To worship the King Jehovah *God* of hosts,

† Or, destruction.

‡ Heb. all the cattle.

13. — *they shall lay hold.*—That is, they shall seek help from one another, but instead of helping, they shall turn their arms against one another. See Judg. vii. 22. 1 Sam. xiv. 20. 2 Chron. xx. 23. Blayney.

— *his hand shall rise up.*—Intestine divisions and hostilities, where friendship was expected, shall be added to the foregoing divine judgments.

14. — *in Jerusalem.*—So 6.

15. — *beast which shall be.*—Fourteen MSS. read יהיה “But יהיה is also regular, being in agreement with each of the masculine nouns, החמור, הגמל, הפרר, הסוס. *Convenit verbum cum digniore.*” Blayney.

— *this calamity.*—“As this plague.” It is very evident that this verse should regularly have followed immediately after v. 12. But it is very much in the style of this writer to digress, and after a while to return to his subject, as if nothing had intervened. The two preceding verses, 13, and 14, would properly connect with v. 7, and should have come in there, but that the prophet seemed in haste to tell of the blessings in store for his country. Blayney.



And to keep the feast of tabernacles.

17 And it shall come to pass *that* whoever will not go up,  
Of the families of the earth, unto Jerusalem,  
To worship the King Jehovah *God* of hosts,  
Upon them shall be no rain.

18 But if the family of Egypt

16. — *feast of tabernacles*.—Shall abide for some days in Jerusalem, to behold the day of God's glory. The prophet speaks according to Jewish ideas, here and v. 20, 21. "A feast of joy, at the end of the year after harvest, to commemorate their former unsettled state. How this may suit the Christian times, and especially the latter times. see Michaelis." Secker.

"Non quidem Levitice, sed in spiritu et veritate, perinde ac festum Paschatos et Pentecostes, 1 Cor. v. 7, 8:—sub exitum anni gratiæ, seu finem mundi—uberrimam tunc habituri messem donorum gratiæ et Spiritus Sancti," Michaelis, Bib. Halæ. 1720.

Whether what is said in this verse is to be understood in any degree of literal acceptance, or whether Jewish usages and expressions are here accommodated only to the purpose of indicating that the heathen nations would be expected to conform to the established worship of the true church of God, which should exist in those latter days, is a matter which it will be safer to leave to future discovery, than to take upon us peremptorily and prematurely to decide upon at present. The feast of tabernacles, it may be observed, was designed both for a joyful and thankful commemoration of past mercies, and also for the acknowledgment of God's sovereignty in the disposal of future good among his creatures. Of course, the whole race of human beings are interested in the observance of it. Blayney.

17. — *Of the families of the earth*.—There is a restriction, v. 16. to such nations as warred against Jerusalem. But if, according to the opinion of many learned commentators, by going up to Jerusalem to worship, and to keep the feast of tabernacles, be only meant a conformity to the established worship of the one true God, or, which is the same thing, to the Christian religion, there can be no objection to understanding a strict universality of the nations. For it is repeatedly foretold, that a time would come when all the ends of the world shall remember and return unto the Lord, and all the families of the nations shall worship before him. Ps. xxii. 27. Compare Ps. lxxii. 11. lxxxvi. 9. Rev. xi. 15. Blayney.

— *rain*.—Spiritual. Vit. on Isa. xlv. 3. where see. Secker.

18. — *Egypt*.—Where, by the situation of the country, there is no rain.

- Go not up, and come not ;  
 Upon them shall be the calamity  
 With which Jehovah shall smite the nations  
 Who go not up  
 To keep the feast of tabernacles.
- 19 This shall be the punishment of Egypt ;  
 And the punishment of all the nations  
 Who go not up  
 To keep the feast of tabernacles.
- 20 In that day shall there be  
 On the bells of the horses, HOLINESS TO JEHOVAH.  
 And it shall come to pass *that* the pots in the House of  
 Jehovah  
*Shall be* as the bowls before the altar.

“Ægyptus sine nube ferax.”

Claud.

“Terra suis contenta bonis, non indiga mercis,  
 Aut Jovis.”

Luc.

Vid. et Plin. l. v. c. ix.

Mr. Greaves, in his MS. works, p. 444, speaking of the rains of Alexandria says ; media præcipue hyeme, contra receptam opinionem, et crebras et violentas esse sensi. Ward. Gresham Coll. p. 141. Whilst I was at Arsinoe, it hailed and rained almost all one morning, and rained very hard the night following ; which is not looked on as an advantage, and often doth harm, and, as they told me, causes a scarcity, the Nile being sufficient to water the country. Pocock's Obs. on Egypt, p. 59. [Ου γαρ δη υεται τα ανω της Αιγυπτου το παραπαν. Herod. l. iii. c. 19. Rari sunt imbres. Col. de re rust. l. ii. c. 12. Chandler against Morgan : p. 374.] See also Arnold. Wisd. xvi. 16. But also Ps. cv. 32. Yet again, Deut. xi. 10, 11. ‘Υσε γαρ ειθα μη εψεκασε ποτε. Dion. Cass. l. li. p. 455, speaking of Egypt. Εν Αιγυπτω και Βαβυλωνι και Βακτροις, όπου μη υεται ή χωρα η σπανιως, αι εροσοι το ολον εκτρεφουσι. Theophrast. Hist. Plant. 6. Granger says, in lower Egypt it rains much and often, in middle seldom, in upper not at all. See 2. 375. At Payta in Peru it rains not for many years. Anson's Voyage. [Book II. c. vi. p. 189. 4to.] Secker.

—Upon them shall be.—Four MSS. and ó. Syr. omit the second *κβ*.

—the calamity.—Famine ; which would be the consequence, if the rains did not fall in Ethiopia so as to cause an overflowing of the Nile.

20. On the bells.—God's name shall be honoured in every circumstance.

21 And it shall come to pass that every pot, in Jerusalem  
and in Judah,  
*Shall be* § holy to Jehovah *God* of hosts :  
And all who sacrifice shall come,  
And shall take of them, and prepare food therein :  
And *there* shall be no more a trafficker  
In the House of Jehovah *God* of hosts, in that day.

§ Heb. holiness.

---

“ War horses not being wanted, their ornaments shall be converted to sacred uses. Vit. in Isa. lx. 21.” Secker.

The horses and bells I understand here to be such as the Jews would take from their vanquished enemies, who are characterized as “riding upon horses,” ch. x. 5. xii. 4. These they would consecrate to God as trophies of victory and peace obtained through his assistance and favour. Blayney.

— *the pots*.—The meanest utensil in the House of God, see Neh. x. 39, shall be as the vessels of silver and gold used in solemn sacrifice.

21. *And it shall come to pass*.—The utensils of the Jews shall be treated as holy, and the worshippers shall use them reverently. (The idea of preparing food in them is taken from the custom of feasting after a sacrifice.) And no trafficker, see Ezek. xvii. 4, shall pollute the House of God, as was the custom when the Messiah cleansed the temple. “Every thing shall be equally holy, and therefore the ceremonial law abolished. Michaelis. There shall be no tradesman to sell vessels; the liberality of all nations shall make them so plentiful. Grot.” Secker.

THE BOOK  
OF  
MALACHI.

---

CHAPTER I.

- 1 THE Prophecy of the word of Jehovah to Israel, by  
\* Malachi.
- 2 I have loved you, saith Jehovah,  
But ye have said, Wherein hast thou loved us?  
Was not Esau Jacob's brother, saith Jehovah?  
Yet I loved Jacob,
- 3 And Esau I hated;  
And have made his mountains a desolation,

\* Heb. by the hand of.

---

CHAP. I. 1. — *by Malachi*.—He lived after Zechariah, because in his time the temple was built, ch. iii. 10. It is probable that he was contemporary with Nehemiah. Comp. ch. ii. 11. Neh. xiii. 23—27. ch. iii. 8. Neh. xiii. 10. We may also conclude, from ch. iv. 4, 5, 6, that he was the last of the Hebrew prophets till John the Baptist appeared. Usher places him before Christ, 416; and Blair, 436.

In v. 2—5, the prophet shows how much Jacob and the Israelites were favoured by Jehovah beyond Esau and the Edomites.

2. — *Jacob*.—In giving him great external privileges.

3. — *Esau I hated*.—I showed him less love, Gen. xxix. 30, 31. I comparatively hated him, by giving him an inferior lot. And now I have not only laid waste the dwelling-place of the Edomites, by the incursions of their enemies; but v. 4, they shall remain the perpetual monument of my vengeance.

- And his inheritance *to be* for the serpents of the desert.
- 4 Although Edom say, We are impoverished,  
But we will † build again the waste places;  
Thus saith Jehovah *God* of hosts,  
They shall build, but I will throw down,  
And *men* ‡ shall call them, The border of wickedness,  
And, The people against whom Jehovah hath indignation  
for ever.
- 5 And your eyes shall see *it*; and ye shall say,  
Jehovah is magnified beyond the border of Israel.
- 6 A son honoureth a father, and a servant his master.  
If then I *be* a father, where *is* mine honour?  
And if I *be* a master, where *is* my fear?  
Saith Jehovah *God* of hosts unto you,  
O priests, that despise my name.  
But ye say, Wherein have we despised thy name?
- 7 Ye bring polluted food to mine altar.

† Heb. return and build.

‡ Or, they shall be called.

— *serpents*.—Serpentes fœminæ. From the Hebrew שָׂנָא, or the Arab. سَنَاء, *to double, to fold*.

4. — *throw down*.—By Judas Maccabeus, 1 Macc. v. 65; and by John Hyrcanus, Jos. Ant. XIII. ix. 1.

5. — *your eyes*.—The eyes of the Jews in succeeding ages.

— *beyond the border*.—Εμεγαλυνθη ὑπερανω, ó. He sheweth his great power in other countries besides Israel.

6. — *honoureth a father*.—Syr. Ar. read אבִי, *his father*. ó. MS. Pachom. render και δουλός τον Κυριον αυτου φοβηθησεται; and ου φοβηθησεται is found in ed. Ald., as if the clause were to be read interrogatively, and אִבִּי לֹא had stood in the text. The reading of the Pachomian MS. occurs in Chald. and is confirmed by the context:

“ A son honoureth a father,  
And a servant feareth his master.  
If then, &c.  
And if, &c.”

From this *v.* to ch. ii. 9, the prophet reproves the priests and the people for sacrificing the refuse of beasts; and denounces punishment against the priests for not teaching the people their duty in this respect.

Yet ye say, Wherein have we polluted thee?

In that ye say, The table of Jehovah, it *is* despicable.

8 Now if ye bring the blind § for sacrifice, *is it* not evil?

And if ye bring the lame and the sick, *is it* not evil?

Present it, I pray you, unto thy Governor; will he be pleased with thee,

Or will he || favourably accept thee?

Saith Jehovah *God* of hosts.

9 And now, I pray you, entreat the face of Jehovah that he would be gracious unto us.

From your hand hath this been;

Shall I favourably accept any of you?

Would Jehovah *God* of hosts say.

10 Surely the doors shall be closed against you:

Neither shall ye kindle the fire of mine altar in vain.

I have no pleasure in you,

Saith Jehovah *God* of hosts;

Neither will I accept an \* offering at your hand.

§ Or, to sacrifice *it*.

|| Heb. accept thy face.

\* Heb. an offering of flour.

7. — *The table*.—The altar, Ezek. xli. 22. xliv. 15, 16. They said in effect that the altar of Jehovah was vile and contemptible, by offering on it torn, blind, lame, and sick victims.

8. *Now if*.—Two MSS. read כִּי, to which יָכִי is equivalent. Comp. Isa. xxxvi. 19. 2 Kings xviii. 34.

“Mactant lectas de more bidentes.” Virg.

See Lev. xxii. 20.

— *unto thy governor*.—Gifts of this nature were customarily made in the east: and are to this day. Harmer, ii. 25.

9. — *Shall I*.—ó. Ar. Syr. read הֲאֵשָׁא; and the present reading is on a rasure in two MSS.

— *Would—say*—See Judges viii. 8.

10. *Surely*.—ó. and one MS. read כִּי for כִּי; which Houbigant approves of.

— *shall be closed*.—ó. and Houbigant read יִסְתָּר. One MS. reads יִסְתָּר, claudet quis, i. e. claudentur.

— *in vain*.—To no purpose as to propitiating me. See יָחַם, Prov. i. 17.

- 11 For, from the rising of the sun even unto the going down thereof,  
 My name *shall be* great among the nations;  
 And in every place *shall* incense *be* brought unto my name,  
 And a pure offering:  
 For great *shall* my name *be* among the nations,  
 Saith Jehovah God of hosts.
- 12 But ye profane it, in that ye say,  
 The table of Jehovah, it is polluted:  
 And what is offered thereon *even* its food, is despicable:
- 13 Ye say also, Behold, *it is* of weariness:  
 And ye snuff at it:  
 Saith Jehovah God of hosts.  
 And ye have brought *that which was* torn, and the lame,  
 and the sick:  
 And ye have also brought an offering of flour:

11. — *incense*. Seven MSS. read מוקטֹר, *suffumigatum*. We have here a prophecy of the conversion of the Gentiles; and as usual, under Jewish images, Zech. xiv. 16.

12. — *polluted*.—Ye treat it as if it were impure, and unworthy of the choicest offerings.

— *what is offered thereon*.—Called נֶיֶב, *proventus*, because the priest had a portion of it. We may render this verse:

“And as to what is offered thereon, its food is despicable.”

13. — *ye snuff at it*.—See Haggai i. 2. Ye say, Attendance on the altar, and partaking of its sacrifices, are a burdensome task: and ye turn from them with disgust. Two MSS. read אִירִי; and Jarchi says (see Cappellus), that this is one of the eleven places which the scribes have corrected. According to this various lection we must render, “And ye snuff at me.” The ו and י are often confounded. Great beauty would be restored to Ps. xcv. if, at v. 7, we read בקוֹלִי for בקוֹל; and suppose that God speaks from these words, “To day if ye shall hear my voice.”

— *torn*.—By wild beasts. What had been violently taken by them as their prey, and rescued from them, or left by them.

— *And ye have also brought*.—The rendering in *ó*. MS. Pachom. is προσεφερετε αὐτὰ εἰς θυσίαν, which leads us to read אִתָּהּ מִנְחָה, “Ye have even brought it for a sacrifice.”

Shall I accept it from your hand,  
Saith Jehovah *God* of hosts ?

- 14 But cursed *be* the deceiver, who hath a male in his flock,  
And voweth and sacrificeth unto Jehovah that which is  
marred.

For I am a great King,  
Saith Jehovah *God* of hosts :

And my name *shall be* † had in reverence among the  
nations.

## CHAPTER II.

- 1 AND now to you is this commandment, O ye priests.  
2 If ye will not hearken,  
If ye will not lay *it* to heart,  
To give glory unto my name,  
Saith Jehovah *God* of hosts ;  
I will send a curse upon you,  
And I will curse your blessing :  
And moreover I have cursed it *already*.  
Because ye lay *it* not to heart.  
3 Behold, I *will* take away from you the shoulder,

† Or, dreadful, or, fearful.

14. — *a male*.—See Lev. xxii. 19.

— *unto Jehovah*.—Chald. many MSS. and six ed. read לאירי ליהוה for לאירי.

— *God of hosts*.—V. 6. Ar. Syr. and three MSS. supply אלהי.

CHAP. II. 2. — *your blessing*.—Read ברכתכם with 6. Ar. Chald. one MS. and Doctor Durell. The *van* is omitted in eighteen MSS., which brings us nearer to the true reading. By *blessing* is meant the portion of the priests, which a dearth would lessen. See ch. iii. 10, 11. The word is sometimes used for *a present*. See Joel ii. 14.

— *I have cursed it*.—By sending you unfruitful seasons.

3. — *take away—the shoulder*.—Houbigant reads גרע with 6. Ar.



- And I will scatter dung in your faces,  
*Even* the dung of your solemn sacrifices.  
 And *one* \* shall carry you to *the same place* therewith.
- 4 And ye shall know that I have sent unto you  
 This commandment,  
 That my covenant may remain with Levi;  
 Saith Jehovah *God* of hosts.
- 5 My covenant was with him, *even* that of life and peace;  
 And I gave them unto him, *for* the fear wherewith he  
 feared me,  
 And was dismayed before my face.
- 6 The law of truth was in his mouth,  
 And unrighteousness was not found in his lips:  
 In peace and uprightness he walked with me,  
 And he turned away many from iniquity.
- 7 For the lips of the priest should † keep knowledge,  
 And *men* should seek the law from his mouth:  
 For he *is* the messenger of Jehovah *God* of hosts.
- 8 But Ye have departed out of the way;

\* Or, And ye shall be carried.

† Or, retain.

The shoulder, *וְרֵךְ*, which is also the reading of *ó*. Ar. Houbigant, was the part which belonged to the priest. See Lev. vii. 32. Deut. xviii. 3. "Perhaps the true reading is, *נִדָּע*, will cut off." Secker.

— *dung*.—The maw was also the priest's. See Deut. xviii. 3. But such priests deserved only the dung which it contained.

— *solemn sacrifices*.—Or victims. See the Hebrew word, Ex. xxiii. 18. Ps. cxviii. 27.

— *And one shall carry*.—Or, as *ó*. And I will carry: *et auferens ero*. Ye shall be destroyed, and cast on a dunghill.

4. — *my covenant may remain*.—That you may reform, and not be cast of.

5. — *gave them*.—Life and peace. One MS. reads *וְרֵךְ*, and this, or *וְרֵךְ*, with the *π* paragogic, which might easily pass into the *Mem* final, is the reading of V. *ó*. Ar. Chald.

"And I gave him reverence that he might fear me;  
 And he was dismayed," &c.

7. — *should keep*.—Preserve, store up, so as to distribute it.

- Ye have caused many to stumble at the law ;  
 Ye have made † void the covenant with Levi ;  
 Saith Jehovah *God* of hosts.
- 9 Therefore have I also made you  
 Despicable and base before all the people ;  
 According as ye keep not my ways,  
 But have respect to persons in the law.
- 10 Have we not all one Father ?  
 Hath not one God created us ?  
 Why do we deal unfaithfully, every man against his  
 brother,  
 By breaking the covenant § made with our fathers ?
- 11 Judah hath dealt unfaithfully.  
 And abomination is committed in Israel and in Jeru-  
 salem :  
 For Judah hath profaned the holiness of Jehovah which  
 he loveth,  
 And hath married the daughter of a strange god.

† Heb. corrupted.

§ Heb. of our fathers.

8. — *caused many to stumble*.—To sin by offering blemished sacrifices.

9. — *have respect to persons*.—Having one decision for the poor, and another for the rich. See Lev. xix. 15.

10. From this v. to v. 16. the prophet censures intermarriages of Israelites with women of another country, which Moses had forbidden, Deut. vii. 3 ; and also divorces, which seem to have been multiplied for the purpose of contracting these prohibited marriages.

— *deal unfaithfully*.—Act an unjust and inhuman part by putting away the daughter of a brother Jew.

— *breaking the covenant*.—See Deut. vii. 3. חלל signifies *to perforate* ; and as one ancient way of cancelling bonds was by striking a nail through them, see Col. ii. 14, hence the word signifies *to make void*. See Tayl. Conc. in voc.

11. — *hath dealt unfaithfully*.—Heb. So Ephraim is used in the feminine, Hos. iv. 18, 19. v. 9. ix. 13.

— *which he loveth*.—Which Jehovah hath always loved, Or, rather, by a change of the points, which he [Jehovah] loveth, אורב.

— *the daughter of a strange god*.—That is, the worshipper of a different god from Jehovah. See Deut. xxxii. 19.

- 12 Jehovah will cut off the man that doeth this,  
 Him that || teacheth and him that answereth, from the  
 tents of Jacob:  
 And him that bringeth an \* offering to Jehovah, *God* of  
 hosts.
- 13 And this also ye do:  
 Ye cover *with* tears the altar of Jehovah,  
*With* weeping and *with* crying out.  
 Insomuch that he regardeth not an offering any more.  
 Nor receiveth *it with* good-will from your hand.
- 14 Yet ye say, Wherefore?

|| Or, wakeneth.

\* Heb. an offering of flour.

12. — *the man*.—לאִישׁ may be equivalent to אִישׁ אֶחָד, or may be rendered *to the man*.

— *Him that teacheth*.—We have here a proverbial expression for *the whole family*, as עַצְר וְעוֹבֵב, 1 Kings xiv. 10, *vinctus et liber*; that is, *all*. Bahrdt. So Ezek. xxxv. 7.

“I will cut off him that passeth out and him that returneth:” that is, *all*. See also 2 Chron. xv. 5. Possibly עַר, &c. may be a substantive signifying *the waker*; that is, *the speaker*, or *the caller*. To waken the ear, Isa. l. 4, is to pour instruction into it. Hence Vulg. may translate *magistrum et discipulum*, and the words may mean “the priest and the people.” That some of the priests married strange wives, see Neh. xiii. 23–30.

— *And him that bringeth*.—Notwithstanding his oblations. But Honbigant observes that Syr. and Chald. read מְבִיֵּשׁ: “So that there shall be none to bring near, &c.” This reading would oblige us to interpret עַר in a sense applicable to the priest.

“Jehovah will cut off the man that doeth this,  
 Even him that teacheth,” &c.

13. — *also*.—וְ. Ar. read שְׂנֵאתִי.

“And this *which* I hate ye do.”

This furnishes a very good sense.

— *Ye cover*.—Or, overwhelm. The infinitive is here used as in Latin. See Ezek. i. 14. Isa. xxi. 5. The passage refers to the tears and groans of wives, divorced by priests, or referring to them for decisions.

— *Nor receiveth it with good-will*.—See Chald. We may render, “Nor receiveth an acceptable sacrifice,” or, “what is acceptable.” Placabile quid. V. δέκτον, ὁ. The natural cause of good-will. See Prov. x. 32.

- Because Jehovah was a witness  
 Between thee † and the wife of thy youth,  
 Against whom thou hast dealt unfaithfully :  
 Yet she *was* thy companion, and thy ‡ covenanted wife.  
 15 And did not he make one flesh ?  
 And *is there not* one spirit thereto ?  
 And what doth he seek ? A § godly seed.  
 Therefore take heed to your spirit,  
 And deal not thou unfaithfully to the wife of thy youth.  
 16 For I hate him that putteth away,  
 Saith Jehovah [*Lord* of hosts] the God of Israel :

† Heb. and between.

‡ Heb. the wife of thy covenant.

§ Heb. a seed of God.

14. — *was a witness*.—He having been solemnly appealed to as a witness of the contract.

— *dealt unfaithfully*.—בגדת is found in twelve MSS. and four ed.

15. *And did not*.—I much question whether sense can be made of the text, as it now stands. “And did he not make one?” Did not God make man and wife one flesh. Here the ellipses are harsh. “And hath he the residue of the spirit?” No, he hath its fulness; and can do what he pleaseth. “And wherefore one?” Wherefore did he make two one? “He sought a goodly seed,” as opposed to a sensual one.

Or thus:

“And did not One make *us*?”

See v. 10.

“And hath he the residue of the spirit?

And what doth the One *God* seek? An holy seed.”

See Thelyphthora, i. 136. ed. 2.

But I prefer transposing thus,

ולא אחד עשה שאר :

So one MS.

ורוח לו האחד :

וכיה מבקש וגו’

The allusion is to Gen. ii. 24. Man and wife are one flesh and one soul.

— *to your spirit*.—To your mind, or disposition.

— *dealt not thou unfaithfully*.—V. ó. Houbigant, and ten or eleven MSS. read תבגד or תבגדו.

16. — *I hate*.—Both שנא and שלח are participles.

— *Jehovah*.—After this word ó. MS. A. and Syr. read צבאות *of hosts*.

And him that covereth violence with his garment ;  
Saith Jehovah *God* of hosts.

Therefore take heed unto your spirit, and deal thou not  
unfaithfully.

17 Ye have wearied Jehovah by your words.

Yet ye say, Wherein have we wearied *him* ?

In that ye say, Every one that doeth evil

*Is* || good in the eyes of Jehovah ;

And in them he delighteth :

Or, Where *is* the God of judgment ?

## CHAPTER III.

1 BEHOLD I *will* send my Messenger,

|| Or, acceptable.

— *And him.*—As I do him that endeavoureth to conceal under his garment what he hath taken by violence : sub vestimento suo. See Syr. Chald. Nold. על. Sec. 30. But כסה is often construed with על before its transitive case. See on Hab. ii. 14. This led De Dieu to render thus,

“ For violence covereth his garment : ”

That is, overspreadeth or defileth it. Jude 23. Nocturnam maculat violentia vestem. His second marriage is an act of injustice and violence to his former wife.

ó. Ar. Chald. read לבושך, *thy garment* : and ó. MS. Pachom. read לבושכם, *your garment*.

17. From this v. to the end of ch. iii. 6, the prophet reproves the Jews for their immoralities : and reminds them of Him who was to erect a pure religion among them.

— *wearied him.*—One MS. reads והעמך, and another at present. “Wearied thee.”

— *Or.*—Three MSS. omit ואי ; and ó. Ar. read ואיה, “And where,” &c.

CHAP. III. 1. — *my Messenger.*—John the Baptist.

— *prepare.*—Like pioneers on the march of an eastern monarch. See Bp. Lowth on Isa. xl. 2.

And he shall prepare the way before me :  
 And the Lord whom ye seek  
 Shall suddenly come to his temple,  
 Even the Messenger of the covenant in whom ye de-  
 light:

Behold he shall come, saith Jehovah *God* of hosts.

2 But who shall abide the day of his coming ?

And who shall stand when he appeareth ?

For he *is* like the fire of a refiner,

And like the soap of fullers.

— *the way*.—In N. T. Matt. xi. 10. Mark i. 2. Luke vii. 27. we read *την ὁδὸν σου*, as if the Hebrew had been דרכך.

— *before me*.—Before the Messiah who shall act in my name. In the three places of the gospels we find *εμπροσθεν σου*, לפניך. But in Luke these two words are wanting in the Cambridge MS.; and there is much better authority for omitting them, Mark i. 2.

I suspect that, in the gospels, *πρὸ προσώπου σου*, and *εμπροσθεν σου*, are different renderings of the same Hebrew word. The Hebrew text furnishes a very good sense as it now stands; and probably the Greek text, which the evangelists copied, was corrupt, though in substance sufficiently faithful.

— *suddenly*.—After the messenger; or unawares, as Christ's first coming was, and second will be. *Poc.* Secker.

— *Even*.—All the old versions, *and*. But most of the Jews say it is the same person. May it not be understood of God acting by his angel, as Gen. xlviii. 15, 16? Where God which fed me—the Angel which redeemed me, are joined without *ו*. Secker.

— *the Messenger of the covenant*.—He who shall establish a new covenant between me and mankind. "*The Messenger or Angel of the covenant* is a phrase no where else in scripture. It may mean the person by whose intervention a covenant is made, or by whom a covenant proposed by one party is sent to the other. Now the voice of the angel in whom God's name was, the Israelites were to obey, and to do all that God spoke, Exod. xxiii. 20—23; and this angel was with them before the covenant was made with them, Ex. xiv. 19; and the law was ordained by angels, Gal. iii. 19; so that this angel, of whom see the note on Isa. lxiii. 9, may be the angel of the covenant here.—God, and an, or the angel, are joined close together, Zec. xii. 8. Gen. xlviii. 16." Secker.

2. — *who shall abide*.—He shall show that I delight in him that doeth good, and that I execute vengeance on the wicked. See ch. ii. 17.

- 3 And he shall sit *as* a refiner and purifier of silver ;  
 And he shall purify the sons of Levi,  
 And shall \* refine them as gold and as silver ;  
 And they † shall bring near unto Jehovah an offering in  
 righteousness.
- 4 Then shall the offering of Judah and of Jerusalem be  
 pleasing unto Jehovah,  
 As *in* the days of old, and as *in* former years.
- 5 And I will draw near unto you to judgment ;  
 And I will be a swift witness  
 Against sorcerers, and against adulterers, and against  
 ‡ false swearers ;  
 And against those who oppress the § hireling *in* his hire,  
*and* the widow and the fatherless ;

\* Or, cleanse.

† Heb. shall be unto Jehovah the bringers near of an offering of flour.

‡ Heb. those who swear to a falsehood. § Heb. the hire of the hireling.

3. — *he shall sit as a refiner.*—He shall be diligently employed in his office, in which he shall resemble a refiner.

ó. Ar. read, “And he shall sit a refiner and purifier as of silver and gold.” And Syr. transposes the particle of similitude in the same manner; but omits *וְיִרְבֶּה*, and *gold*.

— *the sons of Levi.*—Those who shall minister in their stead under the new covenant.

5. — *sorcerers.*—Those who pretend to foretel future events by rites which the law forbid. Arab. *manifestavit, revelavit*.

— *false swearers.*—ó. Ar. add *בשמי*, *by my name*, with fifteen MSS. three ed. and Talm. Babyl.

— *who oppress.*—Houbigant reads with ó. Ar. *וְיִרְבֶּה*; and again *וְעִשְׂקֵי אֶלְמָנָה*. But Bahrtdt justly observes, that the Hebrews often prefix a verb to many nouns, which suits only one. See on Hos. ii. 18.

— *the hireling in his fire.*—שִׂכָּר שֶׁכֵּר. Sie ó. V. Syr. Ch. Videtur tamen prius expungendum; nam de personis dicitur עֵשֶׂק, et speciatim de mercenario, Deut. xxiv. 14; de viduo et orphano, Jer. vii. 6; nusquam de rebus, nisi Job xl. 18, ubi videtur fluvio persona tribui. Addit Syr. peregrinum post שִׂכָּר. Inter וְיִרְבֶּה et נָר interponunt judicium Ch. ó. quod exhibet Deut. xxvii. 19. quo videtur hic propheta respicere. Secker.

— *and the widow.*—Observe that three MSS. read *וְאֶלְמָנָה*.

- And who turn aside the poor, and fear not me ;  
 Saith Jehovah *God* of hosts.
- 6 For I *am* Jehovah [your God,] I change not :  
 Therefore ye, the sons of Jacob, are not consumed.
- 7 From the days of your fathers ye have turned aside  
 from my statutes, and have not kept them :  
 Turn ye unto me, and I will turn unto you,  
 Saith Jehovah *God* of hosts,  
 But ye say, Wherein shall we turn ?
- 8 Shall a man rob God ?  
 Yet ye rob me.  
 But ye say, Wherein have we robbed thee ?  
*In* || tithes and \* offerings.
- 9 Ye are cursed with a curse :  
 For ye have robbed me ; *even* this † whole nation.
- 10 Bring ye all the ‡ tithes  
 Into the storehouse,  
 And let there be food in mine house :  
 And prove me now herewith,  
 Saith Jehovah *God* of hosts ;  
 If I will not open unto you

|| Heb. the tithe.

\* Heb. the heave-offering.

† Heb. the nation, all of it,

‡ Heb. tithe.

— *And who turn aside.*—See Amos v. 12. Houbigant observes, that 6. Chald. supply *השפט*, *the judgment* ; which is unnecessary. The Greek is rather an explanation of this and the foregoing line, than a verbal rendering.

6. — *Jehovah* [your God.]—6. Ar. supply *אלהיכם*.

— *are not consumed.*—Because of my everlasting covenant with your fathers, ye are not totally consumed.

7. From this ver. to the end of v. 12, the people are reprehended for withholding the legal tithes and oblations ; are assured that they are under a curse for this breach of the law, and that an opposite conduct will derive on them a blessing.

*From the days.*—See *לֹא*, Nold. Zech. xiv. 10. Some render, “ In like manner as from,” &c.

8. — *tithes.*—See Neh. xiii. 10.

— *offerings.*—See Numb. xviii. 19.

10. — *food.*—For the priests. See *טֶרֶף*, Prov. xxx. 8. xxxi. 15.



The windows of the heavens,  
And pour out unto you a blessing, until *there be not*  
*room enough to receive it.*

- 11 And I will rebuke for you the devourer,  
And he shall not destroy the fruit of your ground ;  
Neither shall your vine § cast its fruit in the field ;  
Saith Jehovah *God* of hosts.
- 12 And all the nations shall call you blessed :  
For ye shall be || a pleasant land,  
Saith Jehovah, *God* of hosts.
- 13 Your words have waxen bold against me,  
Saith Jehovah [*God* of hosts.]  
Yet ye say, What have we spoken against thee ?
- 14 Ye have said, “ *It is* \* vain to serve Jehovah :  
And what profit *is there* that we have kept his ordinance,  
And that we have walked mournfully  
Before Jehovah *God* of hosts ?
- 15 And now we call the proud happy :  
Yea, the workers of wickedness are set † up :  
Yea, they have proved God, and have escaped.”
- 16 Then they who feared Jehovah spake

§ Or, be barren.

|| Heb. a land of desire.

\* Heb. vanity.

† Heb. built.

— *not room enough.*—*Immensæ ruperunt horrea messes.* Virg.

11. — *the devourer.*—The locust, caterpillar, cankerworm, &c.

13. From this verse to the end of ch. iv. v. 3, the prophet expostulates with the wicked for their hard speeches, and declares that God will make a fearful distinction between them and the righteous.

— *God of hosts.*—צבאות is supplied by Chald. and ὁ. Pachom.

14. — *walked mournfully.*—With prayer and fasting, in sackcloth and ashes.

15. — *the proud.*—Those who behave themselves arrogantly against God.

— *are set up.*—Are raised to prosperity, as buildings are to their height.

These who spake thus seem to have expected an exact distribution of temporal rewards and punishments to good and bad men.

Every one to his neighbour.

And Jehovah ‡ gave ear and heard :

And a book of remembrance was written before him,

For them who feared Jehovah, and for them who thought  
on his name.

- 17 They shall be unto me, said Jehovah *God* of hosts,  
In the day which I *shall* appoint, a peculiar treasure.  
And I will spare them, as a man spareth  
His son who serveth him,

- 18 And ye shall § again discern  
Between the righteous and the wicked ;  
Between him who serveth God,  
And him who serveth him not.

## CHAPTER IV.

- 1 FOR behold, the day cometh which shall burn as a  
furnace ;

And all the proud,

And all that do wickedness, shall be stubble.

And the day which cometh shall burn them up,

‡ Or, hearkened.

§ Heb. return and discern.

16. — *gave ear and heard.*—Heard attentively.

— *a book of remembrance.*—A beautiful allusion to the records kept by kings, Esth. vi. 1.

17. *They shall be.*—Erunt, V. the *vau* being merely conversive.

— *appoint.*—See c. iv. 3. So V. 6. Ps. cxviii. 24. The period referred to may be the Roman war under Titus.

— *a peculiar treasure.*—סֵכֶל, Chald. *lucratus est, collegit.*

18. — *again discern.*—As your fathers did, when chastised by the Assyrians and Babylonians.

— *and the wicked.*—For the Hebrew form, see on Joel ii. 17.

CHAP. IV. 1. — *root or branch.*—It shall totally consume them. A proverbial expression.

- Saith Jehovah *God* of hosts:  
 For it shall not leave them root or branch.
- 2 But unto you that fear my name,  
 Shall the sun of righteousness arise, \* with healing in  
 his wings,  
 And ye shall go forth, and thrive, as bullocks of the  
 stall.
- 3 And ye shall tread down the wicked: for they shall be  
 as dust  
 Under the soles of your feet,  
 In the day which I *shall* appoint;  
 Saith Jehovah *God* of hosts.
- 4 Remember ye the law of Moses my servant,  
 Which I commanded him in Horeb  
 Concerning all Israel: *even* the statutes and the judgments.
- 5 Behold, I *will* send unto you  
 Elijah the prophet,  
 Before the great and terrible day of Jehovah come:

\* Heb. and.

2. — *that fear*.—Or, O ye that fear. Arab. Bahrdt.

— *wings*.—Metaphorically, for rays. The disciples of the Messiah shall be preserved from the destruction by the Romans.

— *go forth*.—To the pasture.

— *and thrive*.—Some render the original word *exiliit*. See ó.

3. — *ye shall tread down*.—Ye shall know that they are wholly subdued.

— *as dust*.—Some say that here is an allusion to the treading of mortar, made one part of sand and two of *ashes*. Harmer I. 179.

4. *Remember*.—This precept well suits the last of the prophets. ó. Ar. place this v. after v. 5, 6, and it forms as apt a conclusion as repeating the prophecy of Christ's harbinger. See ch. iii. 1. "MS. Copt. also places this verse last." Mr. Woide.

5. — *Elijah*.—John the Baptist, who should come in the spirit and power of Elijah, Luke i. 17.

— *day of Jehovah*.—When he shall take vengeance on the Jews by the Roman armies.

- 6 That he may convert the heart of the fathers together  
with the children,  
And the heart of the children together with their fathers :  
Lest I come and smite the land *with* a † curse.

† Or, utter destruction.

6. — *together with*.—See כַּךְ, in the sense of *una cum*, Gen. xxxii. 11. Amos iii. 15, where הו. have *עַל הַבַּיִת*, which answers to *עַל הַבָּנִים*, Luke i. 17. Hos. x. 14, where הו. have *עַל הַבָּנִים*. Exod. xxx. 22. Mic. v. 3, where הו. have *עַל הַבָּנִים*. See Nold. כַּךְ, Sec. 9. That he may convert many. See Matt. iii. 5.

— *the land*.—Three MSS. and one in the margin add כָּל, *all the land*; which is the reading of Chald.

# INDEX OF PERSONS

OCCASIONALLY REFERRED TO.

- ABARBINEL, 94. 119. 231.  
 Abuwalid, 133.  
 Adanson, 212. 214.  
 Addison, xxxviii.  
 Aeschylus, 158.  
 Ainsworth, xxii.  
 Alscheeh, R., 281.  
 Ammianus Marcellinus, 18.  
 Amos, 14.  
 Aquila, 9. 48. 93. 99. 112. 115. 119. 123.  
     132. 147. 157. 161. 193. 233. 240. 252.  
     274.  
 Arrian, 205.  
 Augustin, 358.  
 Bahrdt, 94. 111. 118. 121. 122. 125. 129.  
     133. 134. 140. 146. 147. 149. 217. 220.  
     224. 225. 244. 247. 248. 255. 257. 261.  
     274. 278. 279.  
 Barrington, Bishop, 94.  
 Beza, xxix. 27.  
 Blair, John, xlv. 125. 206. 267. 273. 276.  
     291.  
 Blanchini, 358.  
 Blayney, xxi. xxii. xxv. xxxiv. xxxvi.  
     xxxvii. xl. and notes on Zeehariah.  
 Bochart, 2, and frequently.  
 Borromeo, Cardinal, xi.  
 Bryant, 16.  
 Butler, Bishop, 180.  
 Buxtorf, xiii. 3. 28. 45. 61. 82. 201. 321.  
 Calasio, xiv.  
 Calmet, 54. 126. 305. 333.  
 Cappellus, 3. 54. 83. 172. 197. 204. 230.  
     235. 243. 252. 260. 263. 267. 271. 290.  
     305. 306. 311. 312. 315.  
 Castell, xiii.  
 Catullus, 278.  
 Celsius, 11. 48. 86. 236.  
 Chandler, Bishop, 173. 190. 278. 279. 262.  
 Chandler, Doctör, 211. 217.  
 Cicero, 116. 143. 278.  
 Claudian, 107. 216.  
 Cocceius, 2. 173.  
 Columella, 134.  
 Constantine L'Empereur, 281.  
 Cornelius a Lapide, 83.  
 Ctesias, 206.  
 Curtius, 13. 17.  
 Cyril, 130. 215. 221.  
 Dathius, 16. 89. 133. 243. 273.  
 David, a future king of the Jews, 79.  
 De Dieu, 393.  
 Delaney, xxiv.  
 De Lisle, 160. 366.  
 Demetrius Phalereus, xiv.  
 Dimock, 96. 118. 123. 148.  
 Diodorus Siculus, 8. 38. 193. 204. 205.  
 Dion Cassius, 382.  
 Dionysius, 8.  
 Doddridge, xxxvii.  
 Dow, 70.  
 Drusius, 14. 39. 84. 99. 190. 206. 207.  
     219.  
 Durell, xvii. 34. 180. 183. 257.  
 Ennius, 54.  
 Erasmus, xxvii.  
 Euripides, 74. 158.  
 Eusebius, xi. 56. 160.  
 Eustathius, 8. 246.  
 Forsayeth, 8. 27. 39. 40. 42. 95. 116.  
     123. 124. 131. 134. 140. 158. 164. 190.  
     194. 196. 209. 231. 239. 249.  
 Fuller, 254.  
 Golius, 169. 211.  
 Grabe, xii. 253.  
 Greaves, 382.  
 Green, 6. 8. 245. 247. 253. 262. 263. 264.  
 Griesbach, 358.  
 Grotius, 38. 89. 119. 130. 224.  
 Gussetius, 50. 260.  
 Habakkuk, 244.  
 Hammond, 39.  
 Harmer, 11. 26. 27. 30. 38. 42. 45. 54.  
     57. 77. 107. 197. 208. 220. 223. 246.  
     262.  
 Heberden, xviii. 282.  
 Herodotus, 9. 191. 201. 205. 286.  
 Hiller, 11.  
 Hirtius, 54.  
 Homer, 22. 27. 33. 36. 73. 158. 196. 199.  
     200. 203. 224.  
 Horace, 4. 22. 27. 34. 36. 37. 42. 65. 76.  
     87. 107. 139.  
 Horsley, Bishop, and notes and render-  
     ings through Hosea.  
 Hosea, 59.

- Houbigant on all the Minor Prophets frequently occurs.
- Hulsius, 281.
- Hutchinson, 246.
- Hyde, 34.
- Hyrcanus, 18. 272.
- Jackson, 206.
- Jarchi, 94.
- Jerom, 9. 130. 134. 191. 219. 230. 258.
- Joel, 207.
- Jonah 1, 11.
- Joseph, R., 281.
- Josephus, vi. 15. 17. 18. 42. 199. 205. 214. 267. 272. 276. 279. 281. 283. 295.
- Isaac, R., 358.
- Isaiah, 238. 283.
- Judas Maccabeus, 18.
- Justin, 205. 286.
- Justin Martyr, 40.
- Juvenal, xv. 34. 76. 255.
- Kennicott, ix. x. xli. 3. 8. 57. 88. 100. 146. 147. 172. 185. 258.
- Kidder, 330. 358.
- Kimchi, 14. 127. 134. 314.
- Kuster, 222.
- La Roque, 151.
- Le Clerc, 150. 269. 271. 272.
- Lewis, xxxix.
- Lightfoot, 272.
- Lilienthal, 133. 264.
- Longinus, 96.
- Lowth, Mr., 230. 272.
- Lowth, Bishop, frequently.
- Lucan, 246.
- Lucas, Brugensis, 358.
- Lucian, 193.
- Lucilius, 36.
- Lucretius, 151. 155.
- Ludolphus, 213. 214.
- Macrobius, 126.
- Maddan, 393.
- Maimonides, 35. 281.
- Manger, 94. 128. 134. 151.
- Marcellus Virgilius, 213.
- Masius, xii.
- Maundrell, 26.
- Mead, 219.
- Mede, 50. 149. 307. 334.
- Menander, 99.
- Mercer, 198.
- Merrick, 194.
- Micah, 154.
- Michaelis, I. D., xlii. 27. 41. 55. 57. 94. 99. 105. 109. 132. 134. 136. 137. 144. 146. 150. 234. 269. 278. 280.
- Michaelis, I. H., 29. 48.
- Moerlius, 3. 79. 82. 102. 269.
- Molyneux, 214.
- Montfaucon, 99. 112. 126. 134.
- Muretus, 116.
- Nahum, 188.
- Nathan, R., 281.
- Newton, Sir Isaac, 236.
- Newton, Bishop, 291.
- Nimrod, 190.
- Noldius, 3. 10. 31. 44. 53. 70. 76. 97. 106. 155. 162. 174. 218. 232. 276. 277. 309.
- Obadiah, 267.
- Oppian, 246.
- Origen, xi. 358.
- Orpheus, 3. 208.
- Ovid, 51. 157. 158. 184. 200. 226.
- Owen, 172. 365.
- Pachomius, x.
- Pamphilus, xi.
- Peritsol, 12.
- Petavius, 291.
- Peters, 38. 180. 247.
- Peirce, 283.
- Pliny, 11. 114. 145. 211. 212. 215.
- Plutarch, 10.
- Pocock, 16. 48. 70. 76. 80. 82. 83. 86. 93. 94. 97. 98. 102. 107. 109. 112. 114. 122. 124. 125. 126. 134. 135. 147. 148. 157. 158. 164. 172. 174. 189. 223.
- Prideaux, 202. 280. 286. 291. 296.
- Priestley, xxxvii.
- Propertius, 107.
- Pul, 9.
- Randolph, 330. 357. 358.
- Ray, 208. 214.
- Remigius, 214.
- Robertson, 146.
- Saadias, R., 364.
- Sallust, xxxviii. 151.
- Sappho, 51.
- Schroeder, 264.
- Schultens, 34. 87. 113. 147. 179. 204. 232. 246. 293. 303.
- Scott, xxiv.
- Secker's critical notes on all the Minor Prophets frequently occur.
- Selden, 35. 39. 122. 126. 231.
- Seneca, 25. 38. 143.
- Servius, 69. 126. 270.
- Shaw, 156. 212.
- Sixtus Quintus, xi.
- Sloane, 213.
- Sophocles, 52.
- Spencer, 22. 29. 37. 38. 39. 77. 119. 122.
- Statius, 145.
- Stephanus de Urbibus, 1.
- Stephens, Rob., 100.
- Stephens, Hen., xxix.
- Strabo, 8. 118. 201. 205.

- Symmachus, 4. 7. 9. 12. 76. 88. 98. 99. 101. 102. 115. 123. 127. 132. 134. 157. 233. 240. 248. 252. 255. 256.  
 Swift, xxxv.  
 Tacitus, 67. 196.  
 Tanehum, R., 97. 124. 133.  
 Taylor, ix. xiv. xxix. xlii. 2. 4. 37. 77. 88. 94. 98. 124. 190. 258. 294.  
 Terence, 99. 116.  
 Theocritus, 290.  
 Theodotion, 9. 18. 70. 76. 99. 112. 132. 143. 193. 231. 240. 252. 255.  
 Theophrastus, 382.  
 Thevenot, 219.  
 Thuanus, 212.  
 Tibullus, 51. 74.  
 Tobit, 206.  
 Usher, 125. 267.  
 Velleius Paterculus, 205.  
 Virgil, xv. xvi. 10. 19. 22. 34. 46. 53. 57. 70. 74. 76. 85. 120. 136. 142. 192. 202. 208. 209. 217. 225. 226. 228. 238.  
 Vitringa, 39. 191. 268. 286. 289. 290. 291. 293. 295. 296. 316.  
 Wesseling, 39.  
 Westerhovius, 116.  
 Wetstein, 222. 252.  
 Wheeler, frequently.  
 White, xii. xiii.  
 Wintle, 220. 253. 255. 257.  
 Woide, xviii. xlii. 26. 27. 35. 57. 65. 79. 127. 130. 132. 134. 136. 150. 172. 177. 229. 245. 257. 263. 299.  
 Xenophon, 9. 203. 246.  
 Zeehariah, whether the author of chap. ix.—xiv. 329. 383.  
 Zephaniah beautiful, 232.

# INDEX OF THINGS.

- Abbreviations in writing Hebrew words, 3. 15. 34. 57. 298.
- Achor, 71.
- Additions to the Hebrew text in *ó*, 19. 27. 82. 116. 143. 183. 211. 278. 285. 289.
- Adulteress, how punished, 67.
- Affixes signify passively, 116.
- in the oblique case repeated in the nominative, 321.
- Ammonites, 18.
- Angel of the covenant, 395.
- Arabism, aleph for vau, 21. 130; beth, 146.
- Ashdod, 17.
- Ashes, custom of sitting on, 9.
- Ashkelon, 17.
- Ass, wild, 114.
- Baal, 70. 72.
- Baalim, 70.
- Baal Peor, 122.
- Baldness in mourning, 51. 160.
- Bashan, 28.
- Bear, 145.
- Beersheba, 33.
- Belial, 193.
- Besor, 45.
- Bethaven, 87.
- Betheden, 16.
- Bethel, 27.
- Beth-Ezel, 158.
- Bozrah, 18.
- Calf, why worshipped, 113.
- Calneh, 41.
- Cakes, how prepared in the East, 107.
- Camillus, whence derived, 126.
- Caphtor, 55.
- Carmel, 15.
- Caverns, 53. 268.
- Chaffer, 214.
- Chaldeans, 246.
- Cherethites, 55. 235.
- Chiun, 39.
- Cici, a plant so called, 11.
- City Remembrancer, 219.
- Comparison, implied, 182.
- Concordance, xiii.
- Conjectural criticism, xiv. xlii. xliii.
- Conjectural readings, Am. iii. 11, iv. 3, v. \*7, viii. 4, 12, ix. 1; Hos. i. \*9, v. 7, vii. \*16, viii. 12, x. \*5, 11, 14, xii. \*4; Mic. i. \*12; Nah. i. 12, iii. 16; Zeph. iii. 9; Hab. i. \*12, iii. 7, \*14; Zech. iv. \*12.
- Corner-stone, 346.
- Chus, 54.
- Chusites, ib.
- Darkness, for calamity, 37, 181.
- attends earthquakes, 32.
- David, what meant by this in the prophets, 79.
- Divinations, by rods or staves, 86.
- Dower, anciently paid by the husband, 76.
- Drop, to drop a word, 48.
- Dust, grief shown by rolling in it, 157.
- Eagle, 160.
- Earthquake, 15. 32. 50.
- East wind, 12. 138.
- Ebn Awi, 156.
- Eder, 169.
- Edom, 17. 20. 270. 272.
- Egypt, its diseases, 31.
- its reverence for kings, 110.
- whether rain there, 381. 382.
- Ekron, 17.
- Encyclopedie, 32, 215.
- Ephraim, of the feminine gender, 89.
- used plurally, 348.
- Ethiopia, 54. 241.
- Family, for people, 24.
- Fasting, how practised in the East, 10.
- Feast, on a sacrifice, 29.
- Figs, early, 112.
- Fig-tree, 265.
- Forty days, a solemn period of time, 9.
- Foxes, 156.
- Frequentative substantive, 67.
- Future tense, has the force of the present, 3.
- frequentative, 25. 44.
- converted by the distant vau, 22.
- not always converted by vau, 7.
- Garments, torn in grief, 217.

Those marked \* seem most worthy of attention.



- Gate, the place of judgment, 35.  
 Gath, 41.  
 Gaza, 16.  
 Gibeah, 93.  
 Gilgal, 29.  
 God, great unto God for very great, 9.  
 Grape, for wine, 76.  
 Hadrach, 333.  
 Hamath, 41. 45.  
 Harvest, for time of destruction, or rather for time of mercy, 102.  
 Hebraisms, xxxvii. xxxviii.  
 Hebrew language, viii.  
 Hieroglyphics, 44.  
 Horn, the symbol of strength, 44.  
 Horns of the altar, 27.  
 Horses, not shod anciently, 44.  
 Hosts, God of hosts, 27.  
 Housetops, places of worship, 229.  
 Jakale, 156.  
 Jareb, 95. 127.  
 Jezreel, 61. 62. 64. 74.  
 Infinitive mood, Amos v. 11; Mal. ii. 13.  
 Journey of one day, 9.  
 Islands, 55. 236.  
 Judah, feminine, Mal. ii. 11.  
 Judge, chief magistrate, 20.  
 Ivory, houses of, 27.  
 Kir, 16. 55.  
 Kiriath, 20.  
 Kiss, bestowed on statues, 143.  
 Lakes called seas, 202.  
 Lamentation, women skilled in it, 36.  
 ——— used for elegy, 32.  
 Lebanon, its wine, 152.  
 Leopard, 145.  
 Libya, whence derived, 144.  
 Light, for prosperity, 37.  
 Lion, 24. 198.  
 Locust, 31. 45. 93. 203. 204. 208. and through Joel.  
 Lots cast for captives, 202.  
 Malehom, 38.  
 Manuscript, Ambrosian, xi.  
 ——— Coptic, xviii.  
 Manuscripts furnish variations in letters:  
 Jon. iii. 2; Am. iv. 7, \*13. v. 8, vi. 10, vii. 2, viii. 8, ix. 14; Hos. ii. 3, iv. 4. 6. \*8. 18, v. 3, vi. 4, vii. 1, \*6. viii. \*10. ix. \*2. 8. 12. x. \*10. 14. 15. xiii. 8. 10. 13. 15, xiv. 1. 3; Mic. i. 5. 8, ii. \*2, iv. 9. \*11, v. 6. 8. 12, vi. 5. \*9. \*10. 14, vii. 5. \*12; Nah. i. \*2, ii. \*3. \*4, iii. \*15; Joel i. 20, ii. \*1. \*12. \*23; Zeph. i. 4, ii. 10, iii. \*15; Hab. i. 9. \*15, ii. \*3. \*6, iii. \*13; Zeck. i. 3, ii. \*6, iv. \*9, v. \*6, vii. 7. \*10, viii. 16, ix. 16, x. \*1. \*12, xii. \*7, xiv. \*5. 10. \*15. \*18; Mal. ii. 5. 14. 15.  
 ——— in words: Am. ii. 15, iii. 1, v. \*6. 8. 16, vi. 1, vii. \*7; Hos. ii. 16, iv. \*18, ix. \*6. 9, xii. \*9, xiii. \*4; Mic. i. \*5, v. \*6. \*7. 12; Joel i. 8. 13, ii. \*20; Zeph. i. 8, iii. 6; Hab. i. \*8, ii. 2; Obad. \*16; Hagg. ii. 2; Zeck. ii. 21, vi. 10, viii. \*1. \*3. \*20, xii. \*6. \*13; Mal. i. 14, iii. \*5, iv. 6. One MS. omits a clause Am. vi. 8. with *ô*. Ar.  
 Memphis, 119.  
 Metre, Hebrew, xv. xxxviii.  
 Mizpah, 90.  
 Moab, 19.  
 Moloch, 38.  
 Mood, the indicative form in Hebrew verbs has the force of the potential, 12. 349.  
 Mountains, gods denominated from them, 121.  
 Mowing, 45.  
 Nail, 316.  
 Naked, its extended signification, 156.  
 ———, captives made so, 69. 201.  
 Nile, eminently The river, 50.  
 Nineveh, 1. 8. 13. 188. 189. 205. 206.  
 No Ammon, 189. 201.  
 Nominative absolute, 121.  
 North, applied to Assyria and Babylon, 237.  
 Nose-jewel, 70.  
 Number, definite for indefinite, 97. 174.  
 Omer, 76.  
 Omission in the Hebrew text, 144.  
 On, valley of, 16.  
 Ophel, 169.  
 Ostrich, 157.  
 Parallelism, synonymous, xiv. xv. xvi. xvii.  
 Paran, 259.  
 Paronomasia, 29. 49. 158. 159. 211. 234.  
 Participle, change from it to the preter tense, 21.  
 Pelican, 237.  
 Person, transition from the second to the third, Am. v. 12; Zeph. ii. 3.  
 Philistine, meaning of the word, 55.  
 Pits, prisons in the East, 313.  
 Plural termination masculine, written contractedly, 45. 204. 210. 222.

The various lections marked \* will serve to illustrate the great importance of the late Dr. Kennicott's collations.

- Plural termination, omitted wholly or partly, at the end of a line 121.
- Preposition, often omitted in Hebrew, 7. 28. 182. 262.
- Preter tense, its form has the force of the preterpluperfect, 11.
- Pronoun redundant, 23.
- repeated in the nominative case, after being used as an affix, 273.
- placed at the end of a sentence, 183.
- Prophets, why sent to the Hebrews, v.
- authors of the Hebrew Scriptures, v. vi.
- their writings of divine authority, vi.
- their writings useful, vii.
- the Twelve Minor, obscure, viii.
- their conduct sometimes morally wrong, 1. 11.
- Punctuation, a different one of the sentence, 30. 35. 107. 110. 112. 116. 118.
- Put, 202.
- Rain, 30. 98. 220.
- in Egypt, 381.
- Repentance, on God's part, 46. 148.
- Repetitions, Jon. ii. 3, l. 3; Ps. xlii. 7; Am. i. 2, l. 1. 2; Joel iii. 16. iv. 13; l. 4; Mic. i. 3. v. 13, l. 2, Mic. ii. 3. v. 13, l. 4; Joel iii. 18.
- Hos. iv. 10, l. 1. Mic. vi. 10. v. 3, l. 3. 4, vi. 10. v. 5, l. 1, vii. 10. vi. 4, l. 3. 4, xiii. 3. viii. 13, l. 3, ix. 9; Jer. xiv. 10. Mic. iii. 12; Jer. xxvi. 18. iv. 1. 2. 3; Isai. ii. 2. 3. 4. iv. 6, l. 2; Zeph. iii. 19.
- Nah. i. 15, l. 1. 2; Isai. lii. 7. ii. 10, l. 4; Joel ii. 6.
- Joel i. 15, l. 2. 3; Isai. xiii. 6.
- Zeph. ii. 15, l. 1. 2; Isai. xlvii. 8. iii. 4, l. 2; Ezek. xxii. 26.
- Hab. ii. 13, l. 2. 3; Jer. li. 58. ii. 14; Isai. xi. 9. iii. 19, l. 2. 3; Ps. xviii. 33.
- Obad. 1. Jer. xlix. 14. 2. 15. 3. 4. 16.
- Zech. i. 3, l. 3. 4; Mal. iii. 7. vii. 10, l. 3. 4, viii. 17. 11. l. 2; Neh. ix. 29.
- Ricinus, 11.
- Rods, divination by them, 86.
- Roofs, flat in the East, 25.
- Rooms, upper ones the chief, 54.
- Samaria, 26. 40.
- Saying, why omitted, 91.
- Sea, eastern and western, 219.
- Selah, 259.
- Sepharad, 272.
- Septuagint, proofs that its MSS. and editions should be collated, frequently occur.
- Serpents, some live in water, 53.
- Seventy years, from the destruction of the temple to its restoration, 276.
- captivity, 291.
- Shechem, 101.
- Shepherds used for Rulers, 204.
- Shields, coloured, 196.
- Shittim, 226.
- Sibylla, its derivation, 190.
- Similitude, particle of, omitted, 107.
- Sin, the Hebrew words denoting it, why used for the punishment of sin, 130.
- Songs, accompanied sacrifice, 38.
- Staff, divination by it, 86.
- Star, symbol of a deity, 39.
- Storehouses, subterraneous, 54.
- Suffetes, 20.
- Superlative, how expressed in Hebrew, 8.
- Sycamore, 48.
- Tabor, 86.
- Tarshish, 1.
- Temen, 18. 259.
- Teraphim, 77.
- Thrashing-wain 15.
- Translation, rules for a new one, xviii.— xlv.
- Trumpet, danger proclaimed by it, 212.
- Tyre, 17.
- Vargi, 200.
- Vau, not always conversive, 7.
- removed from the beginning of a sentence to join the verb, 131.
- its omission, 261.
- Verb, not applicable to all the substantives governed by it, 72. 73.
- the nominative case often to be supplied, 9.
- Viol, accompanied sacrifice, 38.
- Vineyards, scenes of joy, 37.
- Way, for worship, 52.
- Wine, grape used for it, 76.
- Winter-house, 27.
- Yoke, custom of raising it, 133. 134.
- Zanah, 158.

# INDEX OF HEBREW WORDS AND PHRASES

TREATED OF IN THE NOTES.

- אגרה STOREHOUSE, 54.  
 ארני Lord, often a gloss on Jehovah, 36.  
 ארר magnificence, 356.  
 אחד one, often understood before a verb active, 9.  
 אחרון hinder. Why the Mediterranean is called the hinder sea, 219.  
 אי whether an island, 54. 55. 236.  
 איפה where now, 146.  
 איש some one, often understood before a verb active, 9.  
 אל sometimes transitive, 80.  
 אלה green-oak, 86.  
 אלון oak, why, 86.  
 אלהים unto God, for great, 8.  
 אלפים heads of thousands, 172.  
 אם if, sometimes omitted, 10.  
 אם mother city, 83.  
 אמונה faithfulness, 252.  
 אני repeated in the nominative after affix, 321.  
 אש with ב prefixed, 73.  
 אשם the punishment of guilt, 130.  
 את before the nominative case, 321.  
 sign of the genitive case, 263.  
 ב used after transitive verbs, 21.  
 Arabism, as בעורב thine helper, 146.  
 בהמה beast, its etymology, 9.  
 בליעל Belial, explained, 192.  
 בלם to gather, sc. sycamore fruit, 48.  
 בקק to cast, to empty, 124.  
 ברכה a blessing, or abundance, 217.  
 בתולה a virgin, a bride. Its etymology, 209.  
 נאיה its import, 92.  
 נוב locust, 45.  
 ניל to exult, 117.  
 נזם locust, 31. 208.  
 נללים idols, why so called, 94.  
 נשם great rain, 98.  
 נרבה or some feminine substantive, understood, 46. 94. 207.  
 נרמה to destroy, 131.  
 נדק to pierce, used of mortal wounds, 365.  
 ה emphatic, whether used before a word which has a pronoun suffixed, 167. 197.  
 הוא he, at the end of a sentence, 183.  
 היא she, at the end of a sentence, 197.  
 הטיב doing well, beneficiendo, explained 11. to do a thing earnestly, effectually, 183.  
 היכל palace, its etymology, 197.  
 הלך with another verb, to go on increasing or decreasing, 3.  
 הנה of their own accord, 114.  
 הם irregularly formed to express silence, 44.  
 הרבות very much, multiplicando, 31.  
 הרד to hasten, 137.  
 ו See *Vau*.  
 ונה followed by an infinitive, 60.  
 הנ a sacrifice, 37.  
 חול to fear greatly, 336.  
 חטאה the punishment of sin, 130.  
 חמדה desire, 278.  
 חצב followed by ב 99.  
 חרוץ fine gold, 335.  
 חריש still, applied to wind. Another sense, 12.  
 חרץ to cut, to cut off, 335.  
 י paragoric, 129. 268.  
 יאר the river Nile, 50.  
 ינע what is acquired by labour, 140.  
 יד border, 161.  
 ירה written contractedly " 9. 56. 298.  
 יכל to endure, with an accusative case, 112.  
 ילק locust, 208.  
 ימים years, 29.  
 יסף to add, how the verb is used after it, 64. Hos. i. 6.  
 יצא transitively, to send forth, 33.  
 to be born, 173.  
 יורה springing rain, 97.  
 ירב See *Jareb*.  
 ישועה salvation, 7.  
 ישראל written, אל יעל 34.

- כ the particle of similitude often omitted  
 100. its force in connexion, 96.  
 כימה the Hyades, 34.  
 כימר a sacrificer, 116.  
 כיסה to cover, used with ל 256  
 כיסל Arcturus, 34.  
 ל its sense when prefixed to the infinitive mood, 44.  
 transitive, 191. 232.  
 for בין between, 218.  
 לב with prefix ב and ל 97.  
 לחם flesh, 232.  
 flesh-sacrifices, *ibid.*  
 לקח to take away, 86.  
 לקש the second growth of corn mowed, 45.  
 מלקוש crop rain, 97.  
 מי used of things, 2.  
 מיבט an object looked on with confidence in it, 365.  
 מרבק a stall, its true sense, 42.  
 מוצא to suffice, 139.  
 מושא a prophecy, 189.  
 מושבר the place of breaking forth, its meaning, 147.  
 מושל may be rendered to taunt, not to rule, 218; a proverb, 161.  
 משפט judgment, its latitude, 234.  
 מורב to utter, to make to speak, 344.  
 מרש a lie, a failure, 103.  
 מוס nose-jewel, 70.  
 מוטל to weigh, 231.  
 מוטף to drop, in the sense of prophesying, 48.  
 מטר to reserve, *sc.* anger; or, to observe, *sc.* with anger, 191.  
 מנח to snuff at, to blow upon, reject, 275.  
 מנש soul, for self, 12.  
 to refresh, 119.  
 נקר why shepherd, 14.  
 נר does not mean for ever, 33.  
 עון the punishment of iniquity, 130.  
 עורה a solemn assembly, why so called, 37.  
 על together with, Hos. x. 14, 130.  
 על כן its force, 86.  
 עלל and its derivatives explained, 91.  
 עמים used of God's people, 354.  
 עמית near, its sense, 371.  
 ענה what its import, 92.  
 עסיס sweet wine, 58.  
 עוב its construction, 85.  
 עזב why an idol, 84.  
 פעל explained, 103.  
 פרר its signification, 87.  
 פלו a village, why, 264.  
 פרח to shoot, 265.  
 פרט to sing, why, 42.  
 צבא host, 27.  
 צא or צאה dung, perhaps an idol, 94.  
 צדקה abundance, 220.  
 צלח to rush, how used, 34.  
 צלע lame, 169.  
 צנע to be humble, 179.  
 צרח to cry out, 232.  
 קאם to rise, for קום, why so written, 21.  
 קבר to bury, 215.  
 קדם why the east, 219.  
 קדיש why to prepare, 165.  
 קינה an elegy, 33.  
 קרן a ray, 259.  
 רבק see מרבק a stall, 42.  
 רחם to cherish with tenderness, 63.  
 רפת why a stall, 265.  
 ש for ס, 123.  
 שאף to bruise, for שוף, why so written, 21.  
 שוא vanity, idols, 94.  
 שחל for שחר, a black lion, 96.  
 שחקים why clouds, 191.  
 שחר the dusk, 322.  
 שטר wages, 355.  
 שם then, its peculiar signification, 100.  
 תחת place, 23.  
 with כ, from under the dominion, 86.  
 תירש choice wine, 69.  
 תנים Jakales, 156.  
 תנתי serpents, 385.  
 תרפים Teraphim, 77.







